ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01031632 2

P
G68
v.3
1912-13

MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada

1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

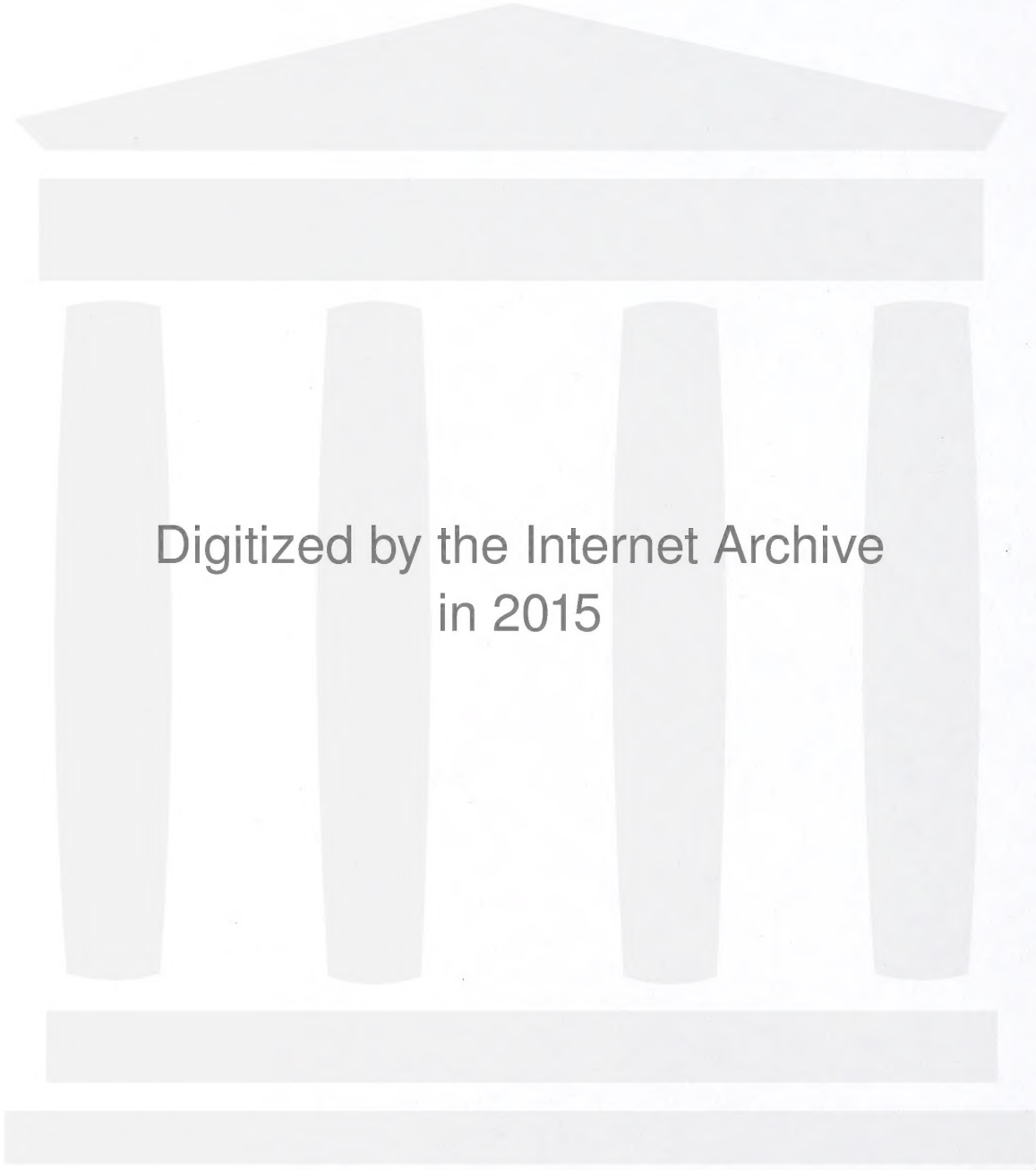
You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.


Digitized by the Internet Archive
in 2015

https://archive.org/details/gospelherald191205kauf

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, APRIL 4, 1912 No. 1

EDITORIAL

"For thine is the kingdom, and the power, and the glory, forever. Amen."

Read God's own story of the resurrection of Jesus, which we gladly print as the first among the articles found in this number of the Gospel Herald. For light on our own resurrection, read Jno. 5:28, 29 and I Cor. 15.

We read of eleven or more times when the Lord made His appearance to His disciples between the time of His resurrection and ascension. The Lord makes His appearance to every soul (Rev. 3:20), but most people refuse to see Him; much less let Him in.

German Primary Quarterlies.—Several weeks ago we made mention of our new primary quarterly (German) which we are sending out for the first time. We trust that it may fill the need which called for its publication. Sample copies sent free upon application.

Bro. J. D. Brunk's article on our forthcoming music reader, which we print elsewhere in this issue, will be read with interest by all who are interested in the service of song. As soon as the book is published notice will be given in these columns. Our prayer is that the book may be a positive help.

Our Sunday school literature for the second quarter, 1912, has now been sent out, all the orders up to date having been filled. That work in our Sundays schools is growing is evident from the fact that while we printed a larger number of quarterlies than ever before the supply is nearing the exhaustion point. We thank you for your promtpness in sending in your orders. If for any reason you failed to receive your supplies, write us at once.

Easter.—Just once is this word used in Scripture (Acts 12:4). The name brings to the children of God a thrill of joy, for it revives memories of the resurrection of our Lord. We are glad that the glory of the resurrection is not confined to Christ alone, but that "the resurrection of life" is promised to all the faithful.

The resurrection of Jesus is as glorious as His crucifixion was pathetic. Rising in triumph over every foe, He burst asunder the bars of death, revived the drooping hearts of His followers, "shewed himself alive after his passion by many infallible proofs," left His parting will in the form of the Great Commission and took His triumphant flight to glory. With an eye of faith we, like Stephen, may behold the glorified Savior at the right hand of God and look forward to the time of that bright resurrection morn when the enraptured saints shall meet Him and reign with Him forever. Then let our hearts rebound with joyous gratitude and our lips sound forth His praises.

What shall we say of the day which is set apart in memory of this great event? With a blush of shame because of the vanity displayed at such a time as this, we praise the name of God that the Christian Church has a day in commemorating the triumph of Jesus. It brings to our minds a joy which the world can not fathom. May we remember the day in reverence, spending it in a way that reflects honor upon Him who led the way out of the grave, and renew our determination so to live that at the last great trump of God we may have the blessed privilege of arising "unto the resurrection of life."

A Word with Our Readers.—With this number of the Gospel Herald we begin another year in the history of the paper. What the Lord will accomplish through this medium He alone can tell. But with His help and guidance and with your help and prayers we mean to do the best we can. There are three things which make the successful paper: (1) good, healthy reading matter; (2) a good, healthy subscription list; (3) a good, healthy body of readers.

Concerning the first essential, we desire your prayers, and the products of your best thoughts. As the Spirit moves in the way of contributed articles, suggestions offered, etc., so act.

As to the second point, we are glad to be able to say that the list has grown steadily from the beginning and we hope to see it continue. It takes not only names, but paid up subscribers to make the subscription list real healthy. As April 30 is the time when our books are to be closed up for our annual report to the Mennonite Publication Board and the public, it is desirable that as far as possible all outstanding accounts be paid in before that time. While you are examining the labels on your paper to see whether it reads April, 1912, or later, it may be that you will discover that you did not receive credit for what you paid. In that case we will consider it a favor if you will write us: also, that a word to some of your neighbors will bring us one or more new subscribers. In that case you will make us glad by sending them in.

The third essential is of greater importance than either of the others. A good subscription list is to be desired; paper filled with reading matter that is orthodox, interesting, weighty and convincing is more to be desired; a body of readers who are swift to hear, ready to accept what will stand the test of Gospel light and to walk in the light as they receive it, is most desirable of all. It is with the hope that these three essentials may all be met that we send forth this first number of Gospel Herald, Volume V.

EASTER TIDE

RISE, GLORIOUS CONQUEROR, RISE

Rise, glorious Conqueror, rise
Into Thy native skies;
Assume Thy right;
And where in many a fold,
The clouds are backward rolled,
Passed through those gates of gold,
And reign in light.

Victor o'er death and hell,
Cherubic legions swell
Thy radiant train.
Praises all heaven inspire;
Each angel sweeps his lyre,
And waves his wings of fire,
Thou Lamb once slain.

Enter, incarnate God!
No feet but Thine have trod
The serpent down.
Blow the full trumpets, blow!
Wider yon portals throw!
Savior triumphant, go,
And take Thy crown!

Lion of Judah, hail!
And let Thy name prevail
From age to age.
Lord of the rolling years,
Claim for Thine own spheres,
For Thou hast bought with tears
Thy heritage.

WHAT THE BIBLE TEACHES

Extracts from the Word of God.

XIV. About the Resurrection of Jesus

And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And in the end of the Sabbath, very early in the morning of the first day of the week, Mary Magdalene and the other Mary came unto the sepulchre as it began to dawn, but when it was yet dark, bringing the spices which they had prepared, and certain others with them. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" (for it was very great.) And when they looked, they saw that the stone was rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. Then Mary Magdalene runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

And it came to pass, as they that remained at the sepulchre were much perplexed thereabout, and entering again into the sepulchre, behold, they saw two young men sitting on the right side, clothed in long white shining garments; and they were afraid: and as the women bowed down their faces to the earth, the men answered and said unto them, "Be not ye affrighted; for we know that ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead? He is not here, but he is risen, as he said. Remember how he spake unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day he shall rise again.' Come see the place where they laid him. And go your way quickly, and tell his disciples, and Peter, that he is risen from the dead, and that he goeth before you into Galilee; there shall ye see him as he said unto you: lo, we have told you."

And they remembered his words. And they departed quickly, and fled from the sepulchre, with fear and great joy, for they trembled and were amazed: neither said they any thing to any man, for they were afraid: and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, "All hail!" And they came and held him by the feet, and worshipped him. Then said Jesus unto them, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." And they told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and went forth and that other disciple, and ran and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and stooping down, he beheld the linen clothes laid by themselves, and he went into the sepulchre, and seeth the linen clothes lie; and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own homes, wondering in themselves at that which was come to pass.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene out of whom he had cast seven demons. Now Mary stood without at the sepulchre weeping, and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they say unto her. "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me whence thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself, and saith unto him, "Rabboni," which is to say, "Master." Jesus saith unto her, "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'"

Mary Magdalene came and told the disciples as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

Now when the women were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

We should strive to be at peace with our fellowman with as much as lies within us; we cannot enjoy this life at all if we do not have peace one with another and it is only when we have peace that our spiritual offerings and sacrifices are acceptable to God.—S.

AFTER THE DARKNESS

By A. Metzler.

For the Gospel Herald.

While the world for centuries had been wrapped in darkness with only the promise of the dawn of day in the distant future, that promise gave hope and assurance to all who were looking toward the Light which was to light all men. In the fulness of time the Light appeared, inspiring joy and gladness more complete in the hearts of men, the joyful notes echoing back into heaven from whence the Light came.

Those who beheld with their own eyes, and followed the Light while it was clothed in flesh, found peace and joy which none other could impart.

But again there came a day when all their hopes and joys seemed doomed and turned into sorrows, when this great Light was again hidden behind a dark cloud, for the blessed Master was bodily surrendered into the hands of the enemies of light; into the hands of the wicked who "loved darkness rather than light, because their deeds were evil."

Apparently these were the darkest hours since the world began. He who had said, "I am the light of the world," He who had performed miracles and wonders; He who had given light and life and blessings and assurance of eternal life has now fallen into the hands of enemies, who nailed Him on the cross and pierced Him until He yielded up the Ghost. Heaven and earth seemed to unite in mourning at the solemn scene. Oh, the terrible agony He endured! that even He, the Son of God must cry out, "My God, my God, why hast thou forsaken me?"

What was it that caused this condition of things? Nothing else but my sins, your sins, everybody's sins, which were at this moment all laid on this one holy child of God; upon Him who willingly bore them for our redemption.

"It is finished." His body is now laid away in the tomb and to the world it seemed that the enemy had gained the victory.

But not so. He had said, "I have power to lay down my life and I have power to take it up again." He was the Truth, and could not lie. The grave could not hold Him. Satan, and all the powers of earth and hell had to yield to the power and triumph of this great Light, which now again burst forth in even greater brilliancy than ever before. The darkness has vanished, the last enemy is conquered, the price has been paid, and the whole world is redeemed from the curse of sin.

Glorious dawn of the resurrection! Weeping is turned into joy and gladness. Henceforth there is no need of living in darkness and sin. One of the greatest, most eventful and far-reaching epochs in the history of the world has been accomplished in the triumphant resurrection of my Lord and your Lord. He has become my righteousness, "That I may know him and the power of his resurrection," "for now is Christ risen from the dead, and become the firstfruits of them that slept." "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

West Liberty, Ohio.

VICTORY

By Ella Miller.

For the Gospel Herald.

Victory! The very word seems to convey to our beings a feeling as of something accomplished and the satisfaction there is in knowing that something has been conquered. There come to our minds memories of trials, though now seemingly trifles since they are surmounted, yet when we were face to face with them were real enough; but the depression of spirit which we experienced during the trial is not what we now remember, but the feeling as of a released bird or prisoner which came when the victory was fully gained.

The disciples were very much cast down and sorrowful with the parting and the manner of parting from their Lord. Can we imagine their feelings at this time? We think of parting from earthly friends who seem to be all in all to us, and the aching void that is left when they depart; and yet we believe the disciples' sorrow was even greater, for the One whose absence they now mourned was more to them than any earthly being could be, and they were powerless to help soothe His dying agonies. But when they become awake to the fact that He is indeed risen, how quickly they forget their sorrow and hasten to tell the good news to their friends! The two disciples with whom He walked by the way to Emmaus did not, after His disappearance, count it too wearisome a journey to go over the rough path to Jerusalem, at an evening hour, in order to tell those whom they knew were sorrowing, of the joy that was theirs.

We think of the victories of Christ and His apostles over evil spirits and over the devil himself; of the victories of the children of God over the children of the world when they were obedient; of the victories of the Church down through the ages; but the crowning victory, which makes all victories possible today is the one of the first Easter morn, the victory over death, hell and the grave. "Oh, death, where is thy sting? O grave, where is thy victory?" Christ in His death has taken away the sting of death for all, except the sinner, for He "tasted death for every man," and has broken the bands of the grave so it has no more power over God's people.

"I can do all things through Christ, which strengtheneth me." Are we victorious or defeated in the battle with the enemy of souls? The harder the struggle we gain, the stronger will we be for the next. Our trial may seem hard and the odds may be against us, but does anyone else have clear sailing and no temptations? Truly sweet is the peace that comes when self is conquered and all is laid on the altar and the victory is gained. Have we gained the victory? I believe we are daily gaining victories which count for much in the Master's cause, for as the ripple that is caused by the stone which we throw into the water spreads out beyond our sight, so one life coming into touch with another unconsciously influences many for good.

Is the Church winning in the battle for right and the Gospel principles, pure and simple? If not whose is the fault? Is it mine? Yours? "This is the victory that overcometh the world, even our faith."

Scottdale, Pa.

THOUGHTS ON EASTER

For the Gospel Herald.

What the Resurrection Means

Easter morning! How wondrously fraught with meaning for the world. What a triumph must have been that first, glad Easter morning. There had been some days of tense experience for the little band of believers, and then came the awful crushing blow of darkness, defeat, and death. No wonder the disciples were scattered and feared. They could not understand. Their Master was in the sepulchre. The fetters of the Roman Empire were not loosed from the little earthly nation. Were they deceived? What did it all mean? What was to come of it? And where should they go? But God remembered. He understood. The fetters of death and the grave were in His control, and early in the morning, on that first day of the week, He broke those fetters and Jesus Christ came from the grave, "the firstfruits of them that slept." Can we realize something of the meaning of this wonderful event to the little group of scattered disciples as well as to the Christian world today? He lives! And because He lives we shall live also. Other religions have their peculiarities. Confucianism has its wonderful code of morals, Buddhism has its peculiarly enlightened leader and founder, Hinduism has its numerous incarnations, Mohammedanism has its self-abnegation and sacri-

2799

fice; but to Christianity alone belongs the miracle of the resurrection, proclaiming it as the religion of the one and only revelation of God to man.

Lina Z. Ressler.

Victory

Victory over death is the keynote of the Eastertide. Everything in nature adds emphasis to this motive. Easter comes at the time of the year when its glad lessons—life and death, birth from burial—can be beautifully taught from nature. A few weeks ago whole forests showed their tracery of bough and twig without a single leaf. The fields were hidden under the snow, or showed brown patches of stubble in corners where the snow had melted. But nature now throwing off her apparent lethargy, is full of eager haste to don the woods and thickets, orchards and upland with beauty and bloom. Where everything seemed lifeless and dead a short time ago there is new verdure, beauty and life. What a beautiful type of the resurrection!

Lillie F. Minnich.

He Is Risen

"He is not here, but is risen" (Luke 24:6). How much Easter means to us! It commemorates the greatest event in the life of our Savior. Without the resurrection His self-sacrificing life, suffering, and death would all have been in vain. What a sad condition the world would be in today if Christ had not risen from the dead! if no one had hope of a life beyond the tomb. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a lively hope, by the resurrection of Jesus Christ from the dead."

Emma J. Brilhart.

Easter

This day brings to our remembrance the resurrection of our Lord Jesus Christ and a consolation in the fact that He is to suffer no more forever, but contrariwise has the blessings of infinite glory. This fact does not impart to us the right to refrain from suffering with Him, yet gives the faithful the advantage of a sympathizing Mediator in heaven the blessed Spirit of promise on earth and the hope of sharing forever this glory with Him.

These facts are however a swift witness against those who celebrate this day with riotous eating and drinking, the rehashing of abominable fiction concerning Easter (?) rabbits, etc., the indulgence in the falsely so-called religious exercises popular on this day. Let us celebrate this day in the true spirit of the occasion.

M. B. Stauffer.

The Christian's Hope

The Christian's hope lies in the resurrection. Christ says, "Because I live, ye shall live also." Had Christ failed to overcome sin and death we could have no hope of future happiness; but as He lives, as long as our lives are united by faith to Him we shall live also. How necessary then that we have our lives hidden with Christ in God.

Let us examine ourselves often to be sure that we have truly received the resurrection from sin, cling by faith to Christ through the teachings of His Word, so that in the last day we may be among those who "shall live also."

The words of Isaac Watts in the last resurrection appeal to me in this connection: "How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to this Redeemer! With that unknown delight, and inexpressible satisfaction, shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in His presence!"

Daisy C. Hernley.

The Word EASTER Suggests

To me, the seeking, weeping friends, the empty tomb, the announcement of the joyful news by the ministering angels, the meeting of the blessed Lord, the dispelling of doubts, the revival of hope and life.

To me it brings to mind those scenes and the thought that as He lives so I shall live, not only in the life hereafter but **now.** The fulness of His life shall flow into mine that I may fulfill the mission He has committed unto me. Those who know me may know "in whom I have believed" by my walk and conversation. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Mollie Kauffman.

Resurrection and Salvation

The resurrection of Jesus holds a more vital place in the plan of salvation than many are wont to think. The burden of the message of the apostles, especially when addressing a Jewish audience, was that of the resurrection; proving thereby that this Jesus who was crucified was indeed the Christ, the promised Messiah. In Acts 2:36 the Apostle Peter very definitely and

(Continued on page 13.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

RISE!

Rise from thoughts of shame and sin,
From passions fierce that burn within.
Rise! a better life begin,
All free from hate and scorning.
Rise! from weakness into might;
Rise! from wrong to joyous right;
Rise! from darkness to the light
Of Easter in the morning.

Rise, for royal heralds call,
Angel songs that soar and fall,
Golden glories over all,
Earth and skies adorning.
Rise, for inner voices plead:
Rise from lower thought and deed,
Follow where the angels lead
On Easter in the morning.

Rise! for soon you may not rise;
Soul unheeding dwarfs and dies;
Not for aye may one be wise:
For today the warning!
Lo! the range of endless years,
Other lives and other spheres,
At Easter in the morning.

—Amos R. Wells.

THE WORK AT YOUNGSTOWN

For the Gospel Herald.

A number of reports of the work accomplished at Youngstown, Ohio, during the past year have been published in these columns. Bro. T. K. Hershey sends us the following from two of the recent converts at that place which we trust may be read with interest and profit by those who are struggling in the throes of conviction.

The Good Confession

By Anna Matthews.

How can we best live near to God? The first step toward this life is a confession of our sins before God and man. Man should not simply profess Christianity, but should witness the good confession and by his life prove his faith in the cleansing power of Christ.

A good confession is the supreme act of the soul. Never is man so noble as when he bows before the scepter of the cross, acknowledging love and loyalty to the thorn-crowned King, endeavoring to obey all His commandments. But if we are ashamed to confess Christ, then will Christ also be ashamed to confess us. What then is the reward of all this? What but the life that is life indeed—that pure, open, life that brings peace and joy to our souls? This life does not consist in the attainment of worldly ends but the development of the spiritual within. This

life is something to be laid hold of; we do not float into it. But before we can live this life it is necessary that we confess all our sins. There is no forgiveness of sins while we refuse to confess them.

He who forsakes his sins finds forgiveness for them. Then little things come up in life. What shall we do with them—hide them? No, that is not right. If we go through life hiding little things there is no reward. But if we live the pure, open life, confessing our wrongs, Jesus has promised, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

My Experience

By Myrtle A. Redmond.

As I am one of those who has recently confessed Christ, I want to give my experience, trusting it may be the means of helping some who are now hungering and thirsting for salvation. During the month of January I attended the meetings conducted by Bro. E. F. Hartzler, assisted by Bro. T. K. Hershey, who has charge of the mission at this place.

On entering the mission hall, I fully made up my mind that I would not give way, no matter how touching the sermon might prove, or that no amount of persuasion on the part of the workers would move me in the least, as I had previously heard of their good work. But as the different hymns were sung, they sang one that recalled my childhood days, and of the Christian training I had received. I imagined the speaker's eyes were fastened on me, and that he was delivering his sermon entirely to me. When the invitation was extended, several arose. I knew I was under conviction and tried to frame some excuse for leaving the building. But I seemed riveted to the seat. When some of the workers came to where I sat and spoke to me I do not know what they said, for I was battling with Satan, I did not have the courage to go forward and openly confess before all, and yet I knew if death would overtake me, I was hopelessly lost. As I left my seat, and walked up the aisle, my feet seemed fettered, but after unburdening my soul, such a feeling of sweet peace came over me, everything seemed changed and sunshine enveloped the countenance of those around me. The desire for worldly pleasure was gone, those whom I disliked in the past I now love. But still there was something I seemed to lack. I went home and prayed earnestly over the matter for I well knew what it was. After three days' duration I went to a very dear friend and asked forgiveness for a wrong I committed nearly fifteen years before and was freely forgiven. I then knew how precious my Savior was to me. I truly have great reason to praise my Master. My only child, thirteen years of age, was the first to give his heart to Jesus. Then I followed and a few evenings later, we were overjoyed when my husband acknowledged Christ as his personal Savior. Truly the Lord doth answer prayer. My heavenly Father has wrought such a wonderful change in our home, that I fully trust that those who do not know the true worth of prayer, might have that same experimental knowledge that alone convinces. I desire the prayers of all, that I may ever remain steadfast and be the means of carrying light and happiness into the homes of many, for God has said, "The effectual fervent prayer of the righteous availeth much."

TRAGEDIES IN THE SOUTHLAND

By C. K. Hostetler.

For the Gospel Herald.

"I have been on trial three times for my life, but I am living yet," said a negro to me today.

"How was that?" I inquired.

"Well," said he, "I was a great scrapper; but not being very large, I had to shoot and cut to hold my own. I had some money, and I had some friends on the jury. So when the jury came into the box and the judge asked them what the verdict was the foreman said, 'We the jury find for the defendant.' So I was acquitted and walked out of the court room a free man."

"Were you tried for murder?" I asked.

"Yes, sir," he replied.

"Were you guilty?"

"Well, boss, you know it would not do for me to say anything to contradict what the jury said, and they said I was not guilty."

"But what do you say?"

"Well, boss, I would have to agree with the findings of the jury, you know."

There were 159 murders in Jefferson Co., Ala., in 1911. Human life is very cheap here. The conversation given above partly tells why.

"Gun toters" are numerous. A "gentleman's honor" must be sustained against insult. Bullets follow hot words, and in many cases the jury says, "justifiable self-defense." Up in the hills family feuds help to swell the number of murders and in the cities the saloon gets in its deadly work.

The recent shooting of a judge, prosecuting attorney, officers of the law, and by-standers, at Hillsdale, Va., while court was in session is a typical mountain tragedy. It was not the first. It will not be the last.

As long as present conditions continue there will be tragedies following tragedies—not waves of crime, but a steady stream, and sin is at the bottom of it all.

Human greed and selfishness in all their varied forms find expression in crimes of the most revolting kind. The same beast shows its tusks and claws everywhere. In many respects the North is just as bad as the South, but there are conditions here that make it more tolerable for those who are bad at heart and defy the laws of God and man.

I was very much interested in an article of Bro. C. Z. Yoder telling of his visit to the mountain districts of West Virginia. That was touching and made one feel that he wanted to do something to help somebody. But if Bro. Yoder could have boarded an aeroplane and traveled southwest about 500 miles, he would have passed over a strip of country from 50 to 100 miles wide inhabited by thousands of mountaineers who need attention just as much as do those in West Virginia.

If I were asked to tell in a few words what is one of the greatest tragedies of the southland I would say the condition of the highlanders or mountaineers—good people at heart, brave, true and honest, most of them, and yet the life some of them live is **one great tragedy.**

Another tragedy of the South is the life of the cotton mill people. Many of them came from the mountains and sustain a peculiar relation to the mountaineers. About forty years ago the textile manufacturers of New England saw the advantages of moving their cotton mills nearer to the raw material. Then came the problem of cheap labor for the mills. The poorer classes of whites in the highlands of the South was the solution of the problem. Agents from the mills made long trips into the mountains, visited the people in their homes, gained their confidence by painting vivid pictures of prosperity brought on by working in the cotton mills. They would find large families struggling for a meager living and would tell the parents how much per week they could earn by putting their children to work in the mills. The consequence was that the mountain home was exchanged for the cotton mill tenement or shack and the tragedy went on in a different setting of scenery. The parents continued their shiftless habits, used tobacco and snuff and drank whiskey and drew the children's wages every Saturday night. Very few of these children ever went to public school and the tragedy of ignorance was forced upon them. The Presbyterian Board of Home Missions has made a careful study of these conditions and they are the authority I give for the statement that in the Southern states, **three million white children do not attend Sunday school.** Add that to the list of tragedies.

(Continued on next page.)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

After Christ was baptized and led into the wilderness, was that the same wilderness in which John the Baptist preached? S.

The Word does not say. It is by many supposed to be the same wilderness, but authorities differ.

As a converted people, what should we most sacrifice, our own bodies or that of Jesus Christ? H.

We are not sure that we understand the question. The most effective sacrifice was that of our Savior who "by one offering perfected forever them that are sanctified." But it was Christ, not ourselves, who made that sacrifice. Our sacrifice is to "present our bodies . . . holy, acceptable unto God. which is our reasonable service." As Christ laid down His life for us, so must we lay down our lives for Him and be continually upon the altar if we would live lives that are pleasing in His sight. There is no sacrifice that we can make save the things pertaining to self.

(Continued from preceding page.)

Another condition which amounts to a tragedy is the lack of sympathy between the well-to-do class of whites and the poorer classes. Nowhere in all our country have I ever seen such extremes of poverty and wealth, culture and ignorance. The wealthy cotton mill owner or planter surrounded with hovels teeming with people, who are ignorant, shiftless, superstitious, and indifferent to the best things of life. I am not writing about the Negro, I am describing people with Anglo-Saxon blood in their veins. The average Negro is making more progress than the poorer classes of whites.

This is a white man's country. He dominates all other races but the culminating tragedy is that he does not set them a better example of piety, morality, spirituality and right living.

I have described some of the worst sides of life in the southland. Some of the best people in the world live here also. This beautiful, sunny southland is not all bad. We meet here men and women who are pure, true, honest, deeply spiritual, and who are working hard to reach their brothers among the submerged classes. Filled with love toward God and their fellow men, they go on giving their lives for others, as did their Master. They have a tremendous opportunity here. May God strengthen their hands.

Birmingham, Ala.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

RESURRECTION MORN

By D. S. Leatherman.

For the Gospel Herald.

Of all the twelve Peter alone seemed bold,
"Though all shall flee, I will remain with Thee."
"Before the cock shall crow, thou wilt deny me,"
By his Lord and Master he was told.

Yet for a little while he kept his word,
Followed his blessed Master in the rear;
For he perhaps had thought that he was near
Enough to see what happened to his Lord.

But John kept always by the Savior's side,
Faithful and true to the last and without fear.
Unsatisfied unless he was quite near
Jesus, he stayed until he was crucified.

The Prince of Peace loved Peter none the less,
Although by him He had been denied
The night before being crucified—
It was to him an hour of bitterness.

The Good Shepherd by wicked hands was slain,
Yes slain by those whom He had come to save;
And by some pious friends laid in a grave
Wherein no man ever before had lain.

The sepulchre wherein the Savior lay
Was sealed and made secure by a large stone;
For they had been afraid if left alone
Disciples would surely take Him away.

Alas! that frail and sinful man should try
To thrust aside, defeat the heavenly plan
By which, forgiven by the Son of man,
Sinners may ever live with God on high.

Helpless, alone, without their blessed Lord,
The sheep were scattered and all gone astray
As soon as their Master was laid away.
For only few believed their Savior's Word.

Has He given His life for us in vain?
Mary and others went early in the day
Seeking for Him—the stone was rolled away;
"As He told you before, He rose again."

Penitent Peter is tenderly forgiven
By his Redeemer and his gracious Lord;
So shall we all, if we believe His Word
And do His will—receive a crown in heaven.

Lansdale, Pa.

WHAT IS HOME?

For the Gospel Herald.

This question was considered in a Sunday school at Martin's Church near Orrville, O., by a class of boys ranging in ages from 11 to 16, Bro. I. J. Buchwalter being the teacher. Following are the names of the boys: Harry B. Gregory, Frank Steiner, David Baumgartner, Amos Herr, Ira Huntsberger, Jay Eberly, Earl Huntsberger, Joseph Gregory, John Gregory.

Following are the answers given by the boys:

"Home is a place where we live, and is the dearest place on earth, especially while father and mother are there, and if it is a Christian home it is a type of the heavenly home."

"Home is the dearest place on earth when we are tired, weary, hungry or sick."

"Home is the blossom of which heaven is the fruit."

"Home is the father's kingdom, the child's paradise, the mother's world."

"Home is a dwelling place on earth."

"Home is a dwelling house, or place where one resides."

"Home is a sacred refuge of our lives."

"Home is one's dwelling house, or a place where one lives."

"Home—pertaining to one's dwelling or country."

"Home is an earthly dwelling place where people go for shelter."

"Home is the next place to heaven."

We are glad to see our boys interested in practical questions. Where Christian boys and Christian girls lend a helping hand to Christian parents we may look for ideal Christian homes. So we may add to the practical definitions given above that the best definition for home is that given in practical life where father, mother, sons and daughters are all united in the bond of love, living to the glory of God and the highest interests of man.

WEIGHED AND FOUND WANTING

By Anna Martin.

For the Gospel Herald.

What is meant by these words? Why are there so many today who are lost? It is the lack of the love of Jesus in their hearts, lack of having all their sins under the blood. It is not necessary to commit some great sins in order to miss heaven. There is no sin in the heart, however small, but what the Lord sees it. To have victory in the Lord it is necessary to get rid of all pride or self. The Lord Jesus will help us if we try; if we come confessing all ours sins He will set us free. Then we will love Him above everything else.

"Oh for a heart to praise my God,
A heart from sin set free."

State Line, Pa.

Sometimes people think time wears out the guilt of sin. Man may in time forget but with God whom a thousand years is but a day they are as fresh as yesterday and therefore nothing wears out nor is forgotten till hid in true repentance under the blood of Christ.—E. J. Berkey.

Sunday School

For the Gospel Herald.

Lesson for Apr. 14, 1912.—Mark 2:23-3:6

THE USE OF THE SABBATH

Golden Text.—The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

Introductory.—In the lesson before us we have a glimpse into the true use of the sabbath as exemplified in the life of Jesus and as taught from His own lips. As at present, so at the time of our Savior, there are two wrong ways of looking at the sabbath question. One is to ignore the day, the other is to make the observance of it a matter of mere tradition and formalism. Between the two there is a "golden mean." This we shall proceed to consider.

Why the Sabbath?—When we speak of the sabbath, we mean the day of rest, the one day out of seven which God set apart in the beginning and sanctified it to the purpose for which the day was set apart. Under the law it was known as "the sabbath." Under grace perhaps the most appropriate name for the day is "the Lord's day." But whether you call it Sabbath, the Lord's day or Sunday, the way the day should be kept is the one great question for consideration.

When Christ and His disciples were going through a field of grain, the disciples shelled out the grain in their hands and ate it. In doing this they were not violating the law so far as taking of the grain was concerned, for that was allowed (Deut. 23:24, 25). But the fact that it was done on the sabbath day afforded the Pharisees an opportunity for fault-finding. "Why do they on the sabbath day that which is not lawful?" was the question they put to Christ. Christ referred them to David, how that he went into the sanctuary and ate the shewbread which was not lawful for any but priests to eat. On another occasion He called their attention to how that on the sabbath day they lifted oxen out of the pit and thought nothing of it. It was clear that they were not so zealous of the law as they were eager to find fault with Christ and His disciples. Christ however, did not defend the actions of His disciples on the ground of indifference to law, but took this as an occasion for teaching that man was not made for the sabbath, but the sabbath was made for man. In other words, God set apart the sabbath day not for the purpose of creating another master for man, but rather because man needed such a day of rest. The sabbath is intended as a help, not a master to man. The sabbath is a day set apart to the highest interests of man, and should be used to the glory of God. It is right to do necessary things on the Lord's day.

"Lawful to do Good."—Now comes another test. This time it is Christ, not the disciples, who is under fire. Entering the synagogue on the sabbath day, there came a man with a withered hand. As usual the sympathy of Christ went out to the man, and as usual the Pharisees watched Him to see if they could find occasion to bring an accusation against Him. "Stand forth," He said to the man. Looking upon the hard faces of the Pharisees and recognizing the hatred which they felt toward them He makes the issue plain. He asks, "Is it lawful to do good on the sabbath day?' They refused to answer. "Stretch forth thine hand," He said to the man with the withered hand. Though the hand had been helpless, now he stretched it forth at the command of Christ, "whole as the other." It is lawful to do good, on the sabbath day or on any other day.

What about the Pharisees? Were they convinced and ready to acknowledge that they had been in error? Deliberate enemies are not convinced by facts. Their object was not truth, not the will of God, not the salvation of man, but to get rid of Him whom they despised, though He came to offer them the greatest boon within the reach of man. They went out and made common cause with the Herodians, bitter enemies, hoping for an opportunity to destroy Christ. The devil's children, no matter how bitter the enmity between them, will make common cause against Christ rather than submit to Him.

Unlawful Work.—From the lesson before us we learn of two things that are lawful to do on the Lord's day: (1) work that is necessary; (2) deeds of mercy. Having decided this question, another question is decided with it: It is not lawful to do work that is not necessary nor work that must be regarded as business transactions rather than purely deeds of mercy. From these two standpoints the Sunday work question can be clearly decided. Let nothing be done on Sunday that can be done either on Monday or Saturday. When you are tempted to do something on Sunday that looks like deeds of mercy be sure that it is not the dollar that prompts the doing. Follow the rule of accepting no pay for what you do on Sunday and almost all temptation along that line is gone.—K.

Let the first act in waking be to place yourself, your heart, mind, faculties, your whole being, in God's hands. Ask Him to take entire possession of you, to be the guide of your soul, your life, your wisdom, your strength.—Selected.

Our Young People

PRAYING FOR OTHERS.—I Tim. 2:1-10

Topic for April 21

MOTTO

"The prayer of the upright is his delight."

OUTLINE OF TOPIC

I. Praying for Others is a Duty.—I Sam. 12:23; I Tim. 2:1.

II. Forbidden Under Certain Conditions. I Jno. 5:16; Jer. 7:16; 11:14.

III. Qualifications of Those Who Pray for Others.—
1. A righteous life.—Jas. 5:16.
2. Obedience to God's Commandments. I Kings 11:34; Jer. 5:1; I Jno. 4:22.
3. Faith.—Matt. 8:13.
4. Speaking right concerning God.—Job 42:8.
5. In the merits of Christ.—I Pet. 2:5.

IV. Examples of Intercession.—
1. Christ.—Jno. 17.
2. Moses.—Ex. 32:31, 32.
3. Abraham.—Gen. 18:23-32.
4. Paul.—Rom. 10:1.
5. Nehemiah.—Neh. 1:4-9.

V. Subjects for Prayer.—
1. For one another in fault.—Jas. 5:16; I Jno. 5:16.
2. Enemies.—Matt. 5:44.
3. For saints.—Eph. 6:18.
4. For ministers of the Word.—Rom. 15:30-32.
5. For all men, kings, rulers, etc.—I Tim. 2:1.

STUDY OF THE TEXT

I Tim. 2:1-10

"First of all, supplications, prayers, intercessions, giving of thanks."—The apostle here lists the work of prayers, supplications, etc., as occupying a first place in order of worship. They must be considered of special importance in the Christian's life. It is the chief mission of the Church to be concerned in their fellow men. Christ taught that our relation to our brother should be clear when we come to worship (Matt. 5:23, 24). So in the public assembly the concern for the state of our fellowmen would naturally bring the relation we bear toward them in prominence and help us to clear these things up as we approach God.

"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."—This verse gives prominence to the thought of fitness in approaching God. Where the work of men's hands are pure, and their tongue and temper have been kept in subjection, they may feel a clearness in approaching God.

"In like manner also that women."—While men have the responsibility of leading in public assemblies it is just as important that women have fitting lives in their approach in the worship of God. Their touch with the world may not be so prominent, but their conduct in adornment with modest apparel, and their exercise in good works fittingly become those whose prayers are acceptable before God.

SUGGESTIVE ASSIGNMENTS

For Young People.
1. Preparation for Effectual Prayer.
2. For Whom Am I Concerned?
3. God-like Concern for Men Everywhere.

For Older People.—
1. Daily Conduct that Unfits for Prayer.
2. What has Gaudy Apparel to Do With Effectual Prayer?

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 4, 1912

Field Notes

Bro. Aaron Loucks, business manager of the House, spent Sunday at Schellburg, Bedford Co., Pa., administering to the spiritual wants of the little congregation at that place.

Bro. J. S. Shoemaker of Freeport, Ill., was called to Sterling, Ill., to assist in the funeral services of Bro. David M. Ebersole of Sterling, which services were held on Friday, March 29.

Baptismal services were appointed for the Bethel Church near Wadsworth, Ohio, to be held on Sunday, March 31.

Bro. J. A. Liechty of Louisville, O., was with the congregations in Fulton Co., O., March 24 and 25, handing out the bread of life.

Interesting meetings are reported from Elkhart, Ind. A recent letter from that place tells of large crowds and good interest. The Lord bless the work.

Nine applicants for baptism at the Martin and Pleasant View churches near Orrville, Ohio, is one of the encouraging items of news from that part of the field.

If all went as planned Bro. I. W. Royer of Chicago, Ill., was with the congregation near Freeport, Ill., over last Sunday, looking after the interests of Sunday school work.

Acting upon the suggestions of one who is interested in the distribution of Gospel literature we are sending out quite a number of sample copies of this week's number of the Gospel Herald.

Bro. J. N. Durr of Martinsburg, Pa., spent Sunday, March 24, in the vicinity of Masontown, Pa. He was a pleasant caller at the Publishing House on his return home. He informed us that baptismal services were announced to be held at the Pleasant Grove Church near Martinsburg, for Sunday, March 31.

Sister Fannie Mumaw, wife of Bro. Levi Mumaw, of the Publishing House, underwent a serious operation at the Mt. Pleasant hospital on Thursday of last week. The operation was perfectly successful and there is every hope of her complete recovery. The prayers of her many friends ascend in her behalf.

Sad News.—The following news item was sent us by Bro. J. S. Shoemaker: "We had a sad death in our community this afternoon (Mar. 26). Sister Maria Mayer of Sterling, Ill., who had died and was brought to Freeport yesterday morning, was laid to rest in our cemetery yesterday afternoon. Bro. and Sister David Ebersole, with whom Sister Mayer had her home at Sterling, accompanied the corpse to Freeport. Bro. Ebersole became quite sick by the time they arrived here, and was obliged to remain at Sister Ebersole's near Freeport. He rapidly grew worse and at 2 P. M. today he passed away. His wife, who accompanied him, is almost heart-broken. He will be taken to Sterling tomorrow. Funeral will be held there Friday forenoon.

"It is indeed sad that he was taken away so suddenly, and while absent from home. The widow is left with seven children, the oldest being 20. We again are very forcibly reminded of the fact that life is uncertain. May the Lord comfort the bereaved ones."

Freeport, Ill., March 26, 1912.

Correspondence

Wallace, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—We had a long and hard winter here and most of us were not prepared for it. This is a lesson for us that we should be prepared for the coming of the Lord, for He will come as a thief in the night when we are not aware of it.

We also invite the ministering brethren who pass through here to stop and give us a Gospel sermon. We read in Matt. 28:19, 20, "Go ye therefore and teach all nations, ... Teaching them to observe all things." Let us notice the word "observe."

There are only two members of the Mennonite Church here and we read in God's Word, "Go into my vineyard and work." We see souls going down to destruction, so we have prayer service once a month and read a sermon out of the Gospel Herald and a chapter from the Bible and try by the help of God to point sinners to Christ. We must live such lives that God can use us. We have our meetings the fourth Sunday in each month. May God's richest blessings rest upon all His children.

Yours in Christ,
Nathaniel Lapp.

March 22, 1912.

Port Trevorton, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, March 24, 1912, we reorganized our Sunday school by re-electing the old officers: Supts., A. B. Ramer, John Swineford; Secys., Benj. Herrold, E. S. Herrold; Treas., Wm. Shafer; Libr., Roger Shafer.

Bro. Enoch Auker is very ill at this writing. Our prayer is that he may have a speedy recovering. We have added one more member to our flock lately, and we hope that she may hold out faithful. We ask an interest in your prayers in behalf of the work at this place.

Yours in His name,
Benj. S. Herrold.

March 24, 1912.

Martinsburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reason to rejoice with God's children. On March 3 we began a series of meetings at the Martinsburg Church. The meetings were conducted by our home ministers, J. N. Durr and Abram Metzler. On March 8 Bro. John L. Stauffer of the Altoona Mission was with us. As a result of these meetings two young and precious souls expressed a willingness to accept Jesus as their Savior in their youthful days, for which our hearts are made to rejoice and we want to remember them in our prayers. Others, we believe, are counting the cost. May they too turn to their Savior before too late.

We ask an interest in your prayers for the work at this place.

Laura Metzler.

March 25, 1912.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, March 24, Bro. Jos. Zook of Oysterpoint, Va., came into our midst. He preached to us in the morning and evening. He also attended our workers meeting and Sunday school. In the afternoon he held services at the house of Bro. and Sister E. M. Miller. Sister Miller's health had been failing all winter, so that she could not attend services. She is slowly improving. All these meetings were well attended and we believe were filled with the good things of heaven. Visitors from other places were Bro. Benjamin Lehman of Elizabethtown, Pa., and Bro. Moses Hartzler of Denbigh, Va.

Sister Anna Wenger, who went about eighteen months ago, spent some time in Ohio, Indiana, and Iowa, returning to her home near Fentress, Va., last week. We welcome her home. We have nice weather now. Farmers are busy; most of the potatoes are planted. Peaches and pears are just coming in blossom. If we don't have late frosts, I believe fruit will be plentiful this summer.

Yours in His name,

I. W. Eby.

March 27, 1912.

Johnstown, Pa.

(Blough Congregation.)

The brotherhood of the Blough Church of the Johnstown district met March 23 to take votes for a deacon. These three brethren were chosen: Wesley Yoder, T. L. Blough and Ammon Blough. On Sunday morning, March 24, the lot was cast, which fell on Bro. Wesley Yoder, who was ordained at the same time by Bishop James Saylor. The meeting was a very impressive one, and our prayer is that God will give our dear young brother grace and wisdom in his important calling that he may be a great help to the Church and the cause of Christ.

L. A. Blough.

March 28, 1912.

Job, W. Va.

Dear Readers:—May our whole purpose of life be to "fear God and keep his commandments." Since March 11 Bro. Keener has been holding meetings at Dry Fork, a point ten miles from home. It is a place where there has been practically no preaching by any one for five years. There are a few Saints, Methodists, Brethren, a host of worldlings with one of our sisters, living in the community. There have been crowds at the meeting every night, regardless of rain and mud. People have been pricked in their hearts. Some realizing they have not lived the whole Gospel; sinners convinced of the truth, but as yet have not found the "convenient season" to accept it. Still others hate the truth so much as to arise in the meetings and give the minister a denunciation.

Meetings will likely close this week. We are praying the Lord to help the convicted ones to decide aright. It is our purpose to begin meetings at Bethel on the night of the second Sunday of April. Will you remember us and pray with us then?

In His name,

Bettie M. Keener.

March 28, 1912.

Later: I learn there are now four confessions.

Canton, O.

Greeting in Jesus' Name:—With love toward our Savior and all men we shall give a few notes and thoughts which concern all who stand for righteousness and truth. Giving first thought to present conditions we can not help but wonder why righteousness does not abound more. But giving second thought with more Gospel light in hand, we see the situation a little better, and it appears as if nearly the whole human family has drifted from the truth into a miserable mass of corruption. With all the different sects, schisms, isms and divisions, it truly makes the way hard for a truly devoted follower to accomplish anything. This may seem to be a queer expression to those who are not in active service. But, if we could draw a picture of the situation as we see it by experience; at its beholding many would tremble and be aroused who are now asleep in indifference and under the influence of tradition rather than truth. "Awake, awake; put on thy strength, O Zion."

The work here is as usual. Some prove to be born of God and are wearing the new garment, others to be rather in darkness because of the devil's delusions in every form. Three have been baptized lately and several more received by letters and confession.

The Happy Hour Sunday school is gaining some in number and becoming more interesting.

With aims for higher ground and our service to be more available and acceptable to God we plead for spiritual and natural aid of all who are interested in the Lord's work that the whole Gospel may be taught, that the Holy Spirit may lead us into all truth and our convictions be true, with power from God to stand, whatever man may do or say. God's blessings to all.

Arthur Gerber.

March 28, 1912.

Orrville, O.

(Oak Grove Congregation.)

Greeting in Jesus' Name:—Bro. J. A. Leichty of Louisville, O., was present at the young people's meeting Sunday evening, March 17, and gave an interesting talk on the unequal yoke. May the Word have its desired effect.

Cor.

March 29, 1912.

Goshen, Ind.

Dear Readers:—A few weeks ago we had baptismal services, at which time three young people were received into church fellowship. Two of these had made confession during the series of meetings conducted by Bro. J. S. Shoemaker, and one had just moved in from another congregation. Bro. D. A. Yoder officiated at this service.

The attendance of our Sunday school has been keeping above the 200 mark for most of the Sundays of this quarter. We have a Home Department which is appreciated by a few people who are unable to attend the main school.

The attendance of our mid-week prayer meetings has been quite small on account of the weather and condition of the sidewalks, but is now increasing again. We are making a study of the Sermon on the Mount in these meetings.

The Spring term of Goshen College opened this week with an enrollment of 159. The Fall term, including the Special Bible term, numbered 203; the winter term, 197. The Spring term usually has a smaller attendance than the Winter term, but we expect the above figures to increase within a few weeks, when the public school teachers and high school graduates usually enter for more preparation.

Rudy Senger.

March 29, 1912.

Miscellaneous

RADIANT SUNSHINE

By L. F.

For the Gospel Herald.

Let the radiant sunshine beam from out your face,
Cheer the lonely hearted in a desert place;
Tell them of a Savior, who died to make them free,
Who shed His blood a ransom, dear ones, for you and me.

Keep the sunlight glowing ever bright and clear,
Do some little kindly deed, this lonely world to cheer.
The clouds will sometimes gather, and everything look drear,
But beneath the clouds there's sunshine, to drive away all fear.

May the sunlight of your face tell of joy within;
Of the peace you have with Jesus, who a faithful Friend has been.
And who never will forsake us to our journey's end.

Then seek to help some lost one in this dark world of sin,
That they may find the Savior, and have real joy within.
So keep the sunlight glowing ever bright and clear,
To brighten up the shadows, that often gather here.

HINTS TO WRITERS
XII

By J. A. Ressler.

For the Gospel Herald.

Some people are too saving when it comes to the use of paper. It is well enough to save expenses in every way possible, but the wise man says, "There is that withholdeth more than is meat, but it tendeth to poverty" (Prov. 11:24). This, to some extent at least, is true of the use of writing paper. Paper is not so very expensive nowadays—time and eyesight are far more precious. Leave room enough at the top of your first sheet so that the subject and name of the writer will have plenty of room and not be crowded. On each sheet following you should have room enough for the page number so as not to crowd the first line of writing. If you use ruled sheets you should never write on the space above to first ruled line except to put the page number in the middle at the top. Of course, most everybody knows that if you are writing for publication you are to use only one side of the paper.

And you will want to leave a margin blank at the left side of the paper differing in width according to the width of the paper. On common "letter paper" (about 8 by 10 inches) it should be about three-fourths of an inch. On smaller paper it may be narrower. It is often necessary for the editor to make notes on your paper. If your margin and top are blank he can use these for his writing. If you have occupied them either your manuscript must be recopied or delayed. If we know a few such little things and observe them it will go a long ways toward making writing effective and beneficial.

Scottdale, Pa.

WHAT CAN I DO?
III

By George S. Keener.

For the Gospel Herald.

I can be a Christian or a worldling. Our lives prove what we are. By our lives the world reads what there is in our hearts. "The tree is known by its fruit." A crooked tree casts a crooked shadow, while a straight tree casts a straight one. We may be mistaken, sometimes, by measuring ourselves by some one else, instead of going to God for our measurement. A certain church member once said to me that when it comes to the day of reckoning that it will be found that his tree will have as clean fruit as that of any one living about him. This is one of Satan's ways of getting his hold on us. While we are watching others we fail to watch ourselves. Hear the words of Christ: "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

The best thing to do is to go to Jesus, get His help that we may live the overcoming life—get His spiritual tube-line and measure ourselves by that. Then our measure will be neither too long or too short; neither too high nor too low.

We can make restitution here in this life, or do like the rich man did—live for self here and plead in vain for mercy in eternity. As we read the story of the rich man and Lazarus we ask, Which course do you prefer, that of living to the glory of God here and at our death be ushered into the presence or our Redeemer, or live for self and at our death go on to the place where hope is a stranger and where the smoke of our torment shall ascend forever and ever? No doubt, if the rich man could once more have had the opportunity to do so he would have given to poor Lazarus the few crumbs.

Our religion is what we make it. We may think that we have the true religion of Jesus and not know what it means. James says, "Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It takes a spirtually-minded man to live this kind of a life. A carnally-minded man can not comprehend spiritual things. "To be carnally-minded is death; but to be spiritually-minded is life and peace." Dear reader, did you ever stop to think that where there is no love there is no peace? and where there is no peace there is no God? and where there is no God there is no blessing? and where there is no blessing there is no true Christian joy?

What can I do? There is so much to do in so many ways. The first thing to do is to look into our own lives and by God's grace walk in the plain path of true holiness and righteousness, that we may receive with joy the words of John: "I have no greater joy than to hear that my children walk in truth." Dear reader, let us see whether we are in deed and in truth walking in the truth, and the truth will make us free. "As a man thinketh in his heart so is he."

When the heart is evil the deeds are evil. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwell in you? If any man defile the temple of God, him shall God destroy." We must abstain from all that would defile these bodies, seeing that they are the temples of God, He having created us in His own image. David says, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Let us walk humble before God and the world, doing what we can that in the end it may be said unto us, "Well done, good and faithful servant . . . . enter thou into the joy of thy Lord."

Hagerstown, Md.

THE LAWRENCE STRIKE

The secret lodge is on exhibition now at Lawrence, Mass., with its attendant clash of class antagonism and class prejudice, is an indication that the problems of American civilization have not yet been solved. One of the interesting phases of the situation is the fact that the working people are not only fighting against the capitalists, but are fighting among themselves.

Many of the unskilled laborers look for leadership to the Industrial Workers of the world, which have such leaders at Ettor and Haywood. The Textile Workers of America, with John Golden, of Fall River, as president, have projected themselves into the midst of the conflict. Briefly stated the difference between the two unions is that the Industrial Workers of the world organization endeavors to embrace all industrial workers, skilled and unskilled, while the Textile Workers represent the old fashioned trade unions, a union of weavers and spinners. Also the Industrial Workers of the World are captioned by Socialists, while the leaders of the trade unions are, I think, generally against Socialism.

Ettor, its leader, has been arrested

for murder in the first degree. This brought to the front Mr. Haywood, of Colorado and Idaho fame, who addressed a crowded house in Fall River, saying he did not care if the Lawrence strike grew into a revolution. A young Italian boy was killed, and a working woman was shot and killed, property has been destroyed and the police attacked. When will the nation wake up and abolish all secret orders. Cowardly churches are waiting for the state and federal government to pioneer the way, so as to make it popular and safe for them to oppose these seditious secret orders.—The Christian Conservator.

THE SECOND COMING OF OUR LORD

By Jacob Snyder.

For the Gospel Herald.

(Extracts from a paper read at a meeting in Morrison's Cove, with acknowledgments to D. W. Whittle for the thoughts presented.)

The subject before us is of vital importance and it stands upon a scriptural foundation. To explain the Bible as a volume of good advice and to explain away its authority is to lull souls to slumber only to be broken by the startling summons of the pealing blast of the angel's trumpet and the voice of God. This doctrine has been shamefully abused, as dates have been set, robes have been prepared, and fanatical teachings have been spread abroad. Hence there has been a great reaction against it. But all this has been the work of the enemy. He wants people to get away from the truth, yet the truth is in the Scripture and we will find it there if we but look for it. Truth has been out of fashion ever since man changed his garment of fadeless light for a garment of fading leaves.

There are several points I want to make clear in connection with this doctrine. The first is, that the coming of the Lord mentioned in Scripture is not death. John 21:23: "If I will that he tarry till I come, what is that to thee?" The disciples had an idea that John was not to die, but that he should tarry on earth until the Lord should come again. **They** did not understand that the coming of the Lord meant death. I Cor. 15:15: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed." That is, we shall not all die but we shall be changed when the Lord comes. In Phil. 1:23 Paul says: "For I am in a straight betwixt two, having a desire to depart and to be with Christ, which is far better." That was what his idea of dying was—not the coming of the Lord to him, but his departing to be with the Lord. Dying is departing to be with the Lord, and the coming of the Lord mentioned in the Scriptures is the Lord coming to this earth for us. John 11:14, 15: "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there to the intent that ye may believe; nevertheless let us go unto him." That is: "He is in the grave. I am going to raise him from the dead; and in his resurrection I am to be glorified and you will understand my power as you never did before." Now, Jesus was on His way to Lazarus. Was the death of Lazarus the coming of Christ? Jesus said, "let us go to him." What for? To raise him from the dead. Then the coming of Christ was not his death but the very opposite.

I suppose that if some of those brethren had been there who explain away the Scriptures by saying the coming of the Lord means death, and if they had been called upon to preach the funeral sermon, they would have said, "Dear friends,—We know very well that Jesus promised Mary and Martha that He would come, and we know very well that He is on the way. We believe He will fulfill His word. But don't you see, dear friends, that this is the meaning of His words: Lazarus is dead, and now the Lord has come. He has come in death. That is how He has fulfilled His Word." Still, that was not the fulfillment of it at all. Lazarus' death meant an entirely different thing, and the coming of the Lord meant the bringing of him again to life.

In the second place the coming of the Lord does not mean the destruction of Jerusalem. Jerusalem was destroyed in the year 70. The Revelation was written about the year 96 and this last book of the inspired volume is full of reference to the coming of the Lord as still future. Jerusalem was destroyed at least 26 years before John wrote the Revelation.

The third point is that the coming of the Lord is not the coming of the Holy Spirit. The Holy Spirit came on the day of Pentecost. Then, according to the argumentt that the coming referred to the coming of the Spirit, after the Spirit you will hear no more of the coming of Christ. The fact is that Peter on that very day spoke of the coming of the Lord as future and that the later epistles are full of testimony in regard to the coming as a future event.

The fourth point is that the coming of Christ will be a personal and visible coming. Luke 24:36-43: "And as they thus spake, Jesus himself stood in the midst of them and said unto them, Peace be unto you. Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have. And they gave him a piece of broiled fish, and of an honey comb. And he took and did eat before them." It was the person of our risen Lord; not a vision—not an intangible something or other. A real living person stood before them. In Acts 1:9-11 we read, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Could anything be more real than that? Thank God for facts. Paul on the Damascus road was placed among the witnesses to Jesus Christ. He saw Him and those who were with him heard a voice.

My last point is the aspect of the coming of the Lord to His Church. Christ warns us that there will be people saying, "Lo, here," and "Lo, there." There will be delusions. Don't be occupied with them. The Lord doesn't give us any dates, but He just tells us to watch. When He comes there will be no deception; it will be made plain to us all. It will be like lightning shining throughout the whole sky. Don't be carried away by those who fix dates and are occupied with delusions. Acts 1:7, "It is not for you to know the times and the seasons, which the Father hath put in his own power."

"And what I say unto you I say unto all, Watch."

Roaring Spring, Pa.

LITTLE THINGS

By Robert E. Myers.

For the Gospel Herald.

"To some starved soul, a hand clasp—aye, just one,
May mean the warmth and glory of the sun."

The above lines, pasted on the fly leaf of an old Bible, emphasizes the importance of "little things." That is, little things of the right kind.

Too often we go along in our daily walk, so shut up in ourselves, that we miss many an opportunity of doing some "common, every day service" for the Master.

How many lives we could brighten by some little act of kindness, a smile of encouragement, a word of sympathy, a warm hand clasp, a cheery greeting and a thousand and one other little ways.

May God help us to make this a part of our life, and thus render a very pleasing service to Him who said, "For whosoever shall give a cup of water in my name (a seemingly small service) verily I say unto you, he shall not lose his reward."

Minot, N. Dak.

DRAWING NEAR TO GOD

Sel. by Jennie Ebersole.

Often have I been made to realize that it is not so much our service God desires, as our love. He created us to love Him, and that He might have a people to love. We need not struggle; our only hope lies in the love and mercy of God and not in long prayers, sacrifices, or service. He longs for us to draw so close that we can hear His voice of love and to receive the help and comfort which He alone can give.

Oh, the unfathomable love of God! How His great heart yearns for each of His children to learn the secret of confiding and resting in Him! Oh, the sweetness of a moment spent in His presence, so freely He bestows His blessing upon the submissive heart! Though the way may have led through suffering, God knew what was best. So tenderly He draws us to Himself, and so insignificant seems every earthly joy, that we are unconsciously drawn to Him.

We have tasted and have proved that the Lord is good; but if some dear heart is confused or troubled, or in need of comfort or guidance, listen to the voice of Jesus. Heed not the voice of the tempter. Draw near to God. In Him you can find just the help needed for every difficulty of life. Draw near that you miss none of the tender words He would say.

You who have found that the Lord is good, do not forget that there are many whose hearts are void and aching, longing to hear the sweet message of full salvation. Be diligent, that you may speed this comfort and joy to others. Let us give praise to the name we adore; let us tarry long in His presence, and become so freighted with His love that others may inquire of the beautiful way. If we live near to God, we shall be interested in the thing that interests Him—the rescue of the millions. He looks down in pity upon those for whom He gave His life-blood. How He longs for all to know of Him and appropriate the blessings of the Gospel! Ah, it is when we are close to God that we can feel as He feels concerning the lost of earth. He wants us to help bear His burden; and what a great burden it must indeed be! If we are near Him, He can show us something to do; if we are not near Him, it may be that we shall forget the burden that lies upon the heart of the Savior. Shall we forget the purpose for which God has created us?—By Agnes E. Tuttle.

It doesn't take much manhood to get your own way, but it takes a heap of brains to know what to do with it after you get it.—Sel.

WHAT OF OUR LITERATURE?

By Claude A. Hess.

For the Gospel Herald.

The printing press is the world's mightiest agency for either good or evil. It has been a principal factor in the world's advancement and civilization and is, I believe, destined to be the final means of the world's reclamation for Christ.

Consider the circulation of the big city dailies, add to this the ciruclation of our many periodicals and to the sum of these the thousands of books published every year, and then estimate if you can the tremendous influence exercised by the press upon public thought and morals, what a blessing if the press stood unitedly for God and right, flooding our land daily with one of the greatest blessings ever conferred upon a nation, a clean, elevated, literature. Unfortunately this is not the case, and there is circulating through the length and breadth of our land today a mighty wave of immoral literature, leaving its work of desolation in almost every home.

Now my friends, in the face of such circumstances, I put the question to you and your families—What of your literature? What books and newspapers do you allow in your home? Is your library a repository of moral strength, or an overlooked plague spot in your otherwise well ordered household?

Possibly your first question will be, "Shall I read novels?" I reply: there are novels that are ennobling to the life; but I say further that I believe a great part of our modern fictitious literature is not so. The world is indebted to such fictitious writers as Hawthorne, Hunt, Marian Harland, Sprague, Phillips and Augusta J. Evans The miserable follies of high life were never better exposed than by Miss Edgeworth. Walter Scott, Charles Kingsley, and Thackery has each built his monument in his books. Society has heard no abler plea for justice than when Charles Dickens with his pen reached down and touched the great underworld of poverty, and want, and sin, and interpreted its fevered, throbbing, pulse beats to the gay, indifferent world above. But beware of the cheap sensational novels that are being scattered broadcast over our country, some of them coming from the most celebrated publishing houses.

Possibly the greatest objection to these novels is that their readers are unfitted for the hard, stern realities of life. They have looked upon a false portrayal of human life. Life is neither a tragedy nor a farce, but a stern reality; and the indiscriminate novel reader is unfitted for the discharge of its exacting duties. These books are objectionable because they try to make impurity decent, crime attractive, and hypocrisy noble. You meet their heroes and heroines or wanton libertines. They inspire you with nothing of truth, tenderness, or reverence, for the pure and holy in life. Here then is the test to which you should put every book which enters your home: Will I because of reading it be elevated to a higher plane of thought and living? Will I have a better understanding of humanity and its problems? Will it prove a moral enrichment to my life? If it does not stand this test it has no place in your home.

Along with these objectionable books may be classed the lascivious pictorial literature of the day. Good pictures are the quickest and most condensed way of impressing the child mind. What the author does in a whole book, the engraver may do on a half side of a pictorial. Good pictures in the home are to be commended; but it is the prostitution of this art to purposes of iniquity that is to be deplored. It is doubtful if a greater curse rests upon our country today. These death-warrants of the soul confront our young men at every turn. The average young man may upon any day of the week, for twenty-five cents, secure enough of this moral strychnine to blast his imagination and poison his soul. It beckons from the news stand, is offered to relieve the tedium of the railroad journey. Its seductive adds glare upon almost every page of the cheap periodicals which find their way into practically every home. Fortunate indeed is that young man who escapes its blighting touch. I denounce it as one of the darkest curses upon our land today.

To the young man I would say: Cherish good books and newspapers—beware of the bad ones. In the words of Talmage: "One column may save your soul; one paragraph may ruin it." Benjamin Franklin declared that the reading of Cotton Mather's essay on "Doing Good" molded his entire life. The assassin of Lord Russel attributed his crime to the reading of one vivid romance. Thus we see that the perusal of a single volume may determine the destiny of a soul. Let us choose them carefully.

Shiremanstown, Pa.

The subject of generosity is from every standpoint an interesting one. That man, who receives everything from God, is permitted to give Him anything, is wonderful; that he should be asked to do so is still more wonderful. Yet when we study God's plan more closely, we are led to the conclusion that He has in view our own profit rather than God's enrichment.—Sel.

Satan never cares how many resolutions you make to reform tomorrow.—C. H.

ENTERTAINMENTS

By Leander Smith.

For the Gospel Herald.

"My house shall be called a house of prayer; but ye have made it a den of thieves" (Matt. 21:13).

I have been asked the question often Have we any scriptural authority for Christmas entertainments? I answer emphatically, No! Our church services are to consist of singing, prayer, reading, teaching and meditation upon the Word of God. Whatever is more than this is unscriptural and therefore wrong. Some Churches spend weeks practicing programs to entertain on Christmas or some other (holiday) occasion. The exercises have a very striking similarity to the world's entertainments. It looks as if the Church is losing her attraction and is resorting to worldly methods to draw people. They yoke the young members and unbelievers together in these exercises. This often causes the young members to leave the Church. The children of God are a distinct and separate people by redemption and calling. Their citizenship is in heaven as is also their inheritance and their hope. They are left down here to be the "salt of the earth" and the "light of the world." It is the duty of the Church to rebuke worldliness, jesting and foolish talking. How can she do so when she herself leads off these forbidden grounds. The scripture again and again urges gravity and soberness, naming bishops, deacons and their wives, the aged and the young, both men and women.

The program in entertainments is arranged to suit the occasion; it must suit the unbelievers or they will not take any part in it. What the unbeliever sees no harm in, the believer's conscience will not allow or else the believer must yield, compromising the truth, defiling his conscience and vexing his righteous soul. It invariably ends badly for the child of God. Prospects may be good for a time, it may appear as if prosperity and success attend them, but we find where they have been carried on that the young people have lost their respect for the Church. These exercises have produced sport, merriment and laughter and dismiss the spirit of reverence and godly fear. Think about the minister whose duty it is to preach to such people. They see no beauty in religion but they want some worldly amusement to attract their attention at the church. They disrespect the minister, they have cultivated the habit of whispering and laughter in the church. I see much difference in the congregations where these exercises have been carried on and where they have not been allowed. I hope that none of our bishops, ministers, or Sunday school superintendents will ever give their consent to such exercises. The Church of Christ as it is presented in the Scriptures consists of the children of God. The unconverted whether religious or profane are forbidden to mingle with the saints of God or share their privileges and possibilities. We read of the early church "that all that believed were together" and "of the rest durst no man join himself unto them" (Acts 5:13). May the Lord preserve the feet of His saints and enable each of us to yield hearty unhesitating obedience to His blessed Word.

Nevada, Mo.

DO I?

By Levi Blauch.

For the Gospel Herald.

Do I know God? Does God know me? If not, I am lost (Luke 13:27).

Do I love the Father in heaven? I know that He loves me, and sent His Son that I through Him might be saved (John 3:16).

Do I love Jesus? If so, how do I prove that I love Him? By complying with John 14:23.

Do I love the brethren? Yes, if I comply with Eph. 5:20.

Do I love my wife? Yes, if I obey the command as given in Col. 3:19.

Do I love my children? Yes, if I put in practice that which I find in Col. 3:21.

Do I love my parents? Yes, if I comply with Col. 3:20.

Do I love my neighbor? The Bible tells me to (Mark 12:31).

Do I love my neighbor's children? Yes, if I put into practice the example Christ gave in Mark 10:16.

Do I love my enemy? Yes, if I obey the command given by the great teachers (Luke 6:35; Rom. 12:20).

Do I love the entire human family? Yes, if I am a follower of the meek and lowly Lamb of God (Luke 19:10; John 10:27).

Do I love the Church of Christ? Yes, if I have a feeling like David had (Psa. 122:1; 29:9).

Do I love the Sunday school? If so, how can I prove it? By taking the advice as given in Heb. 10:25.

Do I love to work in the Church and Sunday school? If so, how does my work manifest itself? By complying with Heb. 13:17.

Do I love to be on time when I come to church and Sunday school? Yes. How do I prove it? By showing my presence when the first hymn is sung (Luke 24:1; Acts 13:14-16).

Do I love to entertain strangers? If so, have I Bible for it? Yes (Acts 16:15; Rom. 12:13; Heb. 13:2).

Do I love to depart out of this life, enter into the life beyond? Yes, if I can say with Paul, that "I am now ready to be offered up, and the time of my departure is at hand" (II Tim. 4:6-8; Acts 21:13).

Do I love and have a longing for that heavenly country wherein I shall see God the Father, Christ the Savior and the holy angels, the patriarchs and all the saints, besides the millions of little children who are there, all engaged in singing the songs of Moses and the Lamb (Rev. 15:3)?

Do I love the world if I want to be happy in eternity? No. I must then comply with I Jno. 2:15.

Do I love the pleasures of the world? No, not if I am born of God (I Jno. 3:9; I Tim. 5:6; II Tim. 3:4).

Do I love my earthly friends more than God or Christ? If I do, Christ tells me that I am not worthy of Him (Matt. 10:37).

Do I have a desire for riches? If so, I am endangering my spiritual welfare (I Tim. 6:9, 10).

Do I have a desire for fashionable dress? If so, I conform to the world, which is plainly forbidden in Rom. 12:2.

Do I love to wear gold? No. Why not? Because the Bible forbids it, and a heart filled with the Holy Spirit has no desire for forbidden things (I Tim. 2:9, 10; Tit. 1:15; 3:3, 4; I Pet. 3:3, 4).

Do I have the habit of speaking evil of my fellowmen? If so, let me read Acts 23:5; Tit. 3:2; Jas. 3:8. Amen.

Johnstown. Pa.

(Continued from page 4.)

clearly states the place the resurrection holds in the plan of salvation. Only by God raising up Jesus was it possible for Jesus to become **both Christ and Lord.** Jesus could not be the Christ, "the anointed one," our Great High Priest and Advocate before the Father; nor could He be our Lord, our King, coming in clouds of glory to receive us unto Himself, had He not broken asunder the chains of death and come forth triumphant. If Christ is not risen from the dead, our faith is vain and we are yet in our sins, according to I Cor. 15. His resurrection is our assurance that though we enter the grave it will be for a season only and that we, like He, shall come forth with incorruptible body to the glory of God. Praise the Lord for this assurance and hope, this heritage of the child of God! On this Easter day may each one of us take the blessed Book and see what it has to say about the resurrection that we may more fully realize the utter hopelessness of our condition without a risen Jesus to become our Christ and King. Thank God that Jesus could not be holden by the bonds of death and that the "sting of death" has no longer power over us.

H. Frank Reist.

SALVATION THROUGH CHRIST

By a Brother.

For the Gospel Herald.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.—Psa. 14:2, 3.

Such was the condition of all people at this time, and as man in this sinful condition cannot enter into heaven, we see the pressing need of some one to show them the way of life, some one to open **the way whereby they could be saved.**

Even though man is saved through the instrumentality of man, it is beyond our power to redeem our brother.

"They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, or give to God a ransom for him" (Psa. 49:6, 7).

In due season Christ came to redeem fallen humanity, and gave His life a ransom for many. It is alone through Christ that we can be saved today. We cannot earn our salvation or work our way to heaven.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8, 9). Christ has made the atonement—it remains for us to accept.

"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"I am the way, the truth, and the life; no man cometh unto the Father but by me " (Jno. 14:6).

Christ gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). And again we have the assurance, "Him that cometh to me, I will in no wise cast out" (Jno. 6:37).

Why then are there so many that do not accept Christ as their Savior?

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God, should shine unto them" (II Cor. 4:4). "For the preaching of the cross is to them that perish foolishness" (I (Rom. 10:9).

Let us turn and seek God while He may be found. "Draw nigh to God, and he will draw night to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:8-10). "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God has raised him from the dead thou shalt be saved" (Rom. 10:9).

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

Let us be wise in this time that we may be happy in eternity.—S.

A HEART FULL OF LOVE FOR EVERY SOUL

By Susanna L. Moyer.

For the Gospel Herald.

> Owe no man anything, but to love one another - - - - for love worketh no ill to his neighbor.—Rom. 13:8, 10.

If we have the right spirit in our hearts we have love for every soul. We will then feel to be kind to the unsaved ones, of whom there are so many around us. Oh, that we may be shining lights, not stumbling-blocks. If we have the real love of God within us, we will not try to make people out to be as bad as we can by talking about them. No, we should keep quiet within ourselves and pray to our heavenly Father for them and try to do them good and wish they may be led to see that the Lord needs them in His vineyard. The laborers are so few, and the work so great, that many could be helping if they would only be willing. "Love your enemies; do good and lend, hoping for nothing again" (Luke 6:35).

The soul-loving spirit loves every one, even if they do despitefully use us. "Be ye therefore merciful, even as your Father also is merciful." "Beloved, yet us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." Let us strive for more of that godly love in our hearts.

Lancaster, Pa.

"SO LITTLE TIME!"

This very common exclamation reminds us of a page in Christiana Rossetti's Diary. Thus: "A civilized man complained of having little time. An uncivilized man, who heard him, retorted that he supposed he had all the time there was to be had." The authoress dilates upon this instructively, "What is meant by 'want of time?' What do I mean by the words? It seems that I must mean one of two things: either that I lack time for duties because I devote it to non-duties, or that, devoting it to duties. I feel discontented at lacking leisure for non-duties.

Non-duties may be attractive; they may even appear on occasion heroic or self-devoted; but we may be sure they are not duties so long as there honestly is not time for them. On the contrary, taking the place of duties they would degenerate into offences.—Southern Baptist.

A NEW MUSIC READER

By J. D. Brunk.

For the Gospel Herald.

For a number of years there have been those among the brotherhood who thought there should be something done to improve the singing in the Church. There has not been a time when there were were no singing teachers in connection with our church in America, we suppose, but there have not been many at any time. In many localities there has been very good work along this line, and the results have been splendid. At this time there are a number of proficient choristers scattered among us and the effects are clearly seen and felt.

During the last few years there has been a constantly increasing demand for work along the singing line. At this time there is a strong sentiment for a better standard of devotional singing. There may be a diversity of opinions as to how this condition can be brought about, but all agree upon the need. It will be to the interest of the cause for all of us to do what we can to improve every weakness we find among us.

There has been a lack of the proper materials from which to gain a good understanding of singing, without having to use some objectionable matter. Children do not advance well without a teacher, and a teacher cannot do good work with poor text-books. The thoughts of the child are moulded by their associates and their reading matter. That is what happens to the one who tries to sing. We sing the songs we hear sung or the song that is before us to sing. Our ideals are formed by the character of the song and the way we hear it rendered.

This need of the proper kind of exercises and songs as well as instruction in the rudiments of music has been keenly felt by a great many for some time. More than two years ago the Publishing Committee urged the completion of a little book which we had in mind. We have worked the materials over a number of times, and advice has been gotten from various sources, until finally the work is finished. We found by looking into the old hymns which have meant so much to the devoted Christian, that there was a real difficulty in the way. We observed that a good hymn expresses a worshipful attitude to which only a rich religious experience can give expression, and that a light music is not a suitable means by which to express such a hymn. Our experience with such songs has further taught us that a considerable musical knowledge and appreciation was necessary. The task then was, to so write exercises, select songs, and state instructions, that the learner will be led into that realm of tone-thinking which would give him a vocabulary through which he may express his richest thoughts and emotions. To this task we have bent our efforts. How well we have succeeded remains to be seen when the fruit ripens.

A brief outline of the book may be of interest to the readers. It consists of FIVE

PARTS. The first part is in three divisions of exercises beginning with the simplest ones that could be written. More advanced ones are added and the grade increased until very difficult ones are reached. The second part includes songs of various kinds —sacred, secular, easy, difficult, long, short, slow, fast, etc., etc., but every one is nice and clean and we believe every song has a good lesson and will leave a healthy influence with the singer. Part three consists of the rudimentary statements. This is a full explanation of the elements of music. There is a group of easy exercises for training the voice and some instruction on the care and use of the voice in the fourth part. The fifth part is a dictionary of musical terms such as will come up in the mind and experience of the student of vocal music.

The book will have about 150 pages and will be well bound in a medium-priced volume. It is expected that the books will be ready by May 15th. Announcements will be made later from the Book Department of the Mennonite Publishing House.

Goshen, Ind.

Married

Gregory—Kosier—On March 21, 1912, at the home of Bro. and Sister John Gregory, their oldest son, Bro. Robert A. Gregory of Dalton, O., and Sister Edith Marie Kosier of Orrville, O., were united in marriage by Bro. I. J. Buchwalter.

Badertscher—Sommer.—On March 17, 1912, at the home of the groom, near Dalton, O., Bro. John Badertscher to Sister Fanny Sommer, by Bish. J. Nussbaum of the Sonnenberg Church. May the Lord richly bless them through life.

Kauffman—Schrag.—On March 17, 1912, at the Hopewell Mennonite Church near Hubbard, Oreg., Bro. A. G. Kauffman and Sister Amelia Schrag were united in holy matrimony, Bro. J. D. Mishler officiating. May God bless them through life's journey.

Lehman—Landis.—On March 21, 1912, Bro. Henry Lehman of Ohio, and Sister Lizzie B. Landis of Lancaster Co., Pa., were united in holy matrimony by Bro. John G. Ebersole, at Elizabethtown, Pa. May their future be a life of peace and happiness.

Brenneman—Holdeman.—On March 21, 1912, at the home of Bro. George and Sister Lena Brenneman of Wakarusa, Ind., their son, Clyde Brenneman to Sister Ruby Holdeman, Bro. Silas Weldy officiating. Both are of the Holdeman congregation. May the Lord abundantly bless them to His glory.

Obituary

Sommer.—Barbara, wife of C. C. Sommer, Dalton, O., died Feb. 12, 1912, at the age of 62 y. 8 m. 9 d. She leaves a husband, 2 sons, a daughter, 4 brothers and 7 grandchildren to mourn her sudden departure. Her remains were laid to rest in the Sonnenberg Cemetery of which church she was a faithful member from her early youth. Funeral services were held by C. N. Amstutz and Jacob Nussbaum.

Hershberger.—Mattie, wife of Eli M. Hershberger, was born in Holmes Co., O., Jan. 4, 1870; died after only a few days of sickness of lung fever, March 2, 1912; aged 42 y. 1 m. 28 d. To this union were born 9 children, all living. She leaves parents, 5 brothers, 14 sisters and many friends to mourn her early departure—not without hope, for we believe that she aimed to please her Creator and Savior, and was known as a faithful member of the Amish Mennonite Church.

Short.—Lydia (Lantz) Short was born Aug. 22, 1840; died Mar. 12, 1912; near Stryker, O.; aged 71 y. 6 m. 20 d. She was united in marriage with Benedict Short in the year 1864, with whom she lived 43 years. To this union were born 8 children. Her husband and 4 children preceded her to the world beyond. She leaves 2 sons, 2 daughters, 20 grandchildren, 3 sisters, 6 brothers, and a host of relatives and friends. She was a member of the Amish Mennonite Church, to which she was faithful to the end. Funeral at the Lockport Church, conducted by S. D. Grieser, D. J. Wyse and H. Rychener.

Holopeter.—Samuel Sunderland Holopeter died at his home at Rockton, Pa., March 16, 1912; aged 80 y. 10 m. 18 d. Buried at Rockton. Funeral services were held in the Mennonite Church March 19 by E. J. Blough of Hollsopple, Pa. Text, Rev. 14:13. He was a devoted member of the Mennonite Church. In his severe affliction of a "tumor cancer" he never murmured or complained. He was fully resigned to the Lord's will. He is survived by his wife, 6 children, 25 grandchildren and 9 great-grandchildren. His great concern and earnest prayers were for the salvation of his children and grandchildren. May his example and Christ-like patience live after him.

Martin.—Solomon W. Martin of Maugansville, Md., died March 2, 1912; aged 81 y. 3 d. Funeral, March 5, at Reiff's Church. Services conducted by George S. Keener and C. R. Strite. Text, Jno. 5:28, 29. Father was sick just two weeks with pneumonia and dropsy. He could not lie down —died in his chair, being conscious to the last and expressed himself ready to go. Mother died thirteen years ago, also of dropsy. Many kind words fell from their lips which will never be forgotten. Nine children and 39 grandchildren mourn their loss. "Blessed are the dead which die in the Lord." Father united with the Church more than fifty years ago. A son.

Allison.—Bro. Aaron Allison of Red Well, Lancaster Co., Pa., passed to his reward March 20, 1912; aged about 64 years. Bro. Allison was sick for about two weeks with pleura pneumonia. He was a member of the Mennonite Church. In the year 1878 he was married to Sister Emma Wanner. She was called home in the year 1894. To this union were born 6 children. He was again married to Sister Lydia Hess. To this union was born 7 children. One preceded him to the spirit world. He leaves a companion and 12 children. Funeral took place March 23. Services at the house by Bro. J. B. Senger and at Hershey's Church by Bro. C. M. Brackbill. Text, Psa. 103:6-14. Interment in adjoining cemetery.

Yoder.—Reuben Yoder was born in Somerset Co., Pa., Jan. 9, 1831; died in LaGrange Co., Ind., March 18, 1912; aged 81 y. 2 m. 9 d. He was married to Harriet Riehl April 1, 1851, who died about 3½ years ago. In 1851 they moved in a covered wagon from Pennsylvania to LaGrange Co., Ind., where they settled in the woods upon a farm in Newbury Twp., where they lived till four years ago when they moved to their son's home near the Forks Church where they both died. To this union were born 7 sons and 2 daughters, all surviving their parents except 1 son who died in infancy. He is also survived by 30 grandchildren and 17 great-grandchildren, and by 2 sisters. Bro. Yoder has been a member of the Amish Mennonite Church at the Forks for many years and his place was seldom vacant. Funeral at Forks Church by S. E. Weaver and D. D. Miller.

Bollinger.—Michael Bollinger was born Feb. 2, 1841, in Crailsheim, Wurtemberg, Germany. In the year 1859 he went to Ontario, Canada, and in 1865 he moved to St. Joseph Co., Ind. On Oct. 6, 1867 he married Almira Topper of St. Joseph Co., Ind. To this union were born 8 children, of whom two died in their infancy. He departed this life March 24, 1912; aged 71 y. 1 m. 22 d. He leaves to mourn hs departure, a loving companion, 6 children, Charles, Nettie L. Schultz, Alice Metzler, Martha Jane Schultz, Carolina Elnora Schultz, and Alvin. There are 13 grandchildren, 1 of whom has preceded him to the spirit world. One brother, Leonard, of Alamo, Mich., and 1 sister, Catharine Moore, of Ontario, Can., also survive.

Bro. Bollinger was baptized in infancy, but was not satisfied, and on Feb. 17, 1912, he was baptized and received into the Mennonite Church, by so doing causing great joy to his own soul and also to his family.

Funeral services were held at the Olive meeting house where a large number of people gathered to show respect to one so long in their midst. The services were conducted by David Yoder and Silas Weldy. Text, II Cor. 4:15, 16. Interment in the burial ground near the Olive meeting house.

Kempf.—Mary A. Kempf was born in Cambria Co., Pa., Nov. 2, 1847; died at her home near Kalona, Ia., March 17, 1912; aged 64 y. 4 m. 15 d. She was married to John J. Kempf Feb. 28, 1869, who departed this life July 16, 1907. She leaves 4 sons, 2 daughters, 21 grandchildren, 3 brothers, 2 sisters, all residing near Kalona except one brother who lives in Oklahoma. During the winter she paid all her children a visit, spending the most of the winter with her son Milo. She was not at her home at the time of her death, being at Wm. Bender's with her aged sister-in-law, Mrs. Seth Kauffman, who has been ailing with paralysis for several years. She had a stroke of paralysis and died a few days after. A short service was held by Jacob Yoder after which she was removed to her home with her daughter, Mrs. John J. Shetler. She united with the A. M. Church in her youth and remained a faithful member until death. Funeral services were conducted at her home by Bro. Peter Brenneman in German and D. J. Fisher in English. Text, Rom. 5.

"Dearest mother, thou hast left us
Thy sweet smile no more we see;
Thy voice no more can cheer us,
Mother dear, we mourn for thee.

"May God comfort the bereft ones
Though our loss is their gain;
And in meekness and submission
Say, Blessed be our **Father's name.**"

It is as wrong to say nothing when you ought to say something as it is to say something when you ought to say nothing. —S.

Items and Comments

A young man of Braddock, Pa., recently died, so the physicians say, of smoking cigarettes. He began smoking fifty a day ten years ago. Just before he breathed his last he asked for a cigarette. One was given him and as he threw away the "butt" he sank back on his pillow dead.

In a terrific mine explosion near Jed, W. Va., March 26, 93 miners were buried alive. Eleven were rescued and it is thought the rest perished. Thus in a moment of time the souls of men, prepared or unprepared, may be hurled into eternity. The whole history of man is a warning to all men to prepare for the great change.

After a ten years' legal battle with the government and a three month's trial for violation of the criminal section of the Sherman anti-trust law, the ten indicted beef packers were declared "not guilty" by a federal jury at Chicago, Ill. This is a complete victory for the packers. It is estimated that the total cost on both sides is about $1,000,000.

Eleven million loss in Wyoming live stock resulted from the recent snow storms and cold weather, according to a statement from the office of the State Immigration Commission, which has received reports officially from every county of the state. In many instances entire herds of cattle were wiped out, and every section reports heavy loss in sheep.—News Item.

A million of men are on strike in the mining districts of Great Britain. There is hope of the men going back to work in the near future as the Government has taken an interest in the strike and has appointed district boards whose business it is to decide upon a minimum wage for the workmen. The total cost of the strike to the miners' unions to date has been $5,216,250.

Storm-troubled Mexico has been the field of another fierce battle. The insurgents are in command of Orozco, who assisted Madero in becoming President of the Mexican republic and then turned against him. In the recent battle the Federal troops were nearly surrounded but managed to withdraw from the field. The kingdoms of the earth have not become the kingdoms of our God, for when they do, such bloody scenes will be enacted no more.

A bill has been passed through both houses of Congress at Washington, D. C., amending the homestead laws of the United States. If this bill becomes a law, which seems probable, it will require a residence of three years only, instead of five years as heretofore, in order to get a free title to the land, and the entryman and his family are allowed to remain away from their homesteads five months each year. It is supposed that this proposed law will check the emigration from the United States to western Canada, whither 125,000 Americans went during the year 1910.

The Provisional President of the Republic of China, Dr. Sun Yat Sen, has turned over the seal of the Republic to the new President, Yuan-Shi-Kai. Dr. Sun issued a proclamation to the people of China asking them to give their loyal support to the new government. The new minister outlined the policy of the government. With a national assembly in power and the old Manchu government entirely disabled and dethroned, there seems to be no doubt that the Republican form of government is assured for the newly awakened nation of the far East.

BIRTHDAY

By R. J. Heatwole.

For the Gospel Herald.

This February day twenty and seven
I am still a pilgrim bound for heaven;
This eve at nine in my room alone
Sixty-five years of my life are gone.

This day visiting others in the Christian race,
I can praise the Lord for redeeming grace,
And although the time is here to retire,
May thoughts of soul rest my affections inspire.

May God grant me another new day,
And keep me as ever in the heavenly way;
But now as my sixty-five years are past,
I know not, this night may be my last.

Lord, help me to commend my all to Thee,
And when leaving this earth Thy face let me see
Uniting with those giving nobler praises
Forever and ever through endless ages.

Again the morning light has come,
Am still with the friends of earth and home,
And awaking my soul with utmost care,
I ponder its hopes so sure and fair.

The first day as a new year with me begins,
Having a promised pardon of all former sins,
Oh, may I ever on God's grace depend,
Nor ever be doubting a happy end.

Ever have religion as my chief concern
As I more of its grand importance learn,
And when joyous in this year of sixty-six,
Lord, help always to say, "My heart is fixed."

Windom, Kans.

A REQUEST

Since many of you have assisted us to issue and distribute the 1912 Gospel Tract Calendar, and many have written us words of encouragement and promised us their support, some having already sent us money to help along with 1913 calendar, we feel it our duty and privilege to explain ourselves and state the present needs, etc., along the line of publishing and distributing these calendars. We are in debt to the amount for printing 1912 calendars and some besides. We ran short several thousand in 1912 calendars. We are sorry we could not supply all. A most liberal offer for the 1913 calendars has been made us, and we must soon make arrangements for its publication. Therefore we ask the earnest prayers of all who know the worth of prayer, that we may be directed to do the right thing only in this matter. We also ask all who will to write us and send in their contributions soon.

Your brother, S. E. Roth,
Woodburn, Oreg.

CONFERENCE ANNOUNCEMENT

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., N. H. Mack, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., J. K. Hooley, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

Table of Contents

1—Editorial
2—Rise, Glorious Conqueror, Rise (Poem)
What the Bible Teaches XIV
3—After the Darkness
Victory
Thoughts on Easter
4—Rise (Poem)
The Work at Youngstown
5—Tragedies in the Southland
6—Question Drawer
Resurrection Morn (Poem)
What is Home?
Weighed and Found Wanting
7—Sunday School
Our Young People
8—Field Notes
Correspondence
10—Radiant Sunshine (Poem)
Hints to Writers
What Can I Do?
The Lawrence Strike
11—The Second Coming of Our Lord
Little Things
12—Drawing Near to God
What of Our Literature
Entertainments
Do I?
14—Salvation through Christ
A Heart Full of Love for Every Soul
So Little Time
A New Music Reader
15—Married
Obituary
16—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, APRIL 11, 1912 No. 2

EDITORIAL

"God sent not his Son into the world to condemn the world; but that the world through him might be saved."

So long as we are in the light of God in working for the salvation and uplift of fellow men, it is not so hard to walk in His Spirit along other lines.

The beautiful sunshine is never so much appreciated as it is just after a long winter. When overshadowed with clouds remember the smiling face of God above them. Pray an opening through the clouds and you will get the glorious sunlight.

"Shall there be a supreme court in the Church?" is a question discussed in one of our sister denominations. Yes. That court is already established. We have our great Judge of the quick and the dead, whose decisions we regard as supreme and accept without question.

The other day we received a sample catalogue labeled "bonnet material." Our greatest objection to the catalogue was the fact that it had no goods advertised fit to make bonnets of. Our idea of plain clothing is that it should be for service, not for display. We know no better description of "modest apparel" than that given in I Tim. 2:9.

Church loyalty consists, first of all, in being loyal to the Head of the Church. Loyalty to Him means obedience to all that He taught, an honest effort to build up the body of which He is the Head. Where the whole body is subject to the Head there are no unruly members. The spirit of antagonism is always a sign that there is something wrong with the antagonizer.

In connection with almost every Sunday school lesson is an opportunity to press home some great Gospel truth or truths designed to strengthen the believer, convict the sinner and advance the cause of Christ in general. Next Sunday our opportunity lies along the line of the Sunday question. It is a most timely topic for consideration, and we trust that there may be an unusually complete preparation of the lesson and earnest teaching on the subject. A full acceptance of Gospel teaching with reference to the Lord's day means a whole-hearted service in the Lord's work.

In an article directed to speakers and writers, which article we print elsewhere in this issue, Bro. Daniel Shenk points out the evils arising from "taking the Bible as it reads" without weighing each text in the light of the Gospel as a whole. We trust that the article may be thoughtfully read. The wrong is not in taking the Bible as it reads, for that is the only way it ought to be taken, but in disconnecting it into numerous parts and taking certain parts as we interpret them to mean. The greatest danger that can come to any man along this line is to know the Bible only in spots, while his ignorance of the main body of the Book is sure to lead him to look at these spots in the wrong way. "All scripture is given by inspiration of God, and is profitable." Let it all be studied as one harmonious message from God.

God's Invitation to Man.—"Nature seems to be inviting us out. Things about us are getting alive. There is much work on every hand crying for attention."

We were forcibly impressed with the above extract from a letter which we received recently. It is a brief but graphic pen picture of one phase of spring life, looking at things in a natural way. Giving it a spiritual application it is none the less true. The same God who rules over things temporal also reigns in things spiritual. Look about you. See how God in Nature appeals to you, and in so many different ways. It is a picture of how God appeals to you along spiritual lines. Then, with prayerful hearts, turn your ears heavenward and listen to the message of inspiration: "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Speak Out.—As we read some of our exchanges we find frequent reference to the apostasy of the present day. The mystery of mysteries is that any one should wish to be called Christian and at the same time deny the divinity of Christ or the divine inspiration of His Gospel. But since there are many professed Christians who hold and teach anti-Christian doctrine, some of which teachings have found their way into our school books and are taught to the rising generation as a matter of course, it makes it all the more necessary for the friends of God to speak out that the world may not be mistaken as to our attitude toward the things written in the Bible.

So numerous and outspoken are they who, while masquerading as Christians, denounce the true orthodox faith as being untrue, impractical, and out-of date that silence on the part of the faithful gives the world the idea that they also are secretly tainted with skepticism but are afraid to come out in the open and say so. So it behooves us to pay a debt to the rising generation by making it clear that we believe the Bible from lid to lid. While the Gospel needs no defence, the people need faithful testimony or many of them will be misled.

Have you made it plain to those about you that you do not question the truth of a single doctrine or historical fact recorded in the Bible and that you regard as false anything that may be brought against it? Do you believe

(Continued on page 19)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

WHAT THE BIBLE TEACHES

By J. A. Ressler.

For the Gospel Herald.

XV. About the Prayer Head Covering

The teaching of the Bible on this subject is confined chiefly to the eleventh chapter of first Corinthians. When no other scripture is mentioned this chapter is referred to in this article.

I. **When praying or prophesying, a man is to be uncovered.** This is shown in Vs. 4, 7 and 14. The relation man bears to Christ, his Head will make him want to express his reverence for Him and when he is engaged in addressing the one Supreme Being he will, from the very promptings of his heart, uncover his head in respect to Christ. When he prophesies he is proclaiming the word that God reveals to him. He stands in the place of God in giving the message God has for the people the man is addressing. Recognizing his position as subject to his Head, in sign of his relationship to Him, he uncovers his head while thus occupied.

II. **When engaged in prayer or prophesy, a woman is to be covered.** This is clear from Vs. 3, 5, 6, 10, 13 and 15. In the divine order of creation, God saw fit to create man first, and from him He created woman. As God looks upon the spiritual relation between man and woman He still remembers the order of creation and in recognition of this order has ordained and established their relationship in the work and regulation of the Church. Just why it was so ordained it is not for us to say or judge. We cannot fathom the depths of God's unsearchable wisdom. But we know God says so in His Word, and we accept it as His will and teaching. Therefore the woman who loves her Savior will recognize His desire in the matter and will esteem it a glad privilege to show her acceptance of God's plan for her being and living in His Church, and will joyfully and gladly take her place in the divine order. In sign of her relationship to man, whose helpmeet she is and to the Savior who redeemed her, a woman will have her head covered in worship.

III. **The covering or uncovering of the head is of such a nature as to be recognized as a sign of worship.** The covering is not the natural hair. This is seen clearly by comparing Vs. 5 and 6 with Vs. 15. If the "covering" of V. 15 were the only covering intended, and the hair constituted that covering, then Vs. 5 and 6 would be an absurdity; for "uncovered" in V. 5 would mean "with her hair removed" and then in V. 6 it speaks of a woman "not covered" being "also shorn." In other words, "Shear a woman without hair on her head." Paul couldn't mean so absurd a thing. In a similar way it is clear that it is not simply man's hair that is to be clipped for worship, but that his cover which he wears under other circumstances is to be removed.

IV. **The material and construction of the covering are to be determined by circumstances.** In Deut. 22:5 we read, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." It is not here or anywhere else stated just what constitutes a man's or a woman's garment. That there was at the time of Moses a well-recognized distinction between the dress of the sexes is clear. God meant that this distinction should be maintained. The man's covering that is to be removed is to be whatever he has on his head besides his hair. It may be a hat, cap, turban, fez, or other cover according to the land and the climate he is in. In ancient times, and in Oriental countries to this day, the shoes are removed in respect to the ground or the place that is considered sacred. Ex. 3:5, and Joshua 5:15 are examples of this. Paul says nothing of this, but as the Church has a Head, he spoke of how the head is to be dressed or covered in worship, and of the removing of the cover in the proper circumstances.

Likewise the shape and material of the cover the woman is to wear are not defined in Scripture. As her dress was determined in olden times by custom, and God recognized and perpetuated the observance of a distinction between her dress and that of man, it seems clear that details of the shape and material can be left to custom, limited to certain scriptural principles which will hold good in this matter as in other matters to which they may be applied. I Tim. 2:9, 10 and I Pet. 3:3, 4 show that the covering should be modest and without adornment, as should also be the remainder of her clothing. In many places the Christian women wear a straight veil on the head and it is recognized as the prayer head-covering. It is sufficient. It is modest, people understand it, it is a covering in sign. In other places this would not be recognized, for custom has established a cap (a veil, shaped for convenience in wearing) as the recognized covering to be worn in times of prayer and devotion. Whether an additional covering is worn for protection is not to the point. The essential thing is that the covering that is worn meet the scriptural requirements and be understood to mean what Paul points out in the chapter under consideration. In India, native sisters wear the customary sari as a cover and it is recognized as the devotional covering. It meets the requirements of modesty, it is a veiling, and it is a covering in sign. Custom establishes it there as the cap is established in other places and the straight veil in still other places.

Whatever else may be brought about by usage, there are two things which the Scripture plainly teaches: (1) The covering is a veiling (as the Revised Version puts it, as well as the margin of the Authorized Version), and (2) The covering is to be a covering in sign of power or authority—a sign known and recognized as a mark of devotion, and worn for that purpose. These two points, custom, usage, and man-made rules cannot change.

,V. **They had no such custom as women worshiping unveiled in the days of Paul.** A violation of his teaching in this chapter was considered a grave offense in that time and it should be so considered now. This is clear from V. 6.

Scottdale, Pa.

PUZZLED

For the Gospel Herald.

When fashionable churches decreed that the devotional covering must go they thought that they had the whole thing settletd. Of course, there was the eleventth chapter of I Corinthians to deal with, but these churches decided that it was better to deal with that chapter by arguing away its real teaching than to deal with rebellious women and contentious men. So the Christian women could substitute the long hair or the hat, bonnet, hood or scarf or nothing at all for the veiling, so far as churches were concerned, for the question was dismissed. But somehow the question wouldn't down. The efforts of preachers to get women to remove their theirs hats during services have been courageous but not very successful. A brother sends us the following newspaper clipping which shows how one church proposes to settle the question:

Women of St. Francis de Sales' cathedral will introduce into this country the custom of wearing in church the graceful lace headdress of the Spanish women, in place of hats.

This innovation was suggested by the pastor, J. T.O'Connell, to the members of the Altar Society, Sunday, and at the general communion of the society, March 24, black scarfs will be worn on the head.

The custom is a common one in Spain and it is compulsory when women are granted an audience with the pope.

"The hats of today have become a monstrosity," said the pastor of the cathedral

Sunday, when addressing the Altar Society. Several times, too, hatpins have made the distribution of communion almost a danger.

"When St. Paul said women should not be seen with uncovered heads in the church he could not foresee the fashions of today, I am sure."

The women acting upon the suggestion, are arranging for a uniform scarf of mantilla to be worn at communion.

Other congregations have tried other means. The only way pleasing to God is that given in I Cor. 11:2-16. God's way is always best. You can never settle a question by throwing away Scripture and adopting expediency in its stead.

AN EASY WAY

By A. Metzler.

For the Gospel Herald.

Some time ago I heard a minister of the Gospel preach in public that he cannot remember of a time in his own life that he had been a sinner; he had always been a saved person from childhood up. This assertion caused quite a line of serious reflection in my mind.

More recently I found in an article in a religious periodical a suggestion in regard to the matter of gaining a large church membership which gave me some light (?) on this subject. The method emphasized is this: Baptize all the infants, then as soon as they become old enough to have some knowledge of right and wrong, **confirm** them into full church membership and thus bridge over the danger of losing them from the church! Surely an easy way of increasing and maintaining the church membership by leaving conversion or rather the Gospel plan of salvation out of the question.

Then I received still a little more light (?) on this easy (?) way of getting into the kingdom when I learned that this same minister worked hard to persuade a prominent lodge member to unite with his congregation. Finally the lodge member agreed to do so providing the minister agrees to unite with his lodge. Upon these terms a bargain was struck up and carried out on an even trade!

While I am personally acquainted with these facts, it is but justice to state that we have no reference to the Mennonite Church, nor any of her members nor periodicals. The fact remains however that in these latter days churches are inclined to look about for some easy way of getting the world into the kingdom of heaven, and quite often **numbers** seem to be more sought for than **genuine conversions.** Let us remember that one Paul—one genuine, devoted, earnest Christian—is worth more to the cause of Christ and to the Church than hundreds of Ananias and Sapphiras and Simon the Sorcerers; and that we are too apt to sacrifice quality for quantity.

West Liberty, Ohio.

THE NEED OF MORE TEACHING ON GIVING

By A. K. Kurtz.

For the Gospel Herald.

In reading part of the ninth chapter of first Corinthians and the eighth, ninth, tenth and a part of the eleventh chapters of second Corinthians. One cannot but feel that this part of the epistles is not as familiar to the large majority of our people as it should be. Perhaps it is because they are little used as texts to preach from.

Some years ago the writer attended a Sunday school in a neighboring church and somehow the question of supporting the ministry was broached. II Cor. 11:8 was quoted and an aged minister in the class had not remembered reading that text and no one seemed to know where to find it. This we refer to only to show how little teaching there was on giving 20 to 30 years ago in the plain, non-resistant churches.

In I Cor. 9:11 Paul says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" How insignificant the carnal compared to the spiritual. He merely touches on the inestimable value of that wonderful salvation that God has brought about by the giving of His Son as a ransom for us all—paid a debt that none else could pay, and that coud not have been paid by multiplied millions of this world's treasures. He has given us as a gift, eternal gift. Is it not true then what Paul says, that it is no great thing? Though we give the Lord His share or even half or all we have to the work of the Lord that could not repay the dear Lord for what He has done for us. Yet we seem to so tenaciously hold on to that "filthy lucre" which if put into the Lord's treasury might save some poor heathen from sin "and put a new song into his mouth even praises to his God."

When that monthly collection takes place may we remember Paul's words, and think of the fact that it is no great thing for me to throw into the basket liberally and cheerfully, in return for that eternal life He has so freely given.

Do we really appreciate or fully realize what God in His love has done for us? If so, then giving to the Lord's work becomes a privilege not merely a duty.

Smithville, Ohio.

Dissatisfaction bears the same relation to division as a snake does to poison.—Sel.

EDITORIAL—Continued

the story of the creation as recorded in Genesis, or are you inclined to accept the Darwinian theory of evolution or some other anti-scriptural theory? Does the story of Cain and Abel appeal to you as true history, or as an allegory? Do you believe that Moses wrote the Pentateuch, that Isaiah wrote the entire book that bears his name, that the book of Jonah is a true story, or are you inclined to accept the higher critic's view of these things? Do you believe that Jesus Christ has eternal existence, that He is the Son of God, born of the virgin Mary, of immaculate conception, that He died upon the cross as a ransom for the sins of man, that He rose from the grave bodily, "shewed himself alive after his passion by many infallible proofs," and then took His triumphant flight to glory? Do you believe that the righteous will have eternal existence in heaven and the unrighteous eternal existence in the lake of fire?

The reason why we specify these things is because every one of them is denied by professed Christians who consider themselves too broad to accept the true orthodox faith in its entirety. Moreover, to deny a single one of them is to deny that the Bible is the inspired Word of God and absolutely reliable. In justice to the rising generation, who believe largely as they are taught, it is the duty of all people of faith and intelligence to speak in no uncertain tones concerning these things. Especially is this true of ministers, missionaries, teachers, parents and all others occupying places of responsibility. Speak out—not boastingly, not as tinkling symbals, but as the oracles of God, firmly, intelligently and lovingly. Though "with meekness and fear," we should "be ready always to give an answer to every man that asketh" concerning what we believe.

If there ever was a time when the true, orthodox faith in its entirety needed to be proclaimed from the pulpit, sustained by teachers in school, and instilled into the minds and hearts of children around the family fireside, that time is right now.

One of the most blessed privileges that can come to the children of God is that of being witnesses unto Him according to Acts 1:8. Let us exercise our privilege, testifying with lips and lives, recognizing that our loyalty to God and duty to fellow men demand that we speak out in no uncertain tones in support of the entire Bible from Genesis to Revelation.

A sacrifice that is still regretted has not yet found its way to the altar.—Selected.

Losing the spirit of youth, and not the passing of the years, brings age.—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

HOW CAN I RESPOND TO INDIA'S APPEAL

By Sadie Brubaker.

For the Gospel Herald.

"But when he saw the multitude, he was moved with compassion on them, because . . . . they were scattered as sheep having no shepherd; then saith he to his disciples, "The harvest truly is plenteous, but the labourers are few, Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Read this text carefully. Then reread some of the late appeals from India, especially Bro. K's. "Willing but Helpless." Picture in your mind the soul's agony of those who must witness the scene of India's lost thousands. Surely the bond of Christian love that binds us to those of like faith in India, must vibrate with sympathy as we reflect on the scene. I imagine I can see Bro. Kaufman "moved with compassion" as he wrote those heart-rending facts. No doubt his mind also run in channels of "how can we do more?" as he saw the "truly great harvest." Then too I see each soul winner pushing out in almost excessive work, and after every power is exhausted they cry for workers.

Workers, where are you? Can you not respond? Has not this appeal stirred your innermost thoughts? Do not "India's sheep without a shepherd" move you with compassion? Have you said, "as much as in me is I am ready?" If you are ready God has a task for you. It may not be in you to go to India, then God will use you at home. Yet in you may be material for use in India. Then are you ready, or willing for God to make you ready? If like your humble writer, your physical ability is insufficient, will you then with me "pray the Lord of the harvest to send forth labourers into his harvest?" Resolve by God's grace to pray daily for Him to convict and sanctify some one to go in your place. Before making this prayer be sure you are willing to answer your own prayer.

Thank God for a Savior who rescued me—for a Savior who is India's salvation—for those whom God has sent to India to tell us that we have the privilege to pray, send or go to bring India to the Savior.

"Why stand ye idle, waiting?
The Master calls for you,
The ripened grain is standing,
There's work for you to do.

"The wide world is your vineyard,
'Go ye' the Lord's command,
And teach the blessed story,
To each benighted land.

"My sheaves are few and scattered,
Let not this be the cry,
Heed not the sheaves you've gathered,
But those you've left to die.
Too long the grain left standing
Will wither and decay;
Although your hands are weary,
Bring home a sheaf today."

Birch Tree, Mo.

OUR CHILDREN

By one of the Mothers.

For the Gospel Herald.

Thefollowing is taken from "The Missionary Visitor," and sent by one of our missionaries in the home field. The same problems herein presented confront our own missionaries and Church, and we trust may be studied and solved in the light of the greatest good both to children of missionaries and to the cause.—Editor.

One of the questions which come to the very core of the heart of the missionary father and mother on the Indian field is the education of their children. It is a question we have not yet solved, and it touches us so closely that is is even hard to talk about only to our Father, who knows all about it.

Some say this way seems best; others that. Before God sent us any children we knew just what should be done with the missionaries' children, but oh, how different it looked when we had to look at the question over our own baby's head! I tell you we then decided that we knew nothing at all about it, only the ache in the heart as we thought over it. The nearer the time for decision comes, when the child grows older, the farther we like to crowd the question back into some forgotten corner. But face it we must!

Mothers in the homeland hold up their hands in horror and say, "Leave your child in America and go back to India! Why, I never could do that! I love my child too much. I can never spend a night away from mine."

Mothers, O mothers, please listen! Do you think a woman who loves her God enough to obey the "Go ye," and leaves much that is dear in the homeland could be a mother of children and not love them as deeply as you love yours? If you think so I wish you might see some of our home life where there are little children in the home. Yes, I wish, too, you might read the letters the expectant mother writes the other mothers when she knows a little one is coming into the home, and then read the answers. It is not altogether unlike the rejoicing between Mary and Elizabeth, if I dare use that holy picture to tell you what I mean. In fact it is an event in which the whole missionary family is interested and prayers ascend from other altars for the safe arrival of the babe. And oh, the joy, the happiness! If it is a joy at home to welcome these darlings, how much more on a foreign field where one is cut off from loved ones of the old home?

Do you know dear mother, dear grandmother, our boys and girls there can not have the public school privileges as children do in America?

Would you send your child to a pagan teacher? Would you let your boys and girls go to school with pagan boys and girls? They tell us that the morals of American pubic schools in many of the cities are not at all what they should be. If that be the case how much greater the danger must be in a heathen school! India is corrupt in morals. If it were not we would not need to be on the field. If English is taught the accent would not be as our own, and few of us have English schools in our towns. Then, too, many of us live in malarious districts and we must see our children weakened by fever, and in our own stations study for them is almost out of the question.

One of two things must be done: send the child home to America or send the child to a school at some hill station, most probably a Church of England school. Here the instruction is good, climate healthful, morals high; but it is not a Brethren's school, and we can not expect them to teach our doctrine to our children. They are not so far away from us and we may see them once or twice a year, and from this standpoint it seems the most desirable; but see what they miss! The independent American schoolboy and schoolgirl life is not theirs. They stand ten chances to one of being dwarfed physically or morally, or both.

Now comes the question: Am I not to consider these things and let my mother-love blind me to the best interests of my child? Am I to say, "I love my child, too well; I can not let him leave me?" or will I say, "I love him enough that I can endure the heartaches until he can return to India —strong in body and mind and soul?"

Now, mothers in America, if you were to raise your children under such conditions what would you do? You do not know until called face to face with the problem.

The General Board is willing to help us out when we know what we want. They can not tell us if we do not know ourselves just what to do. It all remains to be tried.

If one of our missionary families comes home and one or more of its flock are left with friends to be educated, do not think that father and mother love their children less than you love yours. If another family takes the children back it is because they see that way best, and do not think they love their child or children more than the ones who leave theirs.

Two families with children soon sail

for the homeland. They must make the decision before going back to the field. It is going to be the taking of them back into the physical and moral malaria, where the roses fade from their cheeks, or it is leaving them here and going back without them.

Cords of affection bind them heart to heart, deep-rooted in their perfect love, and as the vessel sails away don't you see it is stretching those cords tighter and tighter until the mother feels they must snap asunder and she can not bear to go another knot farther o'er the sea? But God will help. These parents have been praying, "Shall we leave them in America, Lord? How many shall we leave? Shall it be two or three?" With hand clasped in hand they bow before the throne of grace and pray for guidance. They know the full meaning of the scripture, "He that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross and followeth after me is not worthy of me." The flesh rebels; parental love says, "Stay and raise them here;" but they hear the call louder than ever, for they know the needs. They see the "Go ye" plainer than ever, for they have experienced fully the "Lo I am with you," and they arise, take up their cross and bear it, looking forward to the time when the child is educated and back with them on the field, a stronger missionary than they can ever hope to be, for the child knows the native character better. This is a joy to look forward to and the years intervening they have given into God's hands.

Now can you be cruel enough to that mother to say, "I don't see how you can leave them. I could not. I love mine too well?" Is your love deeper than hers? Ah, sister, if you say anything better say, "God bless you and give you strength to bear it and make the separation easy as possible. I'll pray for you and the child daily." Perhaps a sympathetic handclasp and a silent prayer and your mother's heart will speak to hers through this silent medium, and help. She fights the battle and may not care to talk about it. Remember, whatever the father and mother do has been talked over with God and they are going to decide in the way He leads, and please do not censure, for this is the sacrifice for missionary mothers and none should judge.

Only the fathers and mothers of missionaries know what cords are stretched when the ship sets sail; but even they do not know fully, for their children spent their childhood days at home and are now going out, grown up, into just the best place a parent could wish for a child to go; but ours, **our little boys and girls**, will take their joys and sorrows to others, and where

(Continued on next page.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WHAT IS LIFE TO YOU?

Sel. by Martha K. Brunk.

To the preacher life's a sermon,
To the joker life's a jest;
To the miser life is money,
To the loafer life is rest;
To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient,
That needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.
Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

Denbigh, Va.

SPECIALISTS

By Bettie M. Keener.

For the Gospel Herald.

For every subject of worldliness and sin, there is a specialist. If our children are to withstand them we must be specialists in child-training, for without exception there is no profession or business of so vital importance as the proper dealing with the child, and especially in these evil days. For the minister to enjoy the most abundant and richest fruit of his labors, it is important that the parents walk before him and preserve the texture so essential to perfect maturity.

Oh, the cruelty!—oh, the tremenduous error!—of taking a soul into one's hands to bring it to its destiny without a proper knowledge of either the soul or the God who gave it—without a heart full of divine love to guide it, but with a double portion of animal love to humor and spoil it. If the child is "made or marred" at six, we see upon whom rests the responsibility.

Job, W. Va.

Unbelieving mourners laugh to scorn the words of Christ.—E. B. Wakefield.

MAKING SUNDAY A DELIGHT TO CHILDREN

An Intimate Sketch of a Home that Solved the Problem, by one of the Family Circle

From "The Sunday School Times"

There were eight children in our family, three boys and five girls. Six days in the week we rollicked and frolicked, worked and played; but the seventh day ——. This we were taught, by precept and example, was the Lord's Day, of which every hour, almost every moment, was devoted to its own special exercise, and all marked with "holiness unto the Lord!" But with such loving wisdom was this thought put into practice that it was anything to us but a "tedious and tasteless" time.

Sunday school came at half-past nine o'clock, we had breakfast as early as on other mornings. Remaining in our places at the table, after the meal, we had our family worship. Only mother changed her seat to a low rocking-chair, so that she might hold the baby more easily; for ours was one of those good old-fashioned families that almost always included a baby in its circle. I love to think of our family worship. Father, with his big Bible, sitting in his arm-chair; myself, whose place was at his side; and all the other children, each with a Bible too, ready to take part in the exercise.

In the Morning Hours

First, we sang. Other mornings we sang one hymn; but on Sundays each of us, beginning with the youngest, chose a favorite, and we sang ten. Father had one we soon learned to know and expect:

"Safely through another week,
God has brought us on our way."

And we all chimed in on,

"Day of all the week the best."

I believe we sang that line with all sincerity. We all loved to sing, and enjoyed the church service more because we had learned at home the words of all the hymns in ordinary use.

After the singing, father would open the big family Bible and tell us the chapter of his choice; then each of us would read a verse in turn until it was finished. I remember—I never can forget—how proud we used to be when we mastered the long words. Occassionally, however, failure instead of success followed our efforts in this direction, sometimes to our great mortification. Once I remember it fell to my lot to read that sentence, "And they were in jeopardy." I pronounced it, "jee-o-pard-y," and I felt most deeply injured when Sister Mary, two years wiser than myself, laughed at the mistake. But father changed her mirth in-

to confusion by asking for the meaning of the large word, which was as much of a mistery to her as the pronunciation was to me. When the Bible lesson was done we knelt altogether while father prayed. Sometimes I knelt at his chair with him, and he held my hand, and at those times I felt less of mystery and more of reality in prayer, for the closer I came to my own dear father, the nearer it brought me to my Father in heaven.

When singing and reading and prayer all were ended, we children went to mother to repeat our Bible verses. It was our custom every morning to learn a new verse and recite it to her before we went to school. Sunday morning we rehearsed all six.

We did all those things at that time as a matter of course. Our home life was based on the principle that our duties to God came first, always. Religious matters were never crowded out or hurriedly pushed through because we were busy.

Next we did up the work. But Sunday work was very light, for everything that could be done on Saturday had been done then, even to making the pie for Sunday dinner and laying out the best clothes for each one of us to wear. So, although we had to help, by nine o'clock we children were all dressed and trooping off with father to Sunday school, of which we were enthusiastic attendants. Sunday school was followed by church services at eleven o'clock, when one of us would run home to take the baby, so that mother could come to church. We "took turns," as we called it, in doing this. During sermon time mother helped us through by an occasional and surreptitious distribution of raisins, dealt out one at a time all around.

After church we went home to a dinner so simple and easy that any one of us could prepare it. The one who had the care of the baby in the morning also bore the responsibility of the dinner.

Out-of-Door Times

The afternoon was as fully occupied as the morning. Sunday school came again at half-past two. It was a mission school, which all attended but mother and the baby. I believe those few hours on Sunday afternoons were the only real hours of rest and quiet that came to mother in all her busy life; for there at home with her little children and no work to be thought of, she could for a little time give her soul to the restoring influences of Sabbath tranquillity. We children did not usually go home after Sunday school, for father, in order to give mother a fuller share of undisturbed rest, took us all for a walk with him.

I love to think of those walks with father. Nothing in all my childhood's life comes back to me now with more of softened happiness in the remembrance than those most happy times. We would go all together out of the town and into the woods or among the hills. Then, stopping to rest in some quiet and pleasant place where trees and flowers and birds all made their homes, father would speak to us, telling us of the beauty and wondrousness of all about us, showing everything to us as God's own work, and so presenting it all to our childish minds that we recognized in Nature's book the handwriting of God as clearly as we learned to see it afterward in His other Book. At those times father's words naturally took the form of Bible language, but so accustomed were we to it, both from hearing and learning it, that it came to our ears with no unfamiliar sound. As we looked with his eyes at the glowing splendors of a sunset, his utterance of the words, "The heavens declare the glory of God," seemed but the echo of our thoughts. Or when, after telling us of Nature's wonderful and abundant provision for our needs, nothing could have followed more naturally than these words, "O Lord, our God, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches."

Did we appreciate it then? I am sure we did. With a vividness I cannot describe, the recollection comes to me now of repeating to myself from beginning to end that wonderful description of God's majesty in His works, the One Hundred and Fourth Psalm (I couldn't have been more than seven years old), and feeling, even then, my childish soul enlarged and uplifted by the words.

But, of course, all afternoons could not be spent in this happy way. There would be rainy days and cold days, when a different plan must be followed. But the afternoon was always made pleasant for us.

When we were little we had our Sunday games. Our chief delight was a box of letters made of card-board, each letter about a quarter of an inch square. The occupation from this source would be inexhaustible. We would cover the sitting-room floor with words and sentences we formed of these letters; but all must have some connection, near or remote, with religious matters. Even the very little folks could help, for before they could read they would learn to find the A's and O's or any letters that were needed.

We did considerable religious reading too, on Sunday afternoons. The family Bible with its highly colored pictures possessed great attraction; and I believe there never was a family better supplied with religious papers. No secular reading matter was allowed; but we had enough of the other kind to last all day if Sunday had been twice as long.

As Evening Drew On

We usually had an early tea on Sundays, after which we sang hymns. Our "sings," as we called them, lasted for an hour or more, and then we gathered about the fire and recited Bible verses from memory. Our usual plan was for each member of the family to repeat a verse beginning with A; next every one followed with one beginning with B; and so on through the alphabet, or until it was time to go to church. We children thoroughly enjoyed this opportunity of airing our knowledge of Scripture verses. I believe every baby in the family had learned a verse or two by the time it was a year old. I knew the first Psalm, every word, before I was three.

Only father and the elder children went to church in the evening; but we younger ones enjoyed something we like better; for, after the rest were gone, mother read Bible stories to us all. If our behavior during the week had been ordinarily good, mother let us choose our own favorite stories, which never seemed so dear as when she read them. Esther, Joseph, Daniel, Joshua, all were familiar friends.

Next would come a little loving talk with mother all about our own experiences in the week that had gone. And then, kneeling down with her, we listened to the most sacred words that human ears can hear—the words of a mother's prayer for her children—a prayer which all of us could understand and in whose petitions each felt that he had a share. Then gathering about her we received, each one, a loving goodnight kiss, a kiss that seemed a blessing.

And so our sabbath ended. But it was a happy day, so happy that when another came we were ready to give it a glad welcome, as we sang in family worship,

> "O day of rest and gladness,
> O day of joy and light."

There are many, many things for the mmory of which I thank my father and my mother with reverent gratitude, but never does this feeling come more strongly than when recalling the way in which they taught us the blessedness of a sabbath kept holy.

(Continued from preceding page.)

will they find one to listen as mother? Will they be with some one who will cuddle them up in loving arms and love them almost like her own? Between them and us oceans and seas are spread; but even with this we would not turn back and give it all up. No, we go for life, and we go for the Father who gave His only Son for us and all people, and our boys and girls will come back to us we know—oh, we love them so!

Sunday School

For the Gospel Herald.

Lesson for April 21, 1912.—Mark 3:7-19; Matt. 5:13-16

THE APPOINTMENT OF THE TWELVE

Golden Text.—Ye have not chosen me, but I have chosen you, and have ordained you, that ye should go forth and bring forth fruit.—Jno. 15:16.

Introductory.—It was now a year or more since the public ministry of Jesus began. During this time He had proven beyond reasonable doubt that He was the Messiah. Outside of the manifestation from heaven, as at the time of His birth, His baptism, etc., He Himself had manifested through His teaching and miracles that He was more than a mere man. Gradually the leaders among the Jews had turned against Him and their oppostion was becoming more and more intensified. But the common people were still with Him and His crowd of followers was still increasing. It was needful that He have a body of trained followers who were to carry on the work after His departure. The purpose of their ordination is given in this lesson as follows: "And he ordained twelve, that they should be with him, and that he might send them forth to preach."

The Miracle-working Jesus.—Having healed the man with the withered hand, Jesus withdrew Himself from the presence of the jealous Pharisees, and went to the sea. His special purpose seems to have been to spend some time with His disciples, but the multitude followed Him. "And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him." His Gospel was the real message from heaven. His work was of the genuine kind. There was no "fake" business about anything that He did. Coming from heaven on a mission of love,He was true to His mission in every particular. Though He withdrew Himself from the crowds that He might be the more able to give the instruction which His disciples and all earnest seekers after truth needed, He never turned a deaf ear to any one. Because He had healed so many the multitudes thronged Him. "Thou are the Son of God," was confessed by unclean spirits as well as by men. "For he had healed many: insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

The Twelve Ordained.—The time had now come when special ambassadors for Christ should be chosen. Up to this point He had had followers, disciples, but it was needful that He have specially appointed ones to carry His blessed Gospel to a lost world. "And he ordained twelve, that they should be with him, and that he might send them forth to preach," Moreover, He empowered them to heal the sick and to cast out devils. These are the names of the twelve as given by Mark: Peter, James, John, Andrew, Philip, Bartholomew, Thomas, James the son of Alphaeus, Thaddaeus, Matthew, Simon the Canaanite, and Judas Iscariot. These became His constant companions in travel, and these, with the single exception of Judas Iscariot, were among the faithful band of worshipers in the upper chamber in Jerusalem at the time of the advent of the Holy Spirit.

Marks of the True Believer.—The disciples having been chosen it is needful that we study some of the marks of discipleship. This that is to follow is applicable to the disciples of the present time as well as the disciples whom Christ chose as His special ambassadors or apostles. There are two things which the disciples of all ages should remember concerning themselves:

1. **Salt of the Earth.**—"Ye are the salt of the earth," is the way our Savior would impress upon His followers their special responsibility. We know the use of salt. Not only does it make food more palatable, but it is the great preservative of nature. So do the Christians not only make the earth more pleasing in the sight of God, but they are the great preservative of the human race. It matters not what application you choose to make of this fact. The Christian is a preservative in society—that is, that which is pure and noble and worth preserving in society. The Christian is the preservative of righteousness in business. More than this, we have reason to believe that as soon as the time comes when there are not enough Christians on the earth to preserve the true faith and make it a live question before eyes of men that God will deal with the world as He did with Sodom, and the prophecies concerning the end of the world will have come into fulfillment.

2. **Light of the World.**—Another important mission of the children of God in the world is that of light to the world. Christ referred to Himself as that light. But it is His will that His disciples reflect this light in their lives. So it is that the world accepts Christianity as Christians live it. Where the lives of the professed followers of God are consistent the world has an exalted notion of Christianity. At other places Christianity is looked upon with suspicion, simply because those bearing the name Christian show off such a very poor light. Therefore, "Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—K.

Our Young People

WINNING THE LOST IN OUR CITIES

Jude 22, 23

Topic for April 28

MOTTO

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

OUTLINE OF TOPIC

I. The Call For the Gospel in Our Cities.—
1. Poverty and helplessness.—Luke 14: 21-23.
2. Sin and ignorance.—Acts 26:18; Matt. 9:36.
3. Wealth and corruption.—I Tim. 6:9, 10, 17-19.
4. Unbelief and crime.—Rom. 1:18-21; 28-32.

II. Methods that May Lawfully be Used.—
1. Come in touch with the needs.—Matt. 9:10-13.
2. Help the helpless in person and with means.—Luke 10:30-37.
3. Preach the Word.—II Tim. 4:1-5.
4. Pray.—Col. 4:2-4; Matt. 9:37, 38.

STUDY OF THE TEXT

Jude 22, 23

There are different stages in the state of lost souls which require treatment accordingly. Some are especially in need of the tender compassionate treatment which proves you their friend. Some are more bold in opposing the right and need to have the plain and awful fact of judgment and hell fire held before them. Some may be so far gone as to endanger their rescuers who must needs work with them with fear and trembling. Clinging closely to God and abhoring the sinful state in which the soul has been enslaved.

PERSONAL THOUGHT

The souls of men are precious. It is worth while our time and heart aches, our prayers and tears, to make the effort for rescue. Lord, Thy grace is wonderful, and I am weak. Give courage and wisdom to act. Give power to stand true. Give a heart tender and compassionate to deal with souls that are perishing.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Gospel."**
2. Helping Others to Know Jesus.

For Young People.
1. The Poor in Our Cities.
2. The Rich in Our Cities.
3. Our City Missions.
4. Trials of the City Missionary.

For Older People.—
1. The Compassionate Worker's Power.
2. The Danger in Rescue Work.
3. The Need of Consecration for the Work.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 11, 1912

Field Notes

Bro. J. R. Shank of Carver, Mo., filled an appointment at Mt. Zion Church near Versailles, Mo., on the evening of April 4.

Baptismal services are announced for April 28 to be held at the Rockhill Church near Telford, Pa. At present there are four applicants for baptism, and our prayers are that many more may come. May God make of them shining lights in His kingdom.

Bro. P. R. Lantz of Canton, O., filled the regular appoitments at Orrville, O., on Sunday, March 31.

An all day Sunday school meeting is announced for Palmyra, Mo., to be held at the Mennonite Church on Sunday, April 28.

Bro. Abram Metzler of Martinsburg, Pa., was called to Springs, Pa., last week to preach the funeral services of Sister Lydia, wife of Bro. J. H. Bender.

Bro. J. W. Yoder of Ivyland, Pa., was a pleasant caller at this office one day last week. He was here as the guest of Bro. M. K. Smoker and family.

A number of interesting letters from our mission stations came too late for publication this week. They will appear in next week's Gospel Herald, the Lord willing.

An all day Sunday school meeting was held at North Lima, O., on Good Friday. An interesting report of that meeting will be published in these columns next week,k the Lord willing.

The recent meetings held in the Lancaster, Pa., Mennonite Church resulted in six public confessions as one of the visible results. The Lord be praised for the same. May they all hold out faithful unto the end.

As seen in the corespondence item from Frazer, Pa., the brotherhood in that vicinity have undertaken the organization of a Sunday school, the first in the history of the work at that place. The Lord add His blessings to the efforts put forth.

Bro. W. E. Helmuth of Garden City, Mo., was called to Belton, Mo., last week to preach the funeral of Sister Barbara Barr. Sister Barr has been a faithful member, standing almost alone for many years in defence of the faith in her community. The Lord comfort the bereaved.

The annual meeting of the Mennonite Board of Missions and Charities is to be held this year with the congregation near Metamora, Ill., May 20-22. A number of important problems are to be considered, and we hope to hear of an interesting and highly profitable meeting. The day sessions are to be devoted to the business of the Board, the evening sessions will be devoted to the discussion of practical mission problems. Let all who are connected with the Board make it a point to be there if possible and all the rest who are interested in the mission cause join in earnest prayer in behalf of the work. Official announcement next week.

Change of Address.—Bro. Enos Martin having moved from Lancaster, Pa., to East Berlin, Pa., friends will address him at the latter place hereafter. The Lord bless him in his new field of labor.

Communion Dates.—Following is a list of appointments at which time communion services are to be held in the several congregations under the oversight of Bishops T. M. Erb and D. H. Bender:

Apr. 7, Hesston, Kans.
Apr. 14, Penna. Church, Trousdale, Kans.
Apr. 21, Catlin Church, near Peabody, Ks.
W. Liberty Ch. near Windom, Ks.
Apr. 28, Larned, Kans.
Brandon, Colo.
May 5, La Junta, Colo.

Communion services are to be held at the Holbrook Church and the La Junta Sanitarium some time during the week between April 28 and May 5.

Bro. George J. Lapp and wife, who for about six and a half years have been in India connected with the work at Dhamtari, expected to bid their fellow misionaries at Dhamtari good-bye for a season and start on their journey to America about March 28. If all went as planned they will be well on the way to America by the time this reaches the eye of the reader. The Lord protect them on their voyage. An interesting article from the pen of Bro. Lapp is promised for next week.

Safe in the Home Land.—A letter from Bro. J. W. Shank, who has been in South America during the past few months inspecting the mission fields there, tells of his safe arrival in New York late in the afternoon of April 6. He left Buenos Aires, Argentina, March 1, arriving in London March 24, from which place he sailed to New York, expressing thanks to God for His protecting care. Bro. S. has a series of short articles prepared on "Glimpses of South American Life," the first of which we mean to publish next week. May God richly bless his labors.

Correspondence

Continental, Ohio

(Blanchard Congregation.)

Our Sunday school was reorganized to begin April 7. The following officers were elected: Supts., Harry Brenneman, Lewis Strite; Treas., Jake Myers; Chor., Emanuel Good. The Blanchard congregation has forty members which are very much scattered. A good many of the members are getting old and cannot attend as much as they would like to on account of being so far from the church.

L. E. Strite.

Hubbard, Oreg.

Dear Readers, Greeting:—On Sunday, March 24, baptismal services were held at the Zion A. M. Church. Eight precious young souls were received into church fellowship on confession of faith and water baptism. May they all prove good soldiers of the cross of Christ and endure faithful unto the end. Bishop A. P. Troyer officiated. Preparatory services will be held Sunday, March 31.

The new church at Bethel is now under roof. The Sunday school will occupy its new place of worship in the very near future. Formerly it met in the school house.

Yours for the Master,
Albert D. Erb.

March 25, 1912.

Brandon, Colo.

Greeting to all in Jesus' Name:—The little band at this place has great reasons to praise the Lord of heaven for His continued mercies. On March 30 Bro. Jacob Mininger of La Junta, Colo., conducted five interesting meetings, breaking unto us the bread of life. May God ever bless the dear brother in the saving of many souls.

Bro. Mininger was enough impressed with our country that he partly arranged for 160 acres of land here. It corners with the writer's land, only 2½ miles from town, and will make him a good home. We again invite those of our faith to come and look the valley over. This valley lies so level that all can be irrigated. Two different companies want to put an irrigating plant in here. We do not know which one will get it, but I think it will be put in this summer in time for fall wheat. The undersigned will try and answer all correspondence.

Pray for us all that we may be faithful unto the end.

Yours in His service,
J. C. Hershberger.

April 1, 1912.

Frazer, Pa.

Greeting to Herald Readers:—On March 17 Bro. D. N. Gish of Millersville, Pa., filled the appointment, afternoon and evening. We were glad for the blessed truths as brought to us through the brother, and feel that it was indeed "good to be here."

March 31 we enjoyed another of God's blessings as given us through Bro. Amos Kolb of Spring City, Pa. His earnest words both encouraged and lifted up our little flock. Being a fine spring day, we had a good attendance, and we thank God for the interest shown.

Sunday afternoon, April 7, we expect to have Bro. John B. Senger of Kinzer, Pa., with us, for the purpose of organizing a Sunday school and we would be glad to have all interested in this work with us. May God add His blessing.

S. R. E.

April 1, 1912.

Protection, Kans.

Greeting in Jesus' Name:—The brotherhood at this place is enjoying good health. It has been a frequent thing this winter to have no services on account of blizzards, snow and bad roads. We had services yesterday, but not near all out. Mission sermon by Bro. G. B. Landis from Jno. 10:16, in which we were again made to know of needy places, putting stress in the great commission, and putting the question several times if any are excluded he wanted to know on what ground.

Cor.

April 1, 1912.

McVeytown, Pa.

Greeting to all Herald Readers:—On March 31 the Mattawana Sunday school was reorganized with the following officers: Supts., J. D. Byler, J. H. Byler, Ruth Kauffman; Sec.-Treas., Orie Yoder; Chors., F. B. Harshbarger, H. E. Kauffman. Pray for the work and the workers.

Cor.

April 2, 1912.

Garden City, Mo.

(Bethel Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Our attendance has been very irregular this winter on account of the roads being almost impassable, but we hope for a better attendance in the near future.

Several cases of pneumonia have been reported among the children however, they are getting along nicely at present.

We ask an interest in your prayers.

Yours in His worthy name,
Henry Eberly.

April 2, 1912.

Chambersburg, Pa.

Dear Herald Readers, Greeting:—On March 31 we reorganized our Sunday school at the Pleasant View Church as follows: Supts., Henry E. Martin, Henry E. Sollenberger. Pray for the school and the officers at this place, and we hope that man may not persuade any of these few workers to leave this little place of labor, as we need more workers instead of less. There is need of mission workers at this place as well as elsewhere.

We expect to hold our communion at this place April 21. We extend a welcome to all who can attend.

Yours in His service,
Cor.

April 2, 1912.

Elizabethtown, Pa.

Program for the Sunday school workers' meeting to be held at Elizabethtown, Pa., April 25, 1912:

Lesson for May 5, Hiram Kauffman.

Lesson for May 12, Charles Greider.

Lesson for May 19, Samuel Oberholtzer.

Lesson for May 26, Frank Shotzberger.

All are invited to be present and help along in the work.

Yours in the cause,
Walter A. Herr, Sec.

April 2, 1912.

Atglen, Pa.

(Maple Grove Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Our regular church services on Sunday morning, March 31, were conducted by our aged brother, Daniel Stoltzfus, assisted by Bro. John M. Stoltzfus. At this time we reorganized our Sunday school for another year, which resulted in the election of our former officers as follows: Supts., John A. Kennel, John G. Umble; Sec.-Treas., Aaron Mast. Our prayer is that the good work may go on and the school will continue to prosper.

Spring is here and we feel grateful to our kind heavenly Father that He has spared us through the long, cold winter.

Yours in His name,
A. M. Kennel.

April 3, 1912.

Giving is certainly a Christian virtue. We sometimes say that there is giving and giving. Some one has said that while a few give according to their means, many more give according to their meanness. Does the Bible teach proportionate giving? It certainly does. It is upon what we have that God's claim will be based. No offering can find favor with God if it is not generous. Do not misunderstand me. This does not cast reflection upon the smallest offering. The widow's mite was generous because, according to her means, no one ever gave more. The gifts of the man who heads the subscription paper with a thousand dollars may be niggardly because he does not even miss what he gave.—Sel.

Many people love to hear of the good things and beauties of life but don't like to hear any caution or advise. Every warning God gives us is as full of His love as the dearest promise. One may be necessary to keep us in position and condition to receive the other.—E. J. Berkey.

Get acquainted with your Bible and you will know how to overcome Satan. You can conquer the devil with "what is written."—S. C. B.

Miscellaneous

WHAT CAN I DO?

By George S. Keener.

For the Gospel Herald.

What can I do within the sphere of Christian liberty? or how far can a Christian go without becoming entangled in worldliness? Man's inclination is to do evil, to draw away from the path of righteousness and true holiness. John says that, "the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world." It is true, as the wise man says, "The eye is not satisfied with seeing, nor the ear filled with hearing." Some who call themselves followers of Jesus are so far away from Him that they have lost sight of His foot-prints and are by no means loyally following in His path. They forget to do as they sometimes sing:

"Follow the path of Jesus,
Walk where His foot-steps lead;
Keep in His beaming presence,
Every counsel heed."

Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Listen, reader, to what Jesus says. The gate to life is strait and the way narrow. The gate to destruction is wide and the way broad. These are the two ways—one for the Christian to travel on, the other for the worldling. Christ is our example in life, in action, and through life we want to be led by His Holy Spirit and be what He wants us to be. No time to look around for things that bring no blessing, but let us go straight forward, taking hold of the Gospel plow, remembering that he that taketh hold and looketh back is not fit for the kingdom (Luke 9:62).

I often wonder whether we fully understand what a life of self-denial means: hands on the plow (crucifying the flesh, the world), the forsaking of father, mother, wife and children, houses and homes. Let us examine ourselves to see what we are doing that we may be in closer touch with Christ, more in line with His Holy Spirit.

Some may wonder how broad is the road to destruction. Shall they do as they please, follow their own carnal will or God's will? Shall they be workers in the vineyard of the Lord or workers in the world for Satan—a child of God or of Satan? Shall they attend church services on Sunday and hear all that the preacher has to say about God's amazing love and grace, or remain at home reading Sunday newspapers, novels or other fascinating literature that is detrimental to body and soul? The broad road permits them to go to the dancing floor, the billiard hall, the theater and the saloon. It permits them to swear and lie and cheat and gossip and fight. But "be sure your sins will find you out."

There is a great danger signal out warning us not to travel on the broad road. Take warning—stop! look! listen! (1) Stop—for one moment, (2) look—God in the face (His Word) and see what road you are on, (3) listen—to what the Holy Spirit says.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest." Then let us do what we can, so that in the end we may hear the welcome plaudit, "Well done."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Hagerstown, Md.

A WORD OF CAUTION

To Our Public Speakers and Writers

By Daniel Shenk.

For the Gospel Herald.

A good many years ago, when I was yet quite a young man, I was asked by a friend to write an autograph for her album. I complied with her request, using in the course of my remarks a number of scripture quotations. My aged uncle, Bishop J. M. Brenneman, who was present, came and looked over the autograph and then began to point out mistakes, closing with the remark that I had nearly everything wrong. It was true, as I could well see after having the mistakes pointed out. Some years later he referred to an article in the Herald of Truth, written by one of our ministers, which some of us considered a very able, telling article, but he remarked that it was written "hoodlich.". (I am not sure that I am able to give the correct meaning in English of this Pennsylvania-German word, but it is something like careless, reckless, disorderly, etc). The criticism was just, as I could well see, by a more careful reading of the article. The brother had made assertions, evidently in a kind of off-hand way, that were without Scripture warrant or foundation.

Still later on I wrote an article for the Herald of Truth in which I vigorously denounced what I considered an evil in the Church. Shortly after I had some correspondence with Bro. J. S. Coffman on the same subject, when he kindly called my attention to some inconsistencies in my article. I had used arguments and made assertions, with a good deal of emphasis, which, when logically analyzed, had no real scriptural foundation. I have been trying to take these lessons to heart, and to be more careful in making assertions and using arguments, as well as more careful and deliberate, either in accepting or rejecting what I read or hear from others.

Now, one object in writing this article is to call attention to the fact, as it clearly appears to me, that there are others who, like the writer referred to by my aged uncle, are somewhat "hoodlich" in their teachings. Assertions are made and arguments held forth, at random, as it seems, and in an off-hand way which are misleading to the general public, and some, which if logically analyzed, are baseless and without scripture warrant. I could name quite a number of these assertions and arguments which have come under my notice, but will refer to but one. I have noticed the assertion a number of times that we must "take the Bible as it says." Now, this is true concerning a certain line of scriptures, and taken in a certain sense it is true of all the scriptures, but taken in a general, unqualified way, as it will be taken by people in general, I believe a more pernicious and misleading assertion could not well be made. Taking the Bible as it says, in a literal, disconnected way, as is too often done, is responsible I believe for much of the disagreement and dissention found among members of the same denomination.

Taking the Bible as it says, the immersionist quotes: "Buried with him by baptism,'' "born of water," and forthwith proceeds to bury his applicant under the water, bringing him up again out of the water, producing as he believes the birth of water. Taking the Bible as it says, the Armenian quotes: "This is good and acceptable in the sight of God our Savior; who **will have all men to be saved,** and to come to a knowledge of the truth." "Whosoever will, let him take the water of life freely," and other kindred passages, and clearly proves to his own mind, the free will of man, and God's free and indiscriminate grace to all.

On the other hand, taking the Bible as it says, the Calvanist quotes: "Not of him that willeth nor of him that runneth, but of God that sheweth mercy." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," with other kindred passages, and proves conclusively, to his own satisfaction at least, the unconstitutional election or reprobation of all mankind, and that "God's grace is irresistably efficacious for the salvation of the elect, and no others can be saved."

But let this suffice. I trust the reader can readily see that it will not do to "take the Bible as it says" in a literal, disconnected way, but that the true

meaning must be ascertained by comparing scripture with scripture, by noticing pretext and context, carefully determining also what may and should be taken according to the simple, literal reading, and what is symbolic and figurative. Now, I believe those making the assertion above referred to did it in good faith, but thoughtlessly, and without considering its full import, and how it would probably be taken by the general hearer or reader, and one object of this article is to caution against making assertions in an offhand, thoughtless way. Those who pose as instructors and interpreters of Scripture, whether in the pulpit, as conference workers or through the press, are occupying very responsible positions, and their teachings and assertions should be made in a prayerful, deliberate and carefully guarded way. We should remember that quite a number of the doctrines we hold and teach, and which distinguish us from quite a number of our sister denominations, are quite unpopular with many and are being assailed from various sources, and that any weaknesses or inconsistencies in our teachings or arguments are utilized by our opponents against us. Hence the importance of presenting arguments that are sound, scriptural and unassailable.

Another point I consider necessary to notice. I have observed that some of our writers in their efforts to defend and confirm our doctrines quote only those scriptures which clearly and strongly favor the doctrine they are endeavoring to defend while those scriptures which are **seemingly** unfavorable to the doctrine (there are generally such) and which are used by our opponents against us, are left unnoticed. Now, it seems to me in order to do real effective work along this line it is necessary to defend our doctrines on all sides, from every viewpoint; to take up and satisfactorily explain those scriptures that seem unfavorable to our doctrine—enter our opponents' stronghold, so to speak, and take up their own weapons against them. If we are not able to do this, then, either our doctrines are unsound or we are incapable, and should not make the attempt.

Denbigh, Va.

RIGHT BEGINNING

By Ida Steckley.

For the Gospel Herald.

How should one begin a Christian life? He should first lay the foundation upon which the soul rests. Then we should gradually build more and more, and do as the Lord commands us to do. We should be filled with the Holy Spirit, have a clean heart, repent of all our sins and believe that there is no other way to heaven but God's way. The Lord will help us to stand firm on the foundation which He has laid. He will renew a right spirit within us if we truly believe.

Peter says, "Add to your faith virtue, and to virtue knowledge, to knowledge temperance, to temperance patience, and to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity."

Paul says that we should see that we "walk not as fools, but as wise, redeeming the time, because the days are evil."

Beaver Crossing, Nebr.

VALUE OF RIGHT BEGINNING

By Edna Yoder.

For the Gospel Herald.

All things have a beginning and an end. If the beginning is right the end in most cases is right. All things have small beginnings; therefore we often times overlook them, or at least pay no attention to them, until they have developed into a great something. Then we go about sighing because of them, but alas! it is too late.

A thing once done can never be undone. We may be able to amend, but to eradicate altogether is absolutely impossible. Sin once indulged in always leaves its effect. It may be repented of, but can never be quite forgotten by the individual himself. Can we realize the awful danger of trifling with sin?—even in the least, for it grows so rapidly, and reproduces itself at such a wonderful rate, that people often before they are aware of the fact find themselves woefully steeped in sin.

It is no longer a question in the minds of most people as to when a person should begin to live a righteous life. Nearly all have come to the wise conclusion that youth is the time. The things learned, the habits formed while young will stick to us all through life if we allow them to.

There was a time when a great many people actually thought that boys and girls must sow their "wild oats." They thought it was a part of their life. Sorry to say, there are some who still cling to the erroneous idea. This sowing of wild oats has proven to be the ruination of so many boys and girls, has broken the hearts of so many fathers and mothers, has robbed the church of so many useful men and women, has degraded our nation to the extent that we are scarcely worthy to be called Christian America any longer, that at last a few concerned people have become alarmed at the condition of things and come to the conclusion that if we would establish pure homes, a strong church, a strong nation, we must start the boys and girls right and keep them right.

Have you ever thought how easy it is to keep right, if we get started right? One right act develops into another, and another, and another.

The Spaniards have a proverb something like this: "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." We find this to be true. If we can keep our thought pure and right we need pay little or no attention to our actions. "As a man thinketh in his heart so is he." We act a certain way for sometime, and it soon becomes a fixed habit. A habit well formed becomes a character and this will determine our destiny.

Parents and teachers are greatly responsible for the right beginning of youths as long as the child is in the state of innocency, it isn't in the least responsible for its condition. But it is the business of those who have it in charge to teach it the principles of right living and constantly hold before it the beauty of obedience, purity and love, and at the same time show the awfulness of sin. When the child grows older, it will in most cases remember the things it has been taught, and though it may wander away for a time, after all early teachings are not easily shaken off and in due time will bear their fruit.

Don't be afraid of spending too much time on the children. While the mind is tender and pliable, easily shaped and moulded, be not too busy when they come to you with honest questions and want information to lay all else aside and explain to them, in the right way, just what they want to know. Their questions may often be tedious, but remember you are dealing with little souls and that you can give your time to nothing better.

How often we see a child come to its mother asking, How is this? What's that? But the mother says, "Go on! I'm busy and can't be bothered; run and play." But that doesn't satisfy the inquisitive child so naturally it goes somewhere else for information and gets what the mother would not for the world give that child, and yet she has driven it to it. The importance of starting the child right cannot be over-estimated. In the child we sow the seed. It is both the law of nature and the divine law that "Whatsoever a man soweth, that shall be also reap."

Nampa, Idaho.

BEWARE OF DECEIVERS

By Rudy L. Stauffer.

For the Gospel Herald.

> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

This is a verse concerning which so many people get the wrong meaning. There are three kinds of death: phys-

ical, spiritual, and eternal. It was through Adam that death of all three stages came into the world. When Christ came into the world, He made a way of escape, that man could escape the penalty of spiritual death, which is eternal death. Now if we listen to His teaching in Eph. 5:14, we will have spiritual life instead of spiritual death. We will be dead to the world and alive unto God.

"Physical death is separation of the soul and body" to await the resurrection morn (II Cor. 5:8; Phil. 1:23, 24). It is also called "sleep" (II Thes. 4:14-16).

Spiritual death in the soul dead in sin, unregenerated, is yet on the broad road that leadeth to destruction, on the devil's side and belongs to his kingdom and unless that soul comes to God it will have to suffer eternal death (Rom. 8:6). The whole human family was spiritually dead. When we look around over God's creation how few have been resurrected from a life of sin unto a life of holiness in Christ Jesus.

What is the resaon that churches are losing members? Why is it that people will go to places of amusement instead of church? What is the cause that our church services, Sunday schools, and Bible meetings are not attended better than they are?

We decide that so many church members are spiritually dead. They have no desire to go to learn about Jesus, they have all kinds of excuses for not coming. I would say keep all your good till Judgment Day and then tell God; and if you would be ashamed to do that the quicker you let go of them, the better it will be for you.

Thomas no doubt thought when Jesus was buried, that it was no use to meet together now, for Jesus would not be there; so he did not go. But Jesus was there and Thomas was the loser and missed the blesing for not going to the meeting. That is the way people are in our day. They stay at home when there is no reason to do so, when their presence at the house of God might do someone a great deal of good and be upbuilding to themselves. They shall some day be held accountable for neglecting that (Heb. 10:25).

We are living in the age of great apostasy. These prophecies are being fulfilled to the very letter: II Tim. 3: 4, 5; 4:3. This is nothing more nor less than spiritual death.

Unsaved soul, you should grasp this opportunity and receive Jesus in your heart and be saved, for we know not how long we will stay here. You should think about your lost condition. Do you know that you are spiritually dead? Look to Christ, and He will raise you to a spiritual life. If you die in your lost condition you will have to suffer awful, eternal death.

Eternal death is the soul separated forever from God, Christ, heaven and all the redeemed to be in the lake of fire, which was prepared for the devil and his angels.

Some false teachers want to make it appear that death ends all for the sinner, but God does not say so. "Let God be true, and every man a liar."

God says that the wicked shall be punished with an everlasting destruction (II Thes. 1:9). Although men may say that God is too merciful to punish a soul forever, God says, "Neither shall their fire be quenched" (Isa. 66:24; 33:14; 34:10).

Unsaved soul, do not be deceived for God says, if you do not repent you will be tormented day and night, with such wicked people.

This part of the Bible is disputed by so many people. Jesus taught future punishment for the wicked and disobedient and the apostles also taught it. We find it in the Old Testament. God spoke through His Spirit, so we must believe it. And the people, who are teaching annihilation of the wicked are fulfilling II Tim. 4:3, 4. People fail to notice that there's such a thing as living and dead at the same time (I Tim. 5:6). When God says the wicked shall be in pain and torment they are certainly alive. The rich man was, any way (Luke 16:24). So eternal death means separation from God (Luke 16:26) and to be in torment forever (Rev. 20:10; 14:11).

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Lay hold of eternal life, and then we will escape the awful death and torment for all eternity.

Now we come to the bright side of this verse, eternal life.

Eternal life is the soul in heaven, present with God and Christ. Oh, how blessed it will be when all the redeemed of earth shall meet together to part no more. I believe this is the desire of each one of us, to spend eternity with God. This can be our privilege and our portion if we choose. We can escape eternal death by accepting Jesus Christ as our Savior and receive life (Matt. 25:34). Just as the righteous shall live forever, so shall the wicked have eternal existence, for the same words are used. Compare Matt. 18:8 with Matt. 19:29. Mark 3:29 with Matt. 25:46.

If life is to last forever so shall the puishment of the wicked be forever. Let us be careful that we do not get drawn away by these false doctrines. Satan will try to draw us away, but let us look to Jesus and believe God and take Him at His Word. Beware of false doctrines. Do not build your hope on an empty profession. Do not build your hope on a false foundation, or a false doctrine. But build your hope on Jesus' blood—on Jesus Christ, the solid foundation. Then our eternity will be glorious, we will then be the redeemed forevermore.

Who shall have it? Rev. 22:14; 21: 27.

Spring City, Pa.

THE LIGHT WITHIN
The Sun of Hope

By Frank Monroe Beverly.

For the Gospel Herald.

If you see no visage of gladness in the face of today, look with the eye of faith to the physiognomy of tomorrow, and try to find there what today lacks. We are largely the creatures of environment, and at times it is very difficult to cast aside its demoralizing influence; but did not one say that there is always hope for the morrow? If our vision can penetrate the gloom of today and behold the more cheerful aspect of tomorrow, all will be well. The exercising of this power is a step toward a truth which not everyone can fully realize at first—that the depressing shadows which surround us are but the gloom of our benighted consciousness. When we realize the hope of tomorrow, the truth will begin to dawn upon us that through our trusting we have been blessed; and the same agency will become an ever-present power to drive back the clouds and keep our moral sky clear.

This course is the simple and pure trust that we repose in our Creator, and so long as this trust is kept active, we shall be able to triumph over worldly temptations, such as the inordinate desire to accumulate great wealth for wealth's sake, and the desire to satisy vain ambitions. In the effort to amass great riches, the world seems to have adopted as its motto the lines from the play by "Rare Ben Johnson,"

"Get money, still get money, boy,
No matter by what means."

This motto is displayed in golden letters on the world's phylacteries. The matter savors strongly of dishonesty, from which all real happiness flies, and leaves no hope beyond the things of the world. There is a happiness in the hovel whose inmates have a hope beyond the wreck of things terrestrial, that is not found in the palace where there is no hope save that centered in worldly power and wealth.

Live up to your ideal of duty; hope, and keep that hope alive by contemplating the goodness of God; and your moral sky will never be overcast, and the sunlight of purity will drive the shadows from your soul.

Freeling, Va.

A great helper to gladness is a happy home. Many of us would never be able, day after day, to face life with its struggles, its duties, its antagonisms, were it not for the renewal of strength, which we get in our home.—Sel.

OUR RELATION AS BELIEVERS TO THE WORLD

By Laura C. Smith.

For the Gospel Herald.

It is our life which impresses others with the sincerity or insincerity of our profession. We say religion is something powerful, that it exerts a mighty influence in tranforming degraded servants of sin into noble followers of God. Those who make no pretensions to such a transformation naturally look to Christian professors for something which they do not possess. If our religion does not make itself felt in every department of life in which we are connected, there is something wrong somewhere.

There are many ways in which we may exert our influence, but there is probably no place where we can exert a greater influence in molding the character s of others over our own patterns, than in society. Society is a necessity, but let it be remembered that unless it can be kept on a Christian basis it becomes a curse rather than a blessing. Christ had occasion to mingle with publicans and sinners, but He never lost His identity. Wherever He went He was the same meek and righteous man. His example is worthy of imitation. Whether in the homes of the rich or poor, the refined or vulgar; the godly or ungodly, we should be careful that neither in word or deed anything be done that is unbecoming for a Christian. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Christ having set the example said to His followers, "Ye are the light of the world." Some people, not satisfied to let the life of God shine through them, strive to **make** their light shine. Their chief ambition seems to be to convince the world that they are Christians who are worthy of occupying the uppermost seats in the synagogues. Some are conscientious in their endeavor to force their admirable qualities upon the notice of the public, while others strive to send out light for the revenue it brings.

Let us have the courage of our own convictions. Let it be remembered we are working for God and not the world.

How grand our opportunities and yet how fearful our responsibilities.

As the light of God shines through the lives of His people, as they follow their paths of duty in the home, church, in society, business, and wherever they go, the world becomes convinced that religion is real and many are led from darkness to light.

The approving smile of God is worth more than the plaudits of the sinful world.

Metamora, Ill.

LATENT TALENTS

By Albert D. Erb.

For the Gospel Herald.

God, the Father of all, gave to each individual one, two, three or more talents. Talent is that which is in man's power, given for a purpose, namely to serve the true and ever living God. It requires a strong voluntary effort upon mine and your part in order to place it in good working order.

Talent, like other things, may lie fallow—therefore "latent talents" under God's never-failing and all-seeing eye. Every hidden, cast away, misused and neglected talent, great or small, will be recalled some day and you must answer for its particular use. This question confronts us: Have our talents been used for the intended service or have they been crushed down under the excuse that other people are more able and better qualified to do the work than I? Remember no one else will be able to do your own personal duty.

Unseen within the rough stem, covered with many thorns, lay hidden the flower. Touched with the life-giving rays of the sun it brought forth the beautiful rose in all its charming beauty and fragrance. Likewise the latent talents now dormant and hidden possibly within **you,** may be touched with the divine sunshine of love and it will blossom, mature and produce fruit to the glory of God.

Hubbard, Oreg.

ENCOURAGING YOUNG PEOPLE

By Samantha Biehn.

For the Gospel Herald.

The question often arises, Why is it that our young people drop back and out of the church? Have you ever noticed that most of these are those that had just started out on the Lord's side? But why should they fall back? Could we not, dear brethren and sisters, help in some way to encourage these converts? A great deal is being done at the present time toward the saving of souls, and we are glad that this good work is being carried on; but should we not make just as great an effort to keep them in the Church after they have been converted?

Satan has set traps on every side to tempt young souls away. A convert just starting out to serve the Lord often meets trials and difficulties which are sometimes almost impossible to bear and so gets discouraged and careless. We should be more free to speak to each other about our spiritual life and by so doing encourage one another. Dear Christian friends, speak just a word of encouragement to the young who are trying to serve the Master.

Guernsey, Sask.

A WORD TO THE UNCONVERTED

By Lloyd S. Kemrer.

For the Gospel Herald.

My unconverted friend, lost yourself, you know not which way to go. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). There is no other way. "I am the truth." The Lord is true to His promise. In Rom. 4:21 we read, "What he had promised, he was able also to perform." There are people of today that doubt God's sacred Word. "He that doubteth is damned if he eat, because he eateth not of the faith: for whatsoever is not of faith is sin" (Rom. 14:23). What are you looking for? You want some one to show you the way? You are lost—yes, lost in your sins. Jesus Christ appeals to every unsaved soul, "I am the way." While I point you to Christ I also point you away from the things of this world. People may say it does not matter; so that you do not steal, lie, swear, etc., that you will go to heaven. Not so. Jesus said (Matt. 7:21), "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Look at the joy which a Christ-life affords in life and the peace it imparts in death. Death is a **fearful** thing for those who die without Christ. If we could count each drop of water, each grain of sand, each leaf as a thousand years we would not have numbered the years of eternity. Alas! many who are now in the hands of the devil are almost persuaded to be a Christian—almost in heaven, yet lost in hell! Almost in a life-boat was the horror-stricken passenger who now clings to the storm-tossed sea. He almost decided to leap into the life-boat but neglected it, so there was no remedy. Just so you, my unconverted friend, are neglecting the life-boat (Christ) who stands with open arms ready to receive you. "The harvest is past, the summer is ended, and you are not saved." Seems to me I can hear each lost soul in destruction taking up the cry until it reverberates through all the dark places of despair, "Not saved, not saved," from the distant gloom comes the wail, "Lost ,lost, lost;" yes, lost forever! Let it not be said of us after we are dead and lost, "He was almost persuaded to be a Christian." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . - For my yoke is easy and my burden is light" (Matt. 11:28, 30). Pray for the unsaved that they may be willing to forsake the pleasures of this world and follow Jesus in this world and the world to come.

Lancaster, Pa.

RESULT OF DISOBEDIENCE

By Mamie M. Enck.

For the Gospel Herald.

The Gospel of God is a wonderful revelation of the grace of God to fallen man, which, if believed and accepted leads to supreme delight and fulness of joy; but if it be neglected until beyond probation it will leave a man in such a helpless and increasing uneasiness that he would not neglect it again. It is sometimes called the Gospel of Christ, the Gospel of salvation, or the Word of truth. "It is the power of God unto salvation" (Rom. 1:16).

It was foretold by the prophets of ancient days. It began by the incarnation of the Prince of Peace and was continued by His public ministry. It was promulgated by the evangelists and apostles who were inspired by the Holy Ghost, whose office was to teach them all things and bring all things to their remembrance that Christ had said to them, and to reveal the deep things of God which they never knew before, nor could have known otherwise.

There will be an end—not an annihilation of the soul, but a terrible result of disobedience. What a relief it would be to a doomed soul if it could be annihilated; but, alas for such unhappy soul, such is not the case, for their "worm dieth not and the fire is not quenched" (Mark 9:46). But what shall the end be of them that obey not the Gospel of God? What shall be the final result of disobedience and impenitence?

He who hardens his heart and stiffens his neck must make himself atone for his sin, because he would not accept the atonement of Christ. He must die always because he turned away from Him who died in his stead. He must take his portion with thieves, murderers and hateful beings because he refused deliverance. He must make his bed in hell, because it was too much trouble for him to go to heaven. He must be in an awful misery because he wakes in surprise to discover that his life has been worse than a failure, and to see so much difference after all between him that serveth God and him that serveth Him not. He will be more provoked at himself than at God or the devil, for God did not want him to go to hell, and the devil could not have compelled him. Life and death were before him and he chose to die; or rather, he chose that which he knew would lead to death. Probation has at last ended, and judgment has taken the place of mercy; and so different is his condition now from what it once was, that He who provided a salvation and did all He could to persuade him to accept it now mocks him in his trouble and laughs at his calamities. See Prov. 1:26. Such, my reader, will be the end of them that obey not the Gospel of God. While they who have gotten the victory over the beast and his image will stand, as it were, upon a sea of glass mingled with fire, having harps in their hands and singing the songs of Moses, and the song of the Lamb, declaring that in all things God is just. See Rev. 15:2, 3.

Lancaster, Pa.

MORMONISM IN A NUTSHELL

The following information is taken from the literature sent out by the Utah Gospel Mission of Cleveland, Ohio. In view of the activity of emissaries from the Mormon Church we thought that perhaps some of our readers might be interested in and profited by the information that follows. —Editor.

I. Its Rapid Growth.

144,352 Mormons in the United States by the census of 1890; now about 400,000—increased nearly 3-fold in 22 years. Over 16,000 new members "baptized" in 1910. At least 20,000 Mormons outside the U. S.

2. How It Grows.

By Births: probably half to two-thirds the whole increase; "baptized into membership at 8 years of age.

By Proselyting: about 1,000 new converts yearly in the Southern States alone; thousands more outside.

Proselyting Machinery: Every young man expects to be sent "on a mission," willingly or not; civilized world districted into missions, officered for proselyting; aim chiefly aggrandizement. Over 2,000 of these emissaries now working; about 800 in the United States. In seeking converts they visit about 2,000,000 homes, use 200,000,000 pages of books and tracts and hold some 50,000 meetings yearly; while the Mormon periodicals aggregate hundreds of tons annually—literature always deceptive and dangerous. Mormon meetings are established in many places; victims made for lack of the real facts given in our literature.

3. What Mormonism Is.

(a) **Paganism Veneered with Christian Terminology.** Here are some of its beliefs today:

	Formerly men and women.
	Are sinners.
	Many live in polygamy.
	Chief glory to propagate forever.
Many	No Trinity, Christ a polygamist.
	The Holy Spirit a fluid.
Gods	Not Spirit, Infinite, or Eternal.
	Not Omnipresent, or Omniscient.
	Not Omnipotent or Holy.
	Adam the god of this world.
	Each world has its own god.

Polygamy—among gods and men.

Pre-existence of human beings, as children of the above divinities—this our second life.

A false "priesthood"—"A part of God," "the only right government."

Baptism for the dead.

Four bibles: and continuous revelation to the "priesthood" superseding all if desired.

Sin a necessity for all.

No true God, Christ, Holy Spirit, atonement, or ideas of sin or holiness; and every fundamental teaching of Christianity wrecked to them by their false doctrines. Corresponding results in character and life, through the people are yet higher than their system.

(b) **Priestly Politics, Finance, Social Life, etc.**—resulting inevitably from the above.

4. Religious Destitution in Mormon Regions.

431 out of the 545 places visited to Jan. 1, 1912, had no local Christian work—some 60 miles from any; churches started in some since. Probably 380,000 Mormons (and many others) untouched by any Christian work but ours. We intend to visit every home. The Mormon people are of strategic importance, owing to their proselyting activity as above; they must be reached by the gospel!

..5. The Only Way to Meet the Issue.

In the West. Teach the Mormons Christianity and get them converted to Christ.

In the East. Teach everybody the truth about Mormonism, to forewarn them against the Mormon "elders."

OUR HOME BEYOND

By E. B. Stoltzfus.

For the Gospel Herald.

When we've passed beyond life's portal,
When we've entered heaven's gate;
Shall we linger near the entrance,
There on one another wait?

There I long to clasp your warm hand,
As I have in days of yore;
There we'll bask in God's bright sunlight,
On that fair eternal shore.

There the flowers bloom forever,
There their fragrance never dies;
There the twilight never deepens,
For God's glory fills the skies.

There we'll tread the gold-paved streets,
There we'll hear the angels sing;
There we'll join them as they shout,
Glad hosannas to our King.

Hudson, Ohio.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

March, 1912

Donations: Bro. John Buckwalter, Winston's Encyclopedia; Salunga Sewing Circle, some cloth; John M. Denlinger, some men's shirts.

Cash: Willis Kilheffer, $5.00; Elizabeth Heckler, $1.00; Katie M. Clemmer, $1.00; Christian Metzler, $1.00; Joseph L. Horst, $1.00; Amos A. Ressler, $1.00; Abraham K. Landis, $2.00.

Services during the month were conducted by the following brethren:

March 10, regular services by J. H. Hershey and Ephraim Eby. Scripture lesson, John 1:1-36. Text, Eph. 3:16-18.

March 20, the funeral services of Catherine Pancake who died March 18 of tonsilitis and general debility was conducted by Henry E. Longenecker. Text, Job 16:22. Her age was 92 y. 3 m. 13 d.

March 24, regular services by Isaac H. Brubaker and Jacob Greider. Council meeting in which all confessed peace.

The health at the Home is not so good. Some have severe colds and some of the aged are very weak. But we can say that the Lord has abundantly blessed us with both temporal and spiritual gifts thus far, for which we feel to thank Him.

Gratefully acknowledged,
T. E. Moyer.

"To troubled mind, a smile, however slight,
May mean the vision of a rainbow bright.

Married

Slagel—Leichty.—Bro. John Slagel of Albany, Oreg., and Sister Maude Leichty of Noble, Ia., were united in marriage at the home of the bride's parents on March 28, 1912, Bro. S. Gerig officiating. May God's blessing be with them through life.

Souder—Freed.—On March 30, 1912, Bro. Harvey A. Souder and Sister Bessie Freed were united in marriage at the home of the officiating minister, Bro. Wm. M. Landis, Telford, Pa. May this union prove a blessing through this life's journey.

Leichty—Koebel.—On March 14, 1912, occurred the marriage of Bro. Noah Leichty and Sister Katie Koebel at the home of the bride's parents near Wayland, Ia., Bro. S. Gerig officiating. May God's richest blessing be with them.

Anglemier—Shaum.—On March 21, 1912, at the home of David Miller, the bride's sister, near Wakarusa, Ind., Bro. Oliver Anglemier and Sister Amanda Shaum were united in marriage, Bro. J. W. Christophel officiating. May joy and happiness accompany them through life's voyage.

Gingerich—Swartzendruber.—On March 28, 1912, Bro. Noah Gingerich of Baden, Ont., and Sister Sarah Swartzendruber of Pigeon, Mich., were united in the holy bonds of matrimony at the A. M. Church near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's richest blessings attend them through life.

Obituary

Troyer.—Steven Troyer of the West Liberty congregation, Kans., died Feb. 16, 1912, of paralysis; aged 13 y. 3 m. 20 d. He had been blind for 5 or 6 years. Funeral services were conducted at the church by Bro. D. H. Bender. Text, II Kings 4:26. Interment in the cemetery nearby.

Detweiler.—On March 26, 1912, Bro. Abraham L. Detweiler died of a stroke of apoplexy at his home in Telford, Pa. He is survived by an only daughter, Mrs. Howard Wampole. He was 68 y. 10 m. of age. His wife preceded him about 10 months ago. He was buried at the Rockhill burying ground on April 1.

Townsend.—Ruth Rebecca, youngest daughter of Bro. and Sister William Townsend, was born near Masontown, Pa., June 8, 1905; died March 18, 1912; aged 6 y. 9 m. 10 d. She suffered nearly all winter from heart trouble which later developed into dropsy.

She leaves her parents, 4 brothers, 3 sisters and a host of friends to mourn her early departure. Three sisters preceded her to the other shore. Services conducted at the house and church by E. D. Hess from Heb. 9:27. Interment in the cemetery near the church.

Beechy.—Oscar Alexander, son of W. A. and Mary Beechy, was born in Sugar Creek, O., April 10, 1909; died at the same place March 20, 1912; aged 2 y. 11 m. 10 d. Little Oscar had not been in good health since last winter, but was not considered seriously ill until a few days before he died. Lung fever was the cause of his death. Father, mother, 1 brother and 4 grandparents are left to mourn their loss. Funeral at the Walnut Creek A. M. Church on March 23, 1912. Services at the house by Ed. Shepfer of the Dunkard Church and at the church by S. H. Miller and M. A. Mast.

E. A. Hershberger.

Long.—Frank Long was born in Beatta, N. Y., Dec. 25, 1845; died at his home near Thomas, Okla., March 26, 1912; aged 67 y. 3 m. 1 d. Funeral services were conducted March 28 by Tobias Yoder in German and J. J. Johns in English.

Harshbarger.—Sister Mary (Esh), wife of Jacob Harshbarger of near Mattawana, Pa., was born Nov. 5, 1845, in Juniata Co., Pa.; died March 21, 1912; aged 66 y. 4 m. 16 d. She lingered for some time with a complication of diseases which she bore trustfully looking to Him who doeth all things well. She leaves a husband, 4 sons, a daughter and 8 grandchildren to mourn her departure. One daughter preceded her to the spirit world. Funeral on Sunday, March 24; services conducted by John E. Kauffman and Joshua B. Zook.

J. H. Byler.

Mayer.—Maria Mayer was born in Lancaster Co., Pa., July 22, 1830; died March 22, 1912, at the home of Bro. and Sister David Ebersole near Sterling, Ill. Sister Mayer was a member of the congregation near Freeport, Ill., for a number of years, but for the last twelve years was identified with the congregation near Sterling, Ill. Funeral services were held at the Science Ridge Mennonite Church on the afternoon of March 24, conducted by A. C. Good. The remains were taken to Freeport on the 25, where funeral services were conducted by J. S. Shoemaker and the body laid to rest beside that of her husband.

Snyder.—Allen Snyder died at the home of his mother, March 29, 1912; aged 20 y. 4 m. Funeral services at the home by Urias Weber and Silas Cressman. Buried at the Berlin, Ont., Mennonite Church. He was a humble Christian, converted three years ago while meetings were held by Bro. D. D. Miller of Middlebury, Ind., and united with the Mennonite Church, of which he was a faithful member until death. He died of diabetes and fell peacefully asleep without a struggle. To mourn his departure are 2 brothers and his mother. His sister Ella died about 10 years ago, and his father preceded him to the spirit world about 20 years.

Moser.—Elizabeth (Basinger) Moser was born Oct. 23, 1838; died Jan. 1, 1912; aged 73 y. 2 m. 9 d.

John P. Moser was born near Dalton, O., Sept. 18, 1833; died March 18, 1912, at the age of 78 y. 6 m. They were united in marriage May 20, 1856, living together over 55 years, sharing the joys and sorrows of life, each doing their part happily and contentedly. To this union were born 7 children, 6 of whom survive. They leave 2 sons, 4 daughters, 24 grandchildren, 2 great-grandchildren, besides a host of relatives and friends to mourn their departure. They were earnest and devout Christians all their lives. They are buried at the Sonnenberg Church at which place the services were held by I. J. Buchwalter and Jacob Nussbaum.

Miller.—Harry, son of Jeff and Katie Miller, was born in Miami Co., Ind., April 21, 1889; died at Fairview, Oscoda Co., Mich., March 28, 1912; aged 22 y. 11 m. 7 d. Bro. Harry united with the Amish Mennonite Church at the age of 12 years and remained faithful until death. He leaves to mourn his early departure a grandfather, father, mother, 6 brothers and 3 sisters, also a host of friends. Harry was a regular attendant at church, Sunday school and Bible meeting. Funeral services were held Mar. 31 at the Fairview Mennonite Church, conducted by E. A. Bontrager and N. Z. Yoder. Text, Zech. 8:7, 8; Rev. 14:13. Interment in the cemetery near by. The family circle is now broken, one son is gone never to return, but cleansed and saved by grace, one more in Paradise.

E. A. B.

Lape.—Henry Lape was born in Somerset Co., Pa., Aug. 31, 1848; died of diabetes in Nappanee, Ind., March 23, 1912; aged 63 y. 6 m. 12 d. He was united in marriage with Susan Eash in 1875. To this union were born 5 sons. His wife, 5 sons, 4 brothers and 2 sisters mourn his departure. He came to the state of Indiana in 1869, and resided in Lagrange and Elkhart counties until his death. He was a member of the Amish Mennonite Church for 35 years. His place was never vacant in church and Sunday school when health permitted. The vacancy in the home, church and Sunday school will be very keenly felt by all. He was a friend to all he came in contact with. During his 5 weeks illness he never complained, but endured his affliction with Christian fortitude. Funeral services at A. M. Church March 25, by D. D. Miller from Phil. 3:13, 14. Buried at South Union Cemetery.

Snider.—Samuel S. Snider was born in Waterloo Co., Ont., Oct., 9, 1821; died March 24, 1912; aged 90 y. 5 m. 14 d. He was married to Anna Snider March 5, 1844. Their home was blessed with 14 children, 3 of whom died in infancy, the mother dying April 23, 1890, aged 65 y. 9 m., whose death was mourned by a father and 11 children. On April 19, 1891, the father again married Elizabeth Reist, since which time family have had occasion to mourn the loss of 2 children, Titus, the fifth son dying Oct. 16, 1907, aged 47 y., and Cyrus, eldest son dying Aug. 17, 1909, aged 65 years.

The death of the father at this time leaves a widow, 4 sons, 5 daughters, 25 grandchildren and 20 great-grandchildren to mourn his departure. Funeral services were held at the Waterloo Mennonite Church, conducted by Bro. Noah Stauffer in English and Bro. Solomon Gehman in German. Interment in the David Eby Cemetery.

Harshberger.—Elizabeth Anne (Root) Harshberger, was born Oct. 12, 1833, in Augusta Co., Va., and fell asleep in Jesus March 29, 1912, aged 79 y. 5 m. 17 d. She was united in marriage with Isaac Harshberger in 1851, and in 1865 they emigrated to Livingston Co., Ill. The husband departed this life in 1894. To this union were born 9 boys and 9 girls. Ten of the children preceded her to the spirit world. Four sons, 4 daughters, 29 grandchildren, 26 great-grandchildren, and 1 sister, are left to mourn this great loss.

In 1862 Mother Harshberger with her husband was converted and for 50 years has been a faithful member of the Mennonite Church. She was a kind companion, a loving mother, and a true friend to the needy. Thus another sheaf has been gathered into God's great store house above, where sin and sorrow, pain and death, can never come.

Funeral services at the Cullom Mennonite Church, conducted by S. Honderich. Text, Phil. 1:21.

Ebersole.—David M. Ebersole of Sterling, Ill., was born Sept. 3, 1866, in Lancaster Co., Pa.; died March 26, 1912; aged 45 y. 6 m. 23 d. He was married Jan. 1, 1891, to Hettie Frey. To this union were born 7 children, who with his wife, his aged mother and 4 sisters survive him. Bro. Ebersole was a member of the Mennonite Church for a number of years. He was a faithful member and a Sunday school teacher at the time of his death. He will be greatly missed in the home, the Church and the community. But we sorrow not as those who have no hope.

(Continued on next page.)

Items and Comments

Dr. I. K. Funk, a member of the noted firm, Funk and Wagnalls, died at his home at Montclair, N. J., April 4. He was prominent as a publisher for many years, and a distant relative of J. F. Funk of Elkhart, Ind.

"The Presbyterian Churches in the Dominion of Canada are taking a vote of their membership on the proposed union with the Congregational and Methodist Churches. In the six churches of Montreal the vote has been unfavorable."—Reformed Church Messenger.

Northwest Canada is fast settling up with people from both the United States and Europe, 21,000 European immigrants, mostly from Great Britain, arriving at Winnepeg, Ont., one day last week. Most of these were headed for the agricultural districts of western Canada.

In a five-minute gale which swept over the cities of Philadelphia, Pa., and Camden, N. J., on the night of April 2, over 200 houses were either unroofed or entirely demolished. Though there was much damage to property, there was comparatively small loss of life.

To afford relief to the thousands who have been made homeless because of the great flood along the Mississippi river and its tributraies, and also to strengthen the levees that a greater damage may be averted, the U. S. Congress has voted an appropriation of $350,000.

By a series of experiements on rats, some of which he kept on a vegetable diet and others on a diet including meat, Prof. James Rollin Stonaker of the Leland Stanford University has come to the conclusion that purely vegetable eaters are less durable than meat eaters.

Galbraith P. Rogers of Maryland, who won the admiration of the world a few months ago by being the first to fly from ocean to ocean, made his last flight at Long Beach, Calif., April 3, and dropped to his death. His death is another reminder of the dangers attending his profession.

Another illustration of what iniquities may be perpetrated in the name of religion comes to light by the confession of Clementine Barnabet, a negress, leader of a fanatical sect, that she murdered 17 out of 37 victims in western Louisiana and eastern Texas. The more valuable the genuine article, the more infamous the counterfeit.

The quadriennial conference of the Methodist Episcopal Church is announced to be held in Minneapolis, Minn., in May. The conference is composed of over 800 members, representing about 3,500,000 people. Among the business to be transacted is the election of several new bishops. The question of a change in creed is one of the subjects for consideration.

The colored people of this country have about 40,000 churches worth about $60,000,000. More than one-half of the colored people belong to the Baptist Church. Georgia alone has 500,000 colored Baptists. There are 200 colored Congregational churches with a membership of 120,000. The Presbyterians have over 400 colored churches with a membership of more than 30,000.—Reformed Church Messenger.

(Continued from preceding page.)

Bro. Ebersole, accompanied by his wife and others, were taking the remains of Sister Mayer to Freeport, Ill., for burial on March 25. Bro. Ebersole was not feeling well when he left home and upon arriving at Freeport went directly to the home of Sister Marie Ebersole, where he died on Tuesday, March 26, at 2 o'clock. The remains were brought to Sterling on Wednesday. Funeral services were conducted on Friday A. M. by A. C. Good and J. S. Shoemaker at the Science Ridge Mennonite Church, where a large concourse of sorrowing friends gathered to pay a last tribute of respect to one so widely known and loved.

Schweitzer.—Gordon, oldest son of Samuel and Barbara Schweitzer, Waterloo, Ont., died March 22, 1912; aged 23 y. 6 m. 17 d. He was a noble and promising young man, and his death was caused by an accident at a sawmill. While he was loading sawdust, from a pile, which was frozen at the top, probably got underneath a little too far, when all at once the lump came down, catching him and covering him up to his shoulders, and quite likely striking his head against the sleigh, fracturing his skull, making him unconscious till his death, about half an hour later.

A number of years ago Gordon united with the Mennonite Church, but on account of not watching and praying as he ought to got cold and indifferent. Later, however, he realized the necessity of renewing his covenant, which he did, and we believe has been true to his God since. As an evidence of this, they had a farm, adjoining their own, but nobody living there, so it became Gordon's lot to go over and do the chores, and on very stormy days would stay all day, spending the time between chores reading the Bible, which was found in the stable since his death.

Funeral services were held on March 26 at the Waterloo Mennonite Church by Bro. Noah Hunsberger from Matt. 25:13, and by Jonas Snider from Mark 13:33, preaching impressive sermons to a large audience.

We believe this is a loud call to us all, warning us to be ready as death may meet us at an hour when we least expect it. May God comfort the bereaved family.

Smiley.—Mary Smiley, nee Conrad, was born near Smithville, O., Jan. 16, 1825; died March 31, 1912; aged 87 y. 2 m. 15 d. In her youth she confessed her Savior, united with the Amish Mennonite Church and remained a faithful member until death. She was one of a family of 12 children. Only one, Catharine Smiley, of Winona, Ind., survives her. On Jan. 15, 1846, she was married to John Smiley. To this union were born 8 daughters (2 of whom died in their infancy), 40 grandchildren (7 of whom preceded her to the spirit world) and 30 great-grandchildren of whom 2 have died. Shortly after these respected and pious parents had united in wedlock, they wended their way overland to near Goshen, Ind., where they resided until the fall of 1866, when the family moved to their late residence near Smithville, O., where over 32 years ago the father passed away to his final resting place. Since that time the mother has remained on the same place with her daughter and family, John H. Spiker's, all through her declining years. She was blessed with a remarkably good mind and memory. Very patiently and submissively with very little human aid she endured the infirmities of old age, when in a silent moment at the noon hour on Sunday, the same day of the week that she was born, she answered the last call of her Master. She selected her own funeral text some time ago from Psa. 37:25. Services were held at the Oak Grove Church and her body laid to rest in the cemetery nearby.

J. S. Gerig.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Since the Bible proves to be God's Word, how foolish to submit its teachings to the criticisms of our finite reason. The child who discredits his wise father's statements because to his infant mind they appear unreasonable, is not a philosopher but a fool. We, God's children, need to reverence the Bible, and its clear teachings must be the end of all controversy and discussion.—E. H.

Table of Contents

17—Editorial
18—What the Bible Teaches
Puzzled
19—An Easy Way
The Need of more Teaching on Giving
20—How can I Respond to India's Call?
Our Children
21—What is Life to You? (Poem)
Specialists
Making Sunday a Day of Delight to Children
23—The Sunday School
Our Young People
24—Field Notes
Correspondence
26—What Can I Do?
A Word of Caution
27—Right Beginning
Value of Right Beginning
Beware of Deceivers
28—The Light Within
29—Our Relation as Believers to the World
Latent Talents
Encouraging Young People
A Word to the Unconverted
30—Results of Disobedience
Mormonism in a Nutshell
Our Home Beyond
Report
31—Married
Obituary
32—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, APRIL 18, 1912 No. 3

EDITORIAL

"And ye shall know the truth, and the truth shall make you free."

You are never so busy but that you will have time for doing something else that is useful. That is, in the best of lives there are some moments spent that could be put to better uses. Man is never perfect, even in the use of his time.

They talk of a religion that is "pocket deep." The suggestion is a good one by way of reminder, for some people's religion does not even extend that far. But we prefer a better measure. Why not talk of a religion that is **life deep?** A religion that puts new life into the soul will reach not only the pocket book, but also the heart, the brains and the tongue.

Power of the Word.—Paul says that "the word of God is quick, and powerful." Often has the truth of this been verified. Christ took the Word and overcame the tempter. As the Christian's armor (Eph. 6:10-18), the Word is invincible. Many have fallen because they substituted man's wisdom or something else for the Word. No Christian conquest has ever been made except by "the sword of the Spirit." In the spreading of the Gospel, in the restoration of the erring, in the reconciliation of a brother to brother, in the overcoming of the tempter, in the bearing of heavy loads, as a rule in business or in home life, there is nothing which can equal or take the place of the Word in wisdom and power. It is the unerring rule in life, the judge at the last day, the power that saves and conquers here, that insures eternal glory hereafter.

The Orthodox Faith.—In a recent meeting held in one of the Presbyterian churches in St. Louis, Mo., vigorous resolutions were passed in condemnation of some heretical views expressed by certain members of that denomination. Asserting the conviction that "there can be no Christianity without the Bible," the meeting went on record as having "implicit and abiding faith in the inerrancy of God's Word, the Deity, the virgin birth, bodily resurrection and atoning blood of Jesus Christ, the only begotten Son of God."

It seems almost out of place to pass resolutions of that kind, since the doctrines therein stated are so clearly and vitally a part of the Christian faith that no one professing the name of Christ should ever think of questioning them. Yet when we consider the firm hold which skepticism has upon so many calling themselves Christians, we are convinced that it is the part of wisdom for Christian churches to make it clear that there is no common Christian ground upon which believers and doubters can stand. It is mockery to profess faith in God and deny His Word.

The time of the year when active evangelistic effort is the rule among our congregations is now past. But that is not said that the time for active service in building up the cause of Christ is passed. We agree with David that there is a time for all things, and believe that as a rule it is more fitting to hold continued meetings for the ingathering of the lost at a time when the body is not so worn down with physical toil than in the midst of seeding or harvesting. But there are many things that may be done, and ought to be done, the year round. No minister, superintendent, teacher or other worker should ever be so busy with secular toil as to fail to make special preparation for public duty, whatever that may be. No Christian worker should ever be so completely occupied with the things of this world that he can not say with Jesus, "I must be about my Father's business." No secular toil should so engross our attention that we will not take our restful sleep Saturday nights so as to give the Lord our best on Sunday. Let us work, summer and winter, for good, live church services, Sunday schools, and other religious meetings; for an evergreen revival among members and an awakening among the unsaved. We may now be laying the foundation for successful evangelistic efforts later on.

Discrimination Needed.—The following from the "Gospel Messenger" is as applicable to our Church as it is to the Church for whose benefit it is written. When you read, substitute "Mennonite" for "Church of the Brethren" and you get the full force of the warning.

> Strong disapproval is being voiced in Methodist and Presbyterian circles against the defiant maner in which the old-time views of the Bible, the supernatural manifestations, and even the Divinity of Jesus Christ, are completely set aside in some of the literature and text-books, used in connection with their courses of graded Sunday school lessons. It appears that the "new theology" is given full sweep in these lessons, and the effect upon the child-mind cannot be other than disastrous. We take occasion to reiterate what we have tried to emphasize before, that we, as members of the Church of the Brethren, need to exercise the utmost care lest, in the use of Sunday school literature other than our own, false views of religion be implanted in the minds of our children.

Amen. Not all that goes under the name "Christian" is true to its name. The world is full of spurious doctrine of counterfeit Christianity, and it behooves the friends of the true faith of Jesus Christ to be on the alert and sound the alarm. It is not selfishness but **safety** that prompts you to advise our young people that they make it a practice of receiving the Gospel story from the lips and pens of our own people and that great care be exercised as to the kind of literature introduced into our homes and Sunday schools.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

WHAT THE BIBLE TEACHES

For the Gospel Herald.

XVI. About Marriage

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Gen. 2:23, 24.

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause chall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Matt. 19:4-6.

Why Instituted

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.—Gen. 2:18.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.—Gen. 1:27, 28.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.—Heb. 13:4.

Marriage Bond Indissoluble except by Death

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Matt. 19:4-6.

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; to that she is no adulteress, though she be married to another man.—Rom. 7:2, 3.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.—I Cor. 7:39.

Marriage with Worldlings Forbidden to Believers

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.—Gen. 6:1-3.

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.—Deut. 7:3, 4.

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the languag of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.—Neh. 13:23-26.

Be not unequally yoked together with unbelievers.—II Cor. 6:14.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.—I Cor. 7:39.

When the Unequal Yoke already Exists

If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?—I Cor. 7:12-16.

Divorce and Remarriage

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Matt. 5:31, 32.

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Matt. 19:8, 9.

And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.—Mark 10:11, 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.—Luke 16:18.

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.—I Cor. 7:10, 11.

Marriage Typical of the Church

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 5:22-27.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. 21:2.

CONCERNING WOMAN'S SPHERE

For the Gospel Herald.

In response to an article which appeared in these columns several weeks ago the three following articles were submitted for publication. Each article speaks for itself

and we trust may be read with profit. We believe that each of the writers was prompted by love for the cause and a desire to see the Scriptures made plain as he sees it, and that he would correspond with any one who fails to grasp the points presented or desires to consider the question farther.—Editor.

Woman's Sphere in the Church

By J. C. Kolb.

The article under the above heading, written by Bro. J. H. Mosemann of Lancaster, Pa., in the March 21 issue of the Gospel Herald deserves more that passing notice. It should be read and reread by every seeker of divine truth.

The prevailing tendency is to ignore the distinction which the Holy Ghost through the apostle Paul places between the man and woman in the work of the Lord (I Tim. 2:11-14).

Already in the old dispensation we have an example in Miriam (Num. 12) who "spake against" Moses—God's heaven-ordained servant, saying, "Hath he (the Lord) not spoken also by us?" and "God's anger was kindled against her" to the extent that He smote her with leprosy and she was shut out of the camps of Israel.

True "some of the strongest and most attractive characters are among the illustrious women depicted in the Bible," but nowhere do they have authority in the New Testament of Jesus Christ to usurp the place of men in the work of the ministry in the "house of God" (I Tim. 3:15). When "the whole church be come together into one place" (I Cor. 14:23).

These are not simply convictions or opinions of men but God's highly enlightened and inspired apostle saith, "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law; and if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church (I Cor. 14:34, 35). To make the above doubly emphatic he farther saith in V. 37, "If any man think himself to be a prophet or spiritual let him acknowledge that the things I write are the commandments of the Lord."

Priscilla helped to teach the eloquent Apollos, but did she teach in the church service—when the "whole church was come together?" Certainly not. No, not even in the synagogue. The Word of God says, **"They took him unto them"**—that is, privately or to their home—"and expounded unto him the way of God more perfectly," and this is a woman's privilege today.

May the Lord help us to submit our lives in conformity to His will as revealed to us by His holy and divine Word (Isa. 8:20).

I repeat, "As the writings of Paul by the Holy Ghost contain the only expressed will and commands of the Lord concerning woman's sphere in the Church, and these are given as positive commands and there being no other New Testament scriptures to invalidate them, we must therefore as His children yield heart obedience to them."

Spring City, Pa.

Woman's Sphere in the Church

(Another View)

By D. S. Troyer.

Firmly believing that woman must meet exactly the same conditions for salvation as man, and thereby stands on a level by the side of man in his Christian life, we believe that in order for her to retain and enjoy salvation she must of necessity obey the commandments with man for the promulgation of the Gospel.

Her sphere is that of help-meet. There is one head only for each institution. The Church, of which the bishop is the head as highest officer, may have ministers under him, and may include woman.

Notice the Word recording the work of the prophetesses Miriam, Deborah, and Hulda, worshiping and praising God in public, ruling and judging a nation, God speaking through them, the prophetess Anna, who departed not from the temple day or night, also testifying concerning the Lord Jesus, and the one hundred and twenty at Pentecost, part women, cloven tongues sat upon each of them and they were **all** filled with the Holy Ghost and began to speak with other tongues. Peter testified that this was in accordance with the prophecy of Joel when he said, "Your daughters and hand maidens shall prophesy." Paul also mentions several women who labored with him in the Gospel—Paul preached and the women helped.

It is a common saying that the Word nowhere declares that woman did, should or was allowed to preach, and admitted that anything else may be done by her, putting considerable emphasis on the word **preach** and writing everything else in minion type. Let us notice the word prophesy in connection with the word preach. I think they should be used interchangeably. The Bible defines prophesying in I Cor. 14:3 as "speaking to edification, exhortation and comfort;" edification—enlighten, instruct, lift up; exhortation—urge, advise, counsel, to warn; comfort—consolation, relief, gladness, enjoyment.

Bible examples. Ezekiel was commanded to prophesy to the dry bones, which he did, and continued to prophesy till an exceeding great army stood on their feet, lived and breathed. Whether prophesying is preaching or not, I can't say, but I think it ought to be. But it does seem to me that much of the preaching is not prophesying, acording to the above. In I Cor. 14 the word "speak" is taken from several Greek words. The one used in reference to women does not mean public speaking. The conclusion is that the Corinthian women did not want to preach or teach, but were asking questions for better understanding. In this chapter both men and women were forbidden to speak in the church except those in authority. Everything is summed up in the last verse, "Let all things be done decently and in order."

In I Tim. 2:11, 12 I fail to see how this can be construed to mean church work. To my mind it refers to husband and wife. Even if applied to the church, it would be quite easy for the woman to comply if the man were one as described in verse eight; but when we come to the word "usurp," this certainly ought to apply to man as well as woman. No Christian man or woman should seize or hold without right any authority over his fellow men.

From I Cor. 11 it is evident that woman in the natural or moral life is subject to man. If this were true in spiritual life then must woman get salvation through the man as man gets it from Christ. This is the theme of Paul's writing here, that by the devotional covering she shows her true position by nature and by humility and obedience Christ lifts her up in the Christian life on a level with man. Also by this scripture she is to pray or prophesy.

According to I Tim. 5 she may hold the office of deaconess. So the Bible concludes that a woman may pray, prophesy, teach, minister, testify, exhort, rebuke, warn, etc. But she being created a helpmeet can not take man's place. She could under no circumstances take the place of a bishop and has no right to preach in the absence of a man preacher.

Our beloved church has done well by putting our sisters into the service. While no one has been ordained, to my knowledge, they have been allowed freedom which is in harmony with the Word. Her place is by the side of man, neither above nor below. May God grant grace that we may understand the Word alike.

Protection, Kans.

Man's and Woman's Sphere

By J. A. Ressler.

So God created man in his own image, in the image of God created he him; male and female created he them. —Gen. 1:27.

And God saw everything that he had made, and, behold, it was very good.—Gen. 1:31.

After this brief, terse, rounded-out statement of the creation of the human race, the revealed Word gives a fuller

(Continued on page 44.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers, Greeting in the Name of the Risen Lord:—"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:19-22).

At present the whole city is under quarantine because of an epidemic of measels. The board of health has ordered every Sunday school and children's service of any kind in the city closed for two weeks. So of course we who had looked forward to the children's services on Easter day were disappointed, for we could not even meet with them in Sunday school, though many of the teachers called at their pupils' homes.

The children are together on the street any how. It is sad the board of health does not think the Sunday school a better meeting place.

The different services are well attended. We are glad to say the interest is still increasing in our Home Department Sunday school work.

On March 31 Bro. William Sieber of Juniata Co., was with us, also Bro. D. H. Mosemann and Bishop Peter Nissley. Bro. Nissley preached for us. Bros. Jacob Mellinger and Sanford Landis also preached for us during March.

On March 12 Sister Musser was called home because of the sudden death of her mother. She was at home several weeks, though now she is back again. May God comfort her in her bereavement.

Pray for us and the work.

Yours in the Master's service,
Elizabeth E. Myers.

April 9, 1912.

Nampa, Idaho

Dear Herald Readers, Greeting:—As usual we have many reasons to praise God for His continued blessings to us.

Our Sunday school work continues to be encouraging. We have recently changed the hour of meeting from 3 P. M. to 10 A. M., and believe the change a favorable one. The attendance so far has been just as good if not better, 80 being the highest number present during the last quarter. By a little more effort we hope to soon reach the 100 mark.

We also now have preaching services following Sunday school, which we did not have before.

For next Sunday evening we have planned an Easter program to be given by some of the children and older ones.

Monday evening we had the pleasure of having Bro. J. P. Bontrager with us a few hours between trains on his return home from the East.

Pray for us in the work that we may ever be faithful.

In His name,
The Workers.

April 3, 1912.

Columbia, Pa.

(274 South 4th St.)

Dear Herald Readers:—"Ye servants of the Lord, ye that stand in the house of the Lord, in the courts of the house of our God, Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant."

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor."

We desire to thank all who so nobly remembered us and the suffering ones during the cold winter by giving money, clothing and provisions. The religious papers, cards, and tracts which we received from different ones have added much to the work. We can use more back numbers of "Gospel Herald, "Words of Cheer," and "Beams of Light;" will be glad and thankful for them.

The attendance in Sunday school the last quarter was unusually good, the average attendance being about 80. Sunday school every Sunday at 1:30. Preaching every two weeks at 3 P. M. Sunday, April 7, is the regularly appointed time again for preaching services. The following named ministers have filled appointments during the last quarter: H. H. Haverstick, Jacob Habecker, Simon Garber, D. N. Gish, and D. D. Augspurger.

Besides clothing, provisions, etc., that were donated to the work here the following was contributed:

A Brother from Bossler's Cong.	$ 3.00
A Sister from Maytown	1.00
New Danville Cong.	15.00
A Sister from Wrightsville	5.00
A Brother from Wrightsville	1.00
Sisters from Millersville. one	.50
Another	.50
Another	.25
Another	.25
Another	.25
A Brother from Lebanon Co.	1.00
Bossler's Cong.	2.75
A Sister from Mountville Cong.	.50
A Brother from Good's Cong.	1.00
A Brother from E. Petersburg Cong.	2.00
Another Brother from E. Petersburg	1.00
Brethren from Lititz Cong.	1.25
A Brother from Chestnut Hill Cong.	1.00
Stumptown Sewing Circle	4.50
Florin Sewing Circle	2.50
A little girl	.01
Another litle girl	.01
Contribution box	.25

Gratefully acknowledged,
C. B. Byer.

April 6, 1912.

Chicago, Ill.

(Mennonite Gospel Mission.)

Dear Herald Readers, Greeting:—It fills our hearts with praise and adoration for our heavenly Father, when we think of how He has so greatly blessed and marvelously led the flock He owns at this place.

Just after we enjoyed a revival among our people, and had the privilege of welcoming a number into church fellowship with us—a sad experience is ours. One of our number, Sister Bertha Cavanaugh, was very suddenly called away. We knew her condition was critical yet we had strong hopes for her recovery. God had an entirely different plan for her, so we would bow in submission to His leading. We think of her as being asleep in Jesus, so calm and peaceful was the parting from this world to the one just beyond. How sweet is the thought that she had perfect peace with God, as she remarked just a few days before her death. Our sister always took much pleasure in giving her testimony, especially among the men and women in the downtown districts, where the dens of sin are found. She expressed herself to the workers a number of times that she longed to do her part in helping to lift fallen girls. Noble aspirations! Yet in the midst of her usefulness, all in this life was ended. Her husband, our brother, remarked that his great loss was not permitted by God without a purpose. Her death means a great loss to the church here. May it draw us all nearer to our heavenly Father and cause more of His children to yield themselves to deeper consecration for service for Him.

How sad that all men and women do not pass out of this world with a bright hope for eternity! A week before our sister's death, Bro. Eash was called to officiate at the funeral of the mother of four of our Sunday school girls. The last years of this mother's life were spent in striking contrast with the one mentioned above. Her death was hastened by the excessive use of strong drink. She was but thirty years old. Seemingly she loved her little girls, yet not sufficient to cause her to refrain from using that which she knew was dragging her downward. This instance is really sad—the former is sad, yet we think of her as being all joy now, because she wasn't ashamed of Jesus.

Our work in general is quite encouraging at present. In the bright ex-

periences we need the grace of God to remain humble and very close to His side. In the dark and trying hours, we need strength and grace to bear. We trust you will constantly remember us in prayer.

"For my sake and the Gospel's,"

Lydia Lefever.

April 6, 1912.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Since our last letter to the Herald a number of children have been admitted and some have been placed into homes. Our experiences have been varied but through them all we can say, "The Lord hath done great things for us, whereof we are glad." Fifty-six children have been admitted during the past year and thirty of these have been placed into homes. We have twenty-one children in the Home now. Some were here temporarily and one died during the year. We would be glad to hear from any one who is thinking of caring for poor, friendless children. The ages of our boys are between six weeks and nine years while girls are three years and under. Who will open the door for some of these friendless babes? Contributions were sent in freely during the past year and were greatly appreciated, but we want to remind you of the fact that our family is on the increase and ask you to send provisions or such contributions that will help in the support of the work. Pray for the work at this place.

Yours for the needy children,

Levi Sauder.

Millersville, Pa.

"BEAR YE ONE ANOTHER'S BURDENS"

For the Gospel Herald.

We trust that the brotherhood at large will allow us to suggest at least one way by which we may put into practice the injunction given by Paul to the Galatian brethren.

The Lord willing, the annual meeting of the Mennonite Board of Missions and Charities will be held near Metamora, Ill., May 20-22. The work of the Board is increasing year by year and its responsibilities are becoming greater in proportion as the work increases; hence it becomes all the more necessary that there be a full representation of the trustees who have been appointed to represent the various mission and charitable institutions of the Church, and of the district conferences who have been so nobly supporting the work. We feel that it is very important that all those who have been elected as trustees to represent the various conferences which have been contributing so generously for the support of the aged, afflicted, orphans, and other charitable work, as well as the home and foreign mission interests of the Church, should attend these annual Board meetings if possible, that they may have a voice in controlling this great work of the Church, and become familiar with the great needs of the field, and as to what is being done along mission and charitable lines.

Since a number of the trustees live a long distance from the place of meeting, it naturally becomes burdensome to some to attend annual meetings and pay their own traveling expenses, and since it is the purpose on the part of the officers of the Board to use the money sent in for mission and charitable purposes, for those purposes only, and not for meeting expenses incurred in attending the Board meeting, we as officers of the Board do not feel justified to use the funds entrusted to us for other purposes, in defraying the traveling expenses of all the trustees, even though their presence at the meeting is very much needed. In the light of these facts may we humbly suggest that each district conference devise means by which they can meet the expenses incurred by their own representative in attending the Board meeting, and thus "fulfill the law of Christ." Especially at the present time when so much of the General Fund is needed to supply the deficiency in the India Mission Fund, the Old People's Home Fund, etc.

C. Z. Yoder, Pres.

J. S. Shoemaker, Sec.

FURLOUGH TIME

By Geo. J. Lapp.

For the Gospel Herald.

The time has come when we must prepare to leave dear India for a number of months' rest in the homeland. We certainly look forward with pleasure to meeting dear friends and loved ones and the brotherhood in general in America, but as the time for us to leave draws nearer we realize more and more how much we are drawn to the work and the people in this dark land.

Six and one half years have been merely sufficient time for us to become a little settled in the work, to imperfectly learn the language of the people, to become somewhat familiar with their customs, to learn to know them as they are, and to learn how to, in a way, adapt ourselves to them.

Others who have gone to America on furlough say that the people at home seem so different to them than they did before they left them the first time. The main reason is due no doubt to the fact that the missionary who has gone to a foreign land has unconsciously become somewhat different because of having lived in entirely different surroundings for a number of years and he naturally thinks of the home people as they were when he first left them. Those who were children have grown up and have families of their own and those who were companions and playmates are scattered here and there and strangers have taken their places. But we are anticipating. Those things belong to the other side of the water. On this side is India, dark India with its millions of idolaters, out of whom have come a few who had the courage to own Christ as their personal Savior. Many others are counting the cost and many more who have heard the Gospel have hardened their hearts against the little light they have.

These whom we have learned to know and loved are near to our hearts. The work which we must leave behind will certainly have our interest and our prayers. The fellow workers whom we must bid farewell have become our kith and kin. Together we have wrestled with many of the hard problems which have faced the Mission; together we have prayed when the burdens were heavy or when sickness laid some of our number low; together we mingled our tears as a loved one had to be laid in the grave; together we labored for the welfare of the lost around us. The Mission family, as we choose to call ourselves, while striving to retain our individuality have become knit together with tears of love which are not easily severed and when one member suffers the whole body suffers with it—yea more, let outside forces oppose or let obstacles at any one place and no one shirks his duty in standing shoulder to shoulder in his place to vanquish the foe and strengthen the lines which might seem weak.

At the present time we are visiting the different stations before taking our leave from Dhamtari. On the 28th of this month (March) we bid farewell to Dhamtari people and missionaries and on April 3 or 4 the ship on which we leave Calcutta will steam out of the harbor. The Lord willing, we hope to reach San Francisco by May 20 or 21. We shall welcome any letters which will be sent to us according to the information sent by Bro. M. C. Lapp some months previous.

Pray for us that we may be used of God in the homeland in behalf of our worthy Mission in India. May more workers be speedily sent to lighten the burdens of the overburdened missionaries who remain. We appreciate the kindness of the Board who made it possible for us to take our furlough at this time. Even now we are looking forward to the time when we shall return and take up work in Dhamtari where lies the work we love. May God bless the brotherhood, and may the Church become more and more awake to the great opportunities which

are before the American Mennonite Mission at Dhamtari, India.

Dhamtari, C. P., India.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

I. A Christmas Day in Chile

To me it was a strange Christmas that I spent in the dreary city of Antofagasta. My room was at a nice German hotel overlooking the plaza—which was, in fact, the only pretty place in town. During the day I took a walk trying to find some restful place where I might sit and think. I walked for several hours through dust, deeper than I have ever seen in any other city, and passed the most foul smelling homes, but could find no quiet shady place. The only thing to do was to go back to my room or sit on a seat in the plaza. Early in the morning I had found the pastor of a Spanish Methodist Church and learned that Christmas services were to be held at the church that evening. He could speak no English and I but little Spanish, hence our conversation was very short.

In the evening I came to the church in good time to see the expectant people arrive. The room was decorated and well lighted with electric lights. The people who crowded into the little church were mostly of the poorer classes. There must have been 400 people present and not all could find seats. This was the only Protestant Church in the city and from all appearances a very prosperous one. The service began at eight o'clock, which is considered an early hour for an evening meeting in Chile.

I was delighted with the singing. The words sounded strange but the tunes were generally familiar. The program consisted of a few special songs by a chorus, a number of Christmas recitations by the small boys and girls, and several addresses by older men and women. I could understand quite a good deal of what they said and, by their faces and gestures I could see how they enjoyed telling of that wonderful story of Jesus. In all of the program not a single person became embarrassed or forgot his part.

When I went back through the dark streets to my room I thought, "What a joy it must be to that minister to bring to this desolate city some of the gladness of Christmas time!" To the average South American it is a time of revelry and scarcely a thought is given to Jesus. Whenever I shall think of my day's wait for a steamer in this desolate city, the little Spanish Church and the happiness of its people will come to my memory.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A LETTER

For the Gospel Herald.

The following is an extract from a letter written by Sister Christina Good of Rockingham Co., Va., to her sister in Illinois. The letter was written just a few months after the beginning of that terrible plague known as the "Civil War," which accounts for her references, near the close of the letter, to the soldiery. It was first printed in the Herald of Truth, September, 1867, and is now republished by request.

The letter breathes forth such a deep spirit of piety and confiding trust in God that we gladly republish it and commend it to the thoughtful consideration of our readers. It is a clear exemplification of the victorious side of life, even though at the time the letter was written disease had laid hold on the body of the writer. A large circle of relatives (many of whom are earnestly engaged in upbuilding the standard to which the writer of the letter was so zealously devoted) are left to bear record to the living hope so joyfully held forth in what follows. That God may bless the message to the strengthening of many hearts is our prayer.—Editor.

May 7, 1861.

My dear, beloved Sister:

I feel as if I was fast hastening to the grave; that ere long I shall be no more in this world. But before I leave this world of affliction I wish to send you this letter, as it will be the last that you will ever get from me, and I hope that you may receive it and keep it to rememer me by when I am gone.

My disease has been getting worse for some time, and I am not able to go about any more. My arm is swollen so large that the skin seems ready to break and the water is running out at my hand, and is very painful at times. . . . - I have been sitting up the last few days; but I know my time is fast approaching, and I rejoice that soon I am to drop this tenement of clay and put on immortality in yonder blissful land where sorrow, pain and affliction can never reach us.

I often wish, when my body is racked with pain, that it was only God's will to take me out of my misery; but God's will be done. I must suffer on till my Deliverer comes to set my spirit free.

I often think of all my dear brothers and sisters and all my dear friends. It makes me feel sad to think that I must leave you all behind. It is hard to take the parting hand and say farewell to all I loved so dearly upon earth. But oh, weep not for me when I am gone. I am going home to be with Jesus my precious Savior . . . . O what a blessed home in heaven—that delightful home where the weary pilgrim, after toiling through all the troubles of life, may find a happy resting place throughout a never ending eternity.

"O, I'm so glad I'm born to die;
From grief and woe my soul shall fly;
Bright angels shall convey me home,
Away to the new Jerusalem.

"I'll praise my Maker while I've breath,
I hope to praise Him after death—
I hope to praise Him when I die,
And shout salvation as I fly.

"Farewell, vain world, I'm going home.
My Savior smiles and bids me come;
Sweet angels beckon me away,
To sing God's praise in endless day.

"I soon shall pass the vale of death,
And in His arms I'll lose my breath;
And then my happy soul shall tell
My Jesus hath done all things well."

Yes, my dear sister, I have been striving in my weak manner for many years to serve and obey Him. It is a delightful thing to be a Christian and a follower of the Lamb. O, how could we die without being Christians. It would be an awful death. But what is death to a true Christian? It is a joyful messenger which tells us we have suffered enough in this world of sorrow and that we must now go home to peace and happiness eternal in the heavens. Yes, my dear sister and all my dear companions, live for God and the joys of heaven. A home in heaven is worth more to us than all the world besides. O, give me Jesus, and you may have the world with all its glittering show of vanity. My father and brothers have been to see me, and I would have been glad to see you before I go from time to eternity. . . . ' Follow on, dear sister and friends, and meet me in yonder world where God and the holy angels are. May God bless you, is my prayer. So farewell till we meet in heaven.

"Blest be the dear uniting love,
That will not let us part;
Our bodies may far off remove,
We still are one in heart."

My sister Anna was to see me and stayed a week with me. I am very glad for her company, for I can not get about from home. I am glad to see my friends and relatives and talk with them of the past and of my hopes for the future. It would be a great pleasure if I could have you here and talk with you of all our happy, youthful days . . . . All of our relations and friends are in the enjoyment of good health as far as I know at this time, and I hope that this may find you all enjoying good health. It is now the eighth day of May, and is still cold. Everything is late this spring.

Our once peaceful and happy country seems to be all out of order. The soldiers are marching to the war almost every day—thousands upon thousands are already gathered together to

(Continued on next page.)

Sunday School

For the Gospel Herald.

Lesson for April 28, 1912.—Matt. 5:1-12

THE BEATITUDES

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Introductory.—The scene of our lesson today is found on the west side of the Sea of Galilee, usually conceded to be the "Horns of Hattin." There, surrounded first by His disciples but later by the multitude, our Savior preached the most wonderful sermon ever delivered—so recognized even by many who reject His divinity. The disciples having been chosen, it was needful that they should receive instruction in true righteousness. It is none the less needful that the disciples of the present day make a study of the eternal principles of righteousness as enunciated by our Savior in this memorable sermon and on other occasions. If you would know what qualities in man bring forth the approving smile of heaven, study carefully the beatitudes.

The Poor in Spirit.—Blessed are they. This is the first of Christian graces mentioned by our Savior. We know of no better illustration of this quality and its opposite than that of the Pharisee and the publican as recorded in Luke 18:10-14. The very entrance into the blessedness of Christian experience consists in giving up self for Christ (Luke 2:23-26).

They that Mourn.—"They shall be comforted." "Weeping may endure for a night, but joy cometh in the morning." "They that sow in tears shall reap in gladness." There are two occasions for mourning: (1) penitence for sins; (2) sympathy because of the terrible condition of a lost world. As an example of the former we may mention Peter just after the look from his Savior had convicted him of his sin in denying his Lord, and of the latter we may cite you to our Savior weeping over wicked Jerusalem. They who have the true Spirit of Christ are penitent when it is brought to their knowledge that they have done wrong, and like our sympathizing Savior are grieved when they see the lost and pitiable condition of sinful man.

The Meek.—This follows as a natural consequence. It has well been said that meekness is not weakness. Meekness is a measure of greatness, of which Christ, Moses, Abraham and a number of others are conspicuous examples. Haughtiness is a measure of weakness and smallness. Did you ever stop to consider what it would mean if all men measured up to the Gospel standard on this point?

They that Hunger and Thirst after Righteousness.—Hunger and thirst, whether taken naturally or spiritually, is an index of the condition of health. They may be dormant, normal or excited. The first and last conditions do not indicate good health. Another thought worth noticing is that we usually get filled with what we hunger or thirst after, whether the things we crave are good or bad. Hungering and thirsting after righteousness brings the sure promise that we **shall be filled**—with righteousness. What do you take as evidences of this kind of an appetite?

The Merciful.—In this the Father is a perfect example, notwithstanding the testimony to the contrary on the part of those who refuse to avail themselves of God's mercy. The unfriendly critic, the man who demands vengeance for real or supposed wrong, they who are unsparing in demanding that the law be fulfilled to the letter in inflicting punishment, are all short on this blessed quality. Only in hearts filled with love and compassion is the real spirit of mercy to be found.

The Pure in Heart.—They whose desire is to do that which is right, whose meditation is upon the law of the Lord, who are walking in the light of God, having opened the doors of their hearts for this blessed light to continually flood their souls. To keep the heart pure, be sure that you have pure aspirations and that you keep your minds and hearts centered upon pure and holy things. It takes pure thoughts, pure companions, pure literature, and pure aspirations to grow in purity and virtue.

The Peacemakers.—It is not enough that we simply recognize the excellence of this quality. We must exercise ourselves along the lines that make for peace if we would be real peacemakers. First, our heart must be filled with love and sympathy. Then we should avoid harsh and uncharitable criticism, always exercising a forgiving spirit. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." A man in that attitude is in position not only to bring about peace among others but also to bring sinful man to God, that peace may be established between God and man.

The Persecuted.—A whole sermon could be preached on this theme. "All that will live godly in this present world shall suffer persecution." Only let us be careful that we do not provoke persecution, and that when it comes it will be "for righteousness sake," and what is said about us will be "falsely, for my sake."—K.

If I must be **active** when Jesus comes, let it be in the service of my Master. If **retired**, may I be found at Jesus' feet.—S. C. B.

Our Young People

SELF-INJURY BY REVENGE.—I Pet. 3:9-13

Topic for May 5

MOTTO

"He that hateth his brother is in darkness."

OUTLINE OF TOPIC

I. Hatred is Opposed to Christ's Spirit.
1. The angry are in danger.—Matt. 5:22; Jas. 5:9.
2. The hater has no eternal life.—I Jno. 2:9-11; 3:15.

II. Revenge is Contrary to the Command.
1. We will be judged as we judge.—Matt. 7:2; 18:35; Luke 6:37.
2. We are commanded to love our enemies.—Matt. 5:44; Luke 6:27.
3. We are commanded to do good for evil.—Rom. 12:14; I Pet. 3:9.
4. The disobedient will not be saved.—Matt. 7:21; I Thes. 1:7, 8.

III. Revenge Deprives Us of Winning Our Enemy.
1. Doing good overcomes evil.—Rom. 12:20, 21; 5:8.
2. Doing evil stirs up more evil.—Prov. 15:1; 30:23.
3. A saved sinner brings joy in heaven.—Luke 15:7, 10, 32.
4. Forgiveness—the Christian's joy.—Matt. 18:21, 22.

PERSONAL THOUGHT

The laws of spiritual health like the laws physical health must be observed by those who would maintain spiritual life. I can easily afford to bear the insults that a poor enslaved soul may inflict rather than by breaking the law of my life in Christ, render back evil that may destroy us both. Rather may I not use it as an occasion to enlargement of growth and an opportunity to win my enemy for the kingdom of God. Do I see my bounty spread?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **"kindness."**
2. Commit Rom. 12:14-21.

For Young People—
1. Hatred Deprives us of a Brother.
2. Revenge Versus Forgiveness.
3. Christ Our Example in Overcoming Evil.

For Older People—
1. Hatred of Evil compared with Hatred of a Human Being.

(Continued from preceding page.)

make war upon each other. O! it is too bad that we can not live together without quarreling and fighting. I think if everybody was a good Christian we could all live together in peace and harmony. But the wicked will bring destruction upon their own heads.

We all send our best respects to you, and may heaven smile upon you.

Write to us as soon as you get this. I would like to see a letter from you once more; but God only knows if I will be spared that long. Remember me, and think of me when I am gone. Farewell till we meet again.

Your dear sister,
Christina Good.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

TRURSDAY, APRIL 18, 191

Field Notes

Bro. J. A. Brilhart of Scottdale, Pa., spent last Sunday with the brotherhood at Rockton, Pa.

Bro. J. F. Brunk writes encouragingly of his new stopping place in western Texas. He has practically recovered from his recent operation in the Kansas City hospital, and entertains the hope that in his new home the health of both himself and wife may be greatly improved. The Lord direct them in all their work.

Baptismal services have been announced to be held at Reiff's Church near Maugansville, Md., April 20, followed by a communion service at the same place the next day.

We are in possession of an interesting report of the quarterly Sunday school meeting held at Crystal Springs Church near Harper, Kans., March 31. Report to be printed next week, the Lord willing.

Nebraska Sunday School Conference.—The sixth annual Nebraska A. M. Sunday school conference is to be held at the Plum Creek Church near Beemer, Nebr., May 23, 24, 1912. Everybody is cordially invited to attend.
Committee.

Change of Address.—Bro. J. K. Hooley and family from Marshallville, Ohio, to North Lawrence, Ohio. Bro. Hooley and wife, having given two years of faithful service to the Old Peoples' Home, retire to a farm while Bro. Enos Hartzler and wife take up the work at the Home.

The Weekly Budget, published at Sugar Creek, O,, has changed editors. Bro. J. S. Miller retires from the editor's staff and Bro. S. H. Miller, well known to many of our readers, takes his place. Such responsibilities are often handed from father to son. This time it was handed from son to father.

A communion service was held at Hesston, Kans., on Easter Sunday. In the language of a correspondent from that place: "The double commemoration of the suffering and death and the triumphant resurrection of our Lord made the service quite impressive." There were eighty three communicants.

Bro. J. W. Shank, who has lately returned from the South American field, spent a few days last week with his father, Bro. L. H. Shank and family at Ronks, Pa., and came on to Scottdale, Pa., last Saturday, having spent a day at the Altoona Mission. On Sunday evening he gave us an interesting talk on South America, its needs and possibilities. Another talk is announced for Tuesday evening.

We are in receipt of the program for the 66th quarterly meeting of the Mennonite Sunday School Mission to be held April 17 at the Mennonite Church in Lancaster City, Pa. The opening services are at 9:30, opened by Bro. Abram B. Herr and the last on the program is Bro. S. G. Shetler of Hollsopple, Pa. The program is laden with practical subjects, and we hope to hear of an edifying meeting.

Correspondence

Washington Boro, Pa.

(Habecker's Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, April 7, our Sunday school was reorganized with the following officers elected: Supts., Bros. John F. Charles, Clayton Charles, John Hess; Sec., Bro. Stoner Haverstick; Treas., Bro. Charles Habecker; Chors., Bros. Eli Mann, John K. Charles, Christ Charles.

Attendance and interest, very good. This is the first year we have had Sunday school during the winter, even in the cold weather the attendance was good. Pray for the work at this place.

Yours in His name,
Mary D. Martin.

Mexico, Pa.

(Lost Creek Congregation.)

Dear Herald Readers, Greeting in the Name of Jesus:—On Easter Sunday we reorganized our Sunday school at the Lost Creek by electing the following officers: Supts., Bros. Ammon Brubaker, Henry Shellenberger; Sec.-Treas., Bros. John Brubaker, Clayton Lauver.

After reorganizing Sunday school examination services were held. Bish. Wm. Graybill was with us and preached the examination sermon. Communion services will be held at the Delaware Church on May 12, the Lord willing. Pray for the work at this place.

Yours in the Master's service,
John G. Brubaker.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning, April 21, the Lord willing, a class of 13 applicants will be received into church fellowship here by Bish. Benj. Weaver. May their walk and conduct through life be such as becometh saints, that others may see their good works and glorify God in heaven, is our prayer.

D. S. Wenger.

April 9, 1912.

Souderton, Pa.

Dear Readers:—"The Lord is risen indeed," was the message given to the apostles on the resurrection morn. What a blessing to all mankind that He arose and is alive forevermore.

On Friday, April 5, Bro. Jos. Ruth with a few other ministering brethren gave us a glimpse of the great sufferings of our Lord during His trial and crucifixion, basing their remarks on Isa. 53, mainly the 10th and 11th verses. Do we fully realize the suffering He bore for you and me?

Easter day brought our bishop, Bro. Jonas Minninger, into our presence,

who spoke of that memorable day when our Savior could no longer be found in the cold and silent tomb.

We are glad to state that there are now six young applicants for water baptism and wish to become heirs to that invisible kingdom. May our prayers ascend in their behalf and those of their associates who we know are counting the cost. "Youth is the time to serve the Lord." So often when conviction is thrown off while young, it does not strive so strongly when they become older, and when they should be active workers in His great harvest field. J. D. E.

Frazer, Pa.

For the prayerful interest of Herald Readers:—Sunday afternoon, April 7, we organized a Sunday school at this place, Bro. John B. Senger of Kinzer, Pa., officiating. The following brethren were elected: Supts., Edgar Taylor, S. R. Eby; Sec.-Treas., Harry G. Brackbill. Teachers were chosen for the various classes and things set in order for a regular meeting Sunday afternoon, April 14, at 2:15, preceding the regular church service at 3 o'clock. Being a stormy afternoon, the attendance was below the average, 19 being present. Bro. Senger gave us an encouraging talk on Sunday school work and we pray the Lord to give us the increase.

S. R. E.

April 9, 1912.

Carver, Mo.

Dear Herald Readers, Greeting in His Name:—After a long, cold winter and much pneumonia and death in this and adjoining neighborhoods, winter has seemed loath to leave, but we rejoice that spring with her many voices is merging into a reality.

We held our quarterly meeting April 6, electing a new Treasurer, Secretary and Correspondent, also planned to finish our church building before another winter.

The Gospel work seems to be growing in and near here, that the work is heavy for one minister. May our Father send some one to help, that the joyful message of salvation may be proclaimed in a number of places near here so sadly needed. Help us pray for more help. We still have our encouragements and discouragements, but the way grows brighter.

In Jesus' name,
Desta Willson.

April 9, 1912.

Gap, Pa.

(Millwood Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to say with Samuel of old, "Hitherto hath the Lord helped us."

Our regular church services on Sunday morning, April 7, were conducted by our Bishop, Gideon Stoltzfus, assisted by Bro. J. M. Stoltzfus. Our Sunday school was also reorganized and resulted in the election of all our former officers as follows: Supts., Henry M. Umble, B. K. Kauffman; Secy.-Treas., Jos. G. Kennel.

Our weekly Sunday school meeting was held at the home of A. B. Stoltzfus on April 10 and was well attended. We meet at the home of some brother one evening each week and sing songs, unite in prayer, then consider the Sunday school lesson for the following Sunday. We find these meetings inspiring and upbuilding. The Lord willing, we will hold our communion services on May 5. May the Lord bless the work at this place, for the furtherance of His kingdom on earth is my prayer. A. M. Kennel.

April 11, 1912.

Dale Enterprise, Va.

Bro. C. Good and wife returned to their home March 9 after spending nearly seven months with the brotherhood and relatives in Ohio, Illinois and Colorado. Sister Good, who had been in delicate health for some time, is much better. We are glad to have them with us again.

The Sunday schools at Weaver's, Bank, and Pike churches were organized the fifth Sunday of March, with the following named brethren as superintendents: Weaver's, C. H. Brunk and F. B. Showalter; Bank, Wm. Rhodes and Enos Hartzler; Pike, Henry Bloser, Martin Burkholder and R. F. Swartz. The Sunday school at Gospel Hill was organized the first Sunday of April with D. A. Blosser, J. P. Wenger and Martin Conly superintendents; and at the Peake school house, on the same day with W. M. Heatwole and Gabriel Good superintendents. The council meetings for the district were held this week with good results, both in expression and attendance. Notwithstanding people are behind in their work, and the weather is all that could be desired by farmers many were ready to leave their work and attend the meetings. We hope the interest shown may continue and even improve. We are now looking forward to the time we expect to commemorate the death and suffering of the world's Redeemer. If no preventing providence a communion meeting will be held at the Mt. Clinton Church the first Sunday in May, and one at Weaver's Church the second Sunday of May. We also expect to hold a ministerial meeting May 7 and 8.

The brethren, A. B. Burkholder and Henry Blosser expect to start to West Virginia April 15 to assist the brethren in the work there for a short while.

S. M. Burkholder.

April 11, 1912.

Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—Springtime again is here and how we do enjoy it. How we feel renewed in the natural life to lay aside last year's failings and go forth with renewed energy to try and raise better crops than we did the past years. As we see the grass blades and the plants come forth only by the warm sun shining, so may the Light of life shine in our hearts and awaken our dead energies and revive our failing hopes.

The time is fast approaching when our Church conference will be held at the Fairview Church, the first week in June. We invite every brother and sister that can come to be with us, as also every one else. We not only invite you but ask that you should come. Especially do we ask the ministering brethren to put forth extra efforts to be here at that time. This is the only church of our faith near this place and we appreciate your visits more than you can realize.

In Christian love,
Katie J. Bontrager.

April 12, 1912.

Columbiana, O.

Dear Herald Readers:—An all day Sunday school meeting was held at the North Lima Church on good Friday. The attendance was good and the meeting interesting. For a number of years an all day meeting is being held in the fall of the year at the Midway Church, then about two years ago it was decided to also have similar meetings at the other two churches, and since then we have been having meetings at the Lima Church on Good Friday and at the Leetonia Church on Christmas. We all enjoy spending those sacred holidays in that way.

Bro. Lantz of Canton was with us at the meeting on Good Friday, and also Bro. Hershey of the Youngstown Mission with several others from Youngstown.

We are having a late spring, very little plowing done yet. Much sickness prevails and a number of deaths have been reported in this community within the last week.

Cor.

April 12, 1912.

Springs, Pa.

During the Bible conference held here in February there was one confession. The number increased to 7. On March 24 these were received into church fellowship by water baptism. May they prove faithful and be bright and shining lights to win others to Christ is our prayer.

A. M.

April 13, 1912.

Miscellaneous

TIME'S SPEEDY FLIGHT

Minute by minute, the time swiftly flies—
Each minute, though short, seems to say,
"As vapor which rises up toward the skies,
So we are all passing away."

Hour by hour, the time hastens on—
Each hour has something to say—
It says, "Man, your time on earth soon will be gone,
And you will have pased away."

Day by day, time is hurrying on—
Each day says to me and to you,
"Prepare to meet God, for your end may be nigh,
And then no more work you can do."

Week by week, O, how rapid time flows—
Each week has a message to bring,
Which says that on earth there's no time to repose,
While traveling on time's rapid wing.

Month by month, time is moving along,
And speaks in loud tones to us all—
It says, "Though ye live, and are healthy and strong,
The Master may soon for you call."

Year by year, time is rolling around,
And speaking in tones loud and clear;
And telling us all with a trumpet-like sound
"You may die ere the close of the year."

O, let us take warning by time's rapid flight
And work while 'tis yet called today;
For we've much work to do, and ere long 'twill be night,
There will be no more time then to pray.

Our work is important, and great our reward—
Then let us not linger and wait;
But let us at once give ourselves to the Lord
Before 'tis forever too late.

—Selected.

WHAT CAN I DO?

By George S. Keener.

For the Gospel Herald.

V. Christian Liberty

In this Christian age and land of Gospel light and liberty we ought to make use of all the opportunities accorded us for the good of others as well as ourselves. Let us be up and doing, as we have the light. We realize with Job that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Again, in II Tim. 3:16, 17 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

It may be a question in the minds of some as to how far we dare go before violating the Gospel and the teaching of Paul that "where the Spirit of the Lord is there is liberty." I ask this question: Did you ever allow yourself to be guided by your own conscience? If you did , it is possible that you were led astray as many others have been. We are taught that many spirits have gone out in this world, and if we are not careful we are liable to be guided by the wrong spirit, and by our misguided conscience led astray. Some say that they can drink what and where they please and their conscience will allow them to do it. Reader, listen! How can you go to the drunkard's den—yea, I will say more: How can you go to the demon's den, which is nothing but Satan's work? In patronizing saloons we are not true to God, not true to the Church, not true to companions and home, not true to our vows which we made before God and many witnesses. When you say that you have an inspired heart, can you also say to Jesus, "I want to enter this saloon and take a drink, and when I come out I want you to go with me to the prayer-meeting, and next Sunday I want you to go with me to Church—So-and-so is going to preach"—Do you think Christ would accept such liberty? Oh no. "Know ye not to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

John saith, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life." Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' Sad to say, this drink evil has brought disgrace and reproach and shame upon many well-to-do families. Reader, are you guilty of such conduct? and can you say that "where the Spirit of God is there is liberty?" Men and women make the way hard, for "the way of the transgressor is hard"—hard without Christ, hard to endure. Man can not realize what God can do for him until he resigns his will to God. Then can he say with the apostle, "Brethren, ye have been called to liberty"—but listen!—**"only use not** (Christian) **liberty for an occasion to the flesh,** but by love serve one another."

Paul says of those who are blind to real liberty, "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts." May we all pray with David, "Lord, create in me a new heart, and renew a right spirit within me," that we may know how frail we are and feel more indebted to Him who did so much for us. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Hagerstown, Md.

THE PATHWAY OF LIFE

By J. B. Auker.

For the Gospel Herald.

The pathway of life may be made plain by means of illustrations. It is to us either the way of right or wrong, of life or death.

A certain man was standing on a street and saw a herd of swine coming toward him. Presently he noticed a man walking in front of them. He thought it strange that the swine should follow him. As they came closer he noticed a large pocket filled with horse beans at his side. He dropped a few as he went along, and the swine followed, picking them up. Finally they reached a large pen surrounding a building. The man opened the gate, dropped his beans inside the pen, and the hogs followed. After they were all in, the man closed the gate, and they soon found themselves shut in—the slaughter pen.

Now for the illustration. The enemy of souls is dropping these horse beans in many places, as the saloon, the gambling den, the theater, the nckelodeon, etc. These are slaughter houses, and many who are after horse beans are shut up in them before they know it.

Let us get a little closer. Even in church or Sunday school it is possible that we may be picking up horse beans. If you think yourself better than others, or if you stay away from church and Sunday school you are gathering beans, even if you think you have excuses. Remember, they may be picked up everywhere. Adam and Eve listened to the voice of Satan and picked some up in the Garden of Eden.

The enemy dropped some for our Lord. Did He pick them up? No. Let us follow His example. He is the key, the golden key. Let us carry this key with us; and when we may get where these horse beans are, we can unlock every door that the enemy has. Let us be careful that we do not lose our faith, but keep it to the end. Our Lord chose twelve disciples, and one of them picked up horse beans. So I say, beware, lest we also pick them up while traveling the pathway of life.

Bloserville, Pa.

THE SUNDAY NEWSPAPER

Few modern inventions have had such disastrous influence upon personal and family religion as these printed Sunday sheets, which, like the Egyptian frogs, "go up and come into the house and into the bed-chamber and upon the bed." They are supplanting the reading of the Bible in many a family; they are perverting the taste of those who once enjoyed a religious book; they are unfitting the attendant upon the church for engaging in its

solemn services, or for relishing the wine and milk of the Gospel. There can be no spiritual appetite for the meat of God's house when the only appetizer that has been sought is the reading of the worldly gossip and of the evil details served in the Sunday paper. If the sanctuary is visited after a Sunday morning's debauch in the newspaper, how can the preacher hope to interest, when his only theme must be the verities of the message God has given him? These Sunday papers in Christian households are the bane of their religion. They should be ostracized, or they will become the winding-sheets of piety where it once flourished, and where it would still diffuse its beauty, peace and bliss upon every member.—Zion's Watchman.

WHO IS MY NEIGHBOR?

By an aged pilgrim.

For the Gospel Herald.

A lawyer willing to justify himself asked, "Who is my neighbor?" Christ explained it to him in this way. A man on his way from Jerusalem to Jericho was overtaken with thieves who stripped him, beat him and left him half dead. A priest came along the road, turned on the other side passing by. A Levite did the same but a Samaritan coming near had compassion on him and poured oil and wine on his wounds. He then put him on his own horse, took him to an inn and paid the host to wait on him. "Which now of these three, thinkest thou," asked Christ, "was neighbor unto him that fell among the thieves?" The lawyer said, "He that shewed mercy on him." Then Christ said, "Go, and do thou likewise." Go and do likewise is Christ's command to me and you, dear reader. The courts of our land say the children must maintain the parents if necessity demands it, but I do not see that the Gospel draws a line between child and neighbor in this case. Could a child do more than the Samaritan did unto him who fell among thieves? No. We are also to "give to him that asketh of thee, and from him that would borrow of thee turn not thou away." "Love your enemy, do good to them which despitefully use you." When I see those things loom up before me I have nothing for self to say but "God be merciful to me, a sinner."

Lancaster, Pa.

The one great commanding feature of the work in Korea has been the position, the supreme position, perhaps almost unexampled position given to instruction in the Scriptures as the very Word of God, and the power of God unto salvation to everyone that believeth.—A Missionary in Korea.—Indian Witness.

SPRING

By Leroy Good.

For the Gospel Herald.

Spring may be used to represent the beginning of a young man's life when he first starts out in the cold business world for himself. It is full of many beautiful lessons; so is a young man's life full of many ideas and ambitions.

The many beautiful flowers and the green grass tell us that it is time for us to wake up and take a more hopeful view of our situation. Wake up and take a new lease on life.

The most beautiful lessons and lovely pictures we can draw on the canvas of our mind are from spring. They tell us that now is the time for us to work, for after awhile when we are old we cannot move about with the ease that we once could.

On a morning like this one the air is fresh and invigorating and a person feels full of new life. Ideas are presented to us as never before—will we take hold of them? Then we are in a condition to withstand the storms of summer. Propositions made to us by men that wish to wreck our character and to destroy our hopes of future usefulness flash across our faces like the lightning that sends its fiery tongues through the clouds over our heads and sound in our ears as if all the artillery of the heavens were discharged against us and the demons from the infernal regions are turned loose and are after us to drag us down to ruin and shameful misery.

Youthful readers, will you decide now in your spring time of life and decide for the Master and the up-building of His cause upon earth? Turn before your lives are darkened and stained by sin and you will be all the happier and have less of which to repent. "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in them." "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Lake Charles, La.

PAST, PRESENT AND FUTURE

By D. B. Shelley.

For the Gospel Herald.

Our lives are made up by seconds, minutes, hours, days, months and years; and while here, God expects something of us. We are put into this world for a purpose. We were created to His glory, He has laid responsibilities upon us to perform. He also gave us opportunities to do good if we will and if we do not grasp those opportunities we commit sin.

Now the question arises, Have we improved those opportunities as they came to us in the last year, 1911, that has passed in oblivion? Have we done all we could to lead sinners to Christ as opportunity presented itself?

Sinner, How is it with you? Have you grasped those opportunities as they came to you in 1911 or are you yet out in sin. I know you had many opportunities to come to Christ and get your sins washed away. Perhaps there were meetings held in your behalf in which the servant of God plead with you to forsake your sins and prayers offered up for you but you spurned them. Think how it would have been with you if God would have cut you off, where would your soul have gone? I leave this for you to meditate upon and answer.

We will leave the past and come to the future, 1912. Sinner, have you made an effort to serve God or not. Almost a quarter of this year gone. This present opportunity is for you to choose either heaven or hell, eternal life or eternal damnation.

We will now come to the future. What the future has in store for him is a question that often occupies the Christian's mind. He pictures in his mind the happiness there will be with Christ in glory. This often brings a longing to be with Christ. There will be no pain, no sickness, no parting nor death.

But how will it be with the sinner? The righteous shall rise to eternal life but the wicked be cast into the lake of fire. Take warning, is my prayer.

Hubbard, Oreg.

THE MATTER WITH CHURCH PAPERS

Under this heading the "Evangelical Messenger" has a few things to say concerning the apparent success or failure of a number of religious periodicals. The figures given below are interesting to those who have made a study of the problems continually facing such publications. We have reasons to believe that there are many instances where church papers have had a more fortunate experience.

"Religious weeklies, their alleged lack of circulation, and the admitted financial failures of many of them, are receiving the attention of Protestant leaders. During the annual meeting of the Methodist Book Committee, just held, two full days were given to "Christian Advocates," and their conduct. After the meeting one of the Book Agents stated that the Methodist "Advocates," the most elaborate system of periodical literature of any religious body, not only make no profits but some are maintained on a charitable basis. He admitted that at the end of the two days' discussion the Committee gave up and said they could not tell what is the matter.

"The 'Churchman,' the oldest and best known of Episcopal papers, has changed

hands. It is not official, the Episcopal Church having never gone into periodical literature like the Methodists, but is strictly private property. It is said that some personalities entered into the 'Churchman' change, as ill health, opposition to policies, and ambitions of one wealthy clergyman. To date the new venture lacks an editor, and no announcements, save formal ones, have been made as to the future.

"Facts which the Christian leaders look in the face are these: There are 6,700,000 Methodists in America. The total claimed circulation of all 'Christian Advocates,' South as well as North, is 246,000. There are 1,000,000 Episcopalians. The total circulation of all Episcopal weeklies, as given by themselves, is less than 50,000. In other religious bodies practically the same showing is made."

The failure of a church paper may be due to a number of causes. It may be a case of poor financial management. It may be that the things for which the paper stands do not command the sympathy and support of the membership. Or perhaps an indifferent and worldly membership prefers secular papers to religious papers. It may be also that the membership has adopted the mistaken policy of preferring "nondenominational" papers to their own church papers. Certainly the figures given above are not very encouraging.

Three things are necessary for the success of a church paper in the highest sense of the word: (1) It must be thoroughly loyal to the whole Gospel, a faithful exponent of the doctrines and interests of the Church which it represents. (2) It must be wide awake and up-to-date in that it devotes itself to the discussion of living themes and issues. That is, if there were no dates in the headlines a person might tell from the nature of its contents about when the paper was printed. (3) It must be loyally supported by a wide awake membership in every way that support is needed. Let us hope and pray and work to the end that these three things may be true of all the publications sent out by the Mennonite Publishing House.

WHAT SERVICE IS REQUIRED OF ME?

By Lena Drange.

For the Gospel Herald.

There are various kinds of service in which the Christian may be engaged. Paul in speaking to the Ephesians about Christ says, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," but we do not find that we are all to be apostles or prophets or teachers. In the first place we must give our bodies "a living sacrifice holy, acceptable unto God which is our reasonable service." The first service that is required of me is to put myself into a position that God can use me in His service. When we have given our bodies a living sacrifice we are no longer our own, we belong to God, and should be willing to do anything He requires of us. We sometimes hear of people who seem to think they must have some special position in church or Sunday school work in order to be of service to God. But we often find those who have the least to say are more influential in the service of God than some who are engaged in public work. It is not so much what we say that counts but what we do. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Have we ever realized what great service we are engaged in if we are simply letting our light shine? Not that we wish to be honored but that those with whom we come in contact may see that there is a reality in serving God, and thereby they too may glorify God. What greater service could we wish to be engaged in? So then the greatest service that is required of me is to let my light shine, and then when the call comes to take an active part in public works I am ready to say as Isaiah of old, "Here am I, send me."

Metamora, Ill.

(Continued from page 35.)

statement of the creative process. Man was alone. It was not good for him to be alone. Among all the beasts and birds and creeping things there was no help found that was meet for him. In order to make his life and his being complete God made a being that was meet to to be his help.

That there is a fundamental difference between the man and the woman in their physical, mental and temperamental make-up needs no argument. It is a matter of common observation. That this difference is intended of God is also apparent from God's Word. God gave to man physical strength, rigidity, firmness, endurance of certain kinds, and logical habits of thought. God gave to woman, grace, beauty, a loving disposition, powers of endurance in some way far beyond those of man, power of quick and correct intuition. It is idle to discuss the relative value of the sum totals of these two classes of qualities. Both are essential to the happiness and to the very existence of the human race. Each is needed to complete the other. "And God saw that it was very good" to have it so.

Through sin both men and women have perverted their powers. This does not say for a moment that their powers were not properly adjusted by the Creator, only that the perversion of their powers is one of the results of sin. Thus, man may use his strength to oppress his fellow beings, woman her beauty to gratify an inordinate love of adornment. But properly used all the qualities with which God has blessed His creatures may be made to glorify Him.

The fundamental differences in their creation suggest, yes, even necessitate, a difference in their daily occupations. If the human race is to continue men must continue to be fathers and women must continue to be mothers. I suppose there is no father living, who loves his wife, who has not wished at times that he could relieve her of some of the duties of motherhood. But mother must be mother and father must be father. They can be, and if they are right in the sight of God they are loving and kind to each other, neither trying to take the place of the other, but sympathetic with each other, helpful to each other, so that each may fulfil the mission God has planned.

It is true that in many respects man and woman are exactly alike. The general commandments of God's Word apply to the one as well as to the other. The commandments of the Word enjoining activity in service as well as those of a negative character are for all and should be so understood except where there is a special, direct demarkation indicated in the Word of God. In a broad, general, way the place of man is in the open, in the active conflict, in a place of leadership; the place of woman is in the home, in subjection, in the place of quiet example. Between the two lines of work there is a wide common ground upon which both may labor with equal propriety and equal authority from God's Word.

Woman loses much of her influence for good when she spends her time in trying to maintain her right to activity and authority not accorded her by the Word of God. Man loses much of his power for good when he spends his time discussing his authority instead of using his position to God's glory. It is an almost, if not quite, invariable rule, that a person gets all the authority and influence that his ability and character entitle him or her to, no matter what his nominal title may be. So the less we discuss the relative authority of men and women, and the more we bend our energies to filling the position God in creation and in His Word assigned to us, the better we shall fulfill the purpose of our being, and the more we shall glorify God.

The distinction that is evident in the natural, daily life of men and women is plainly to be seen in the spiritual activities of men and women in the Church. As in the daily occupations the general division of labor is very plain and apparent, though it is impossible to draw a sharp dividing line and often duties overlap; so it is in the spiritual work of the Church. That it is impossible to say just what things a

man may do and what things a woman may do and prohibit either one from ever doing what the other usually does will be apparent when we consider such scriptures as Matt. 28:1-10 where women are commissioned to be the first witnesses of the resurrection, first by the angel and later by the Lord Himself, and I Cor. 14:34, 35 and I Tim. 2:11, 12, where in the eyes of some the work of women is limited to very narrow circles indeed. The only safe plan is to leave the matter to the broad principles given by the Word and leave the interpretation of those principles to be given by the Spirit in harmony with harmonized scriptures.

Bearing these fundamental principles in mind, we can see the harmony between the scriptural injunction, "Wives, submit yourselves unto your own husbands, as unto the Lord," and "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" we can see how it was that women were very prominent in the apostolic Church, as is evident from a reading of Matt. 28:1-10; Acts 1:14; 10:36; 16:13-15; 17:4, 12; Rom. 16:1; Phil. 4:3, etc., etc., etc., and still there is not an apostle, bishop, evangelist or ordained preacher mentioned among them; we can see how it was not permitted for "a woman to teach, or to usurp authority over the man" (I Tim. 2:12), and at the same time Priscilla could have a part in teaching Apollos the way of God more perfectly (Acts 19:26); we can see how that women as well as men were commissioned to prophesy and did prophesy, and at the same time the work of the church was in the hands of men; we can see how at the present time women may be the helpers of men as their co-workers in every good work without usurping authority; we can see how that man and woman, working in their respective spheres so plainly evident in the creation and in the inspired Word, can work side by side, uniting their God-given powers in the great work of bringing souls to Christ and building them up in Christ.

But why continue to discuss the question? Is not the foolishness of God infinitely wiser than man's highest wisdom? Has He not planned all our beings? Why should man envy woman her quiet home life with its immeasurable power for molding the characters of the men and women of the next generation? Why should woman envy man his life of public activity and physical exertion? Each in the sphere God has ordained, each helping the other, each completing the other, each making the other happier and better, will glorify God and bless mankind.

Scottdale, Pa.

No giving, however great, will pay our great debt for "the unspeakable gift."—Sel.

ANNUAL MEETING
Of the Mennonite Board of Missions and Charities

For the Gospel Herald.

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the A. M. Church near Metamora, Ill., May 20-22, 1912, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will be given to the discussion of mission subjects. The Meeting will convene on Monday evening, May 20, and adjourn on Wednesday evening. All members of the Board of Trustees should make it a point to be present as the Meeting if possible, and others who are interested in the Mission and Charitable work of the Church are cordially invited to meet with us.

Representatives coming from the west via Peoria over the C. & A. Ry. or from the east over the same road to Metamora, should inform Bro. A. A. Schrock, Metamora, Ill., as to the time of their arrival, and those coming from the east over the C. & A. Ry. via Chenoa, or over the Santa Fe Ry. via Streator, or over the T. P. & W. Ry. via Effner will find it most convenient to stop off at Eureka. Notify Bro. C. S. Schertz, Eureka, Ill., as to time of arrival.

C. Z. Yoder, Pres.
J. S. Shoemaker, Sec.

REPORT
Of Quarterly Sunday School Meeting held at the Roseland Mennonite Church March 7, 1912

For the Gospel Herald.

Our need of more Bible knowledge. John Schiffler and Lillie Hoylman.

The more we study the Bible the better we become acquainted with God. Those who study the Bible most, are the ones that are not so easily led astray. We need more Bible knowledge to better fill our mission.

How do our thoughts affect our lives? Albert Zook, Albrecht Schiffler.

The mind is the great commander of our lives. Our thoughts are affected by hearing and seeing. Good thoughts come from a pure heart but evil thoughts come from an evil heart.

We find that continual evil thinking leads to evil lives, but continual good thinking leads to pure and holy lives.

What does it take on the part of the Sunday school to make it a power in the evangelization of the world? Katie Schiffler, D. G. Lapp.

The Bible should be implanted in every child. Jesus was the greatest example of missionaries. It takes unity on the part of the Sunday school to succeed in any work. Activity on the part of the Sunday school will more rapidly evangelize the world.

The origin of Easter. Sarah Burkhard.

Jesus had to die for our sins. But after He was buried He was resurrected from the tomb. That is why we have our Easter. We see God is all powerful, He was able to raise Jesus from the dead.

Fannie Showalter, Sec.

REPORT
Of the Annual Good Friday Sunday School Meeting held at the North Lima Mennonite Church, Apr. 5, 1912

For the Gospel Herald.

Opening exercises conducted by Bro. T. K. Hershey.

Mod., P. R. Lantz; Sec., I. A. Rickert; Chor., I. B. Witmer.

The following subjects were discussed with a few of the many inspiring truths as they were presented:

Christ on Calvary. P. R. Lantz.

The necessity of getting near the cross, the necessity of taking up our cross and following Him.

The great sufferings of Christ on Calvary and His death on the cross for our sins are too often unappreciated by Christian people. We can not expect to follow after Him without some suffering.

The worker hid in Christ. Ada Horst, M. M. Mellinger.

In order to enjoy the Christian service you must be entirely enwrapped in Christ and the power of God. Must be careful that we do not become selfish, but must realize the power of God over us. As the world reads our lives, so it is necessary that we be continuously hid in Christ that we may continually shine as a light to the world. Must be dead to the world and be led by the Spirit of God.

To what extent should the week day influence of the scholar be considered by the teacher? Mabel Richl, Harvey Metzler.

The environments of the pupil must be studied and considered by the teacher, and the teacher must be able to deal individually with each member of the class. It should be remembered that telling is by no means teaching, and the teacher should be able to live out his every day life what he teaches.

Afternoon Session

Opening exercises conducted by Allen Rickert.

Children's meeting. Clara Detweiler, Ora Lehman.

What should be the nature of our social gatherings? J. L. Yoder.

All gatherings should be to the glory of God.

They should be helpful.

Be careful of your conversation.

Let your light shine wherever you go.

If parents and children would get closer together and be able to discuss the social questions as they ought to, the problems of social gatherings could be far more easily solved.

Steps that lead to doubting.

If a person doubts he is in an abnormal state:

(1) proud and haughty spirit; (2) when people have smooth sailing they are often led to forget and doubt; (3) self justification instead of seeking God's Word.

Genuine unbelief is often the outgrowth of pretended unbelief.

Because we can not always understand everything we think there is nothing in religion.

Young Christians are often led to doubt because they do not have the sympathy of those who have had the Christian experience.

Secretary.

OLD PEOPLE'S HOME
Marshallville, Ohio

For the Gospel Herald.

The following articles have been contributed to the Home during the past winter:

Isaac Brubaker's, Christmas box, one barrel apples; Martinsburg, Pa., Sewing Circle, box of bedding; Levi Schrock, apples and applebutter; D. C. Amstutz, 2 gal. applebutter; Martin's Creek sewing circle, a barrel of bedding and clothing.

We feel thankful for the support we received from the brothers and sisters while we were in the Home. As we hand over the work to Bro. and Sister Hartzler, we ask an interest in your prayers in their behalf as well as our own, as we go to engage in other labors.

J. K. Hooley and wife.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

March, 1912

Evangelizing

A Bro. & Sister, Waynesboro, Va.	$ 5.00

India

J. Lantz	$ 5.00
H L Denlinger	5.00
S. S. Mason, Iowa	16.22
Dan Birky	2.00
Surrey Cong., N. D.	3.00
Zion Cong., Oreg.	20.00
North Lima S. S., O.	12.32
Mt. View Cong., Alta.	78.00
A Sister, Flanagan, Ill.	150.00
John & Nannie Byler	10.00
J. Stevick	5.00
Mrs. C. B. Schneck	2.00
Johann Harms	4.22
A Bro., Middlebury, Ind.	5.00
Tiskilwa S. S. & Cong., Ill.	10.00
John Maurer	2.00
Christian Musselman	5.00
Mrs. Lisetta Roth	10.00
H. J. Bender	2.00
Noah Brenneman	2.00
Mo.-Ia. Conf. Dist.	54.57
Blooming Glenn S. S., Pa.	25.67
Souderton, Pa.	19.82
A Sister, Spring City, Pa.	15.00
A Friend, Wellsville, Kans.	3.00
S. S., Bowne, Mich.	9.00
Ida Hershberger	15.00
M. E. Hershberger	2.50
A Bro. & Sister., Waynesboro, Va.	65.00
Henry V. Albrecht	20.00
D. S. Weaver & Wife	200.00
Daniel Shantz	5.00
Catharine Mumaw	.50
Husband & Wife	50.00
S. Z. Hartzler	15.00
Levi Martin	10.00
Union S. S., Ill.	19.00
Total	$877.82

Chicago Missions

Dan Birky	$ 1.00
A Sister, Flanagan, Ill.	25.00
Bro. & Sister, Waynesboro, Va.	20.00
Mo.-Ia. Conf. Dist.	4.25
Total	$ 50.25

Ft. Wayne Mission

A Sister, Goshen, Ind.	$ 1.00

Kansas City Mission

Dan Birky	$ 1.00

General Fund

Forks Cong.	$ 11.40
West Union Cong., Ia.	21.25
John H. Barnhart	5.00
Union S. S., Ill.	8.00
Middlebury Cong., Ind.	11.25
Waldo Cong., Ill.	58.80
Logan-Champaign Co., O. Mission Meeting	138.11
Miami Howard Cong.	11.13
Anna Brillinger	1.00
Interest	92.40
Total	$358.34

Old People's Home

A Sister, Flanagan, Ill.	$ 25.00
Mo.-Ia. Conf. Dist.	3.00
Total	$ 28.00

Orphans' Home

Sterling Cong., Ill.	12.61
Katie N. Lee's S. S. Class	1.00
Dan Birky	1.00
A Sister, Flanagan, Ill.	50.00
Mo.-Ia. Conf. Dist.	2.00
Bro. & Sister, Waynesboro, Va.	10.00
A Sister, Spring City, Pa.	10.00
Total	$ 86.61

Chicago 26th St. Bldg. Fund

G. I. Sommer	$ 10.00
A Bro., Metamora Church	5.00
Will Sommer	5.00
Joseph Yordy	5.00
P. R. Schertz	5.00
Peter Schertz	15.00
Jacob Garber	10.00
L. C. Schertz	5.00
Total	$ 60.00

Annuity Fund

Interest	$321.00

India Hospital

Friends, Wellman, Ia., Per Lizzie Miller	$ 11.00
Friends, Dalton, O., per Elias Falb	21.00
Total	$ 32.00

China Sufferers

Elizabeth F. Miller	$ 5.00
Ezra Stoltzfus	2.00
J. Lantz	1.50
Without name	1.00
E. W. Bricker	5.00
Dan Hertzler	3.00
A. F. Wiens	4.00
Mary B. Nafziger	20.00
A. M. East Bend Cong., Ill.	25.00
A Sister, Spring City, Pa.	10.00
F. Rauch	5.00
Total	$ 81.50

Special Support Fund

Mr. & Mrs. B. F. Hartzler	$ 6.00
A Sister, Va.	15.00
John R. Suter's S. S. Class Weaver's Church, Va.	15.00
D. S. Weaver & Wife	96.00
A Sister, Ind.	5.00
Interested Friends, South English, Ia.	15.00
Sr. Sister's S. S. Class, Salem Cong., Wayne Co., O.	1.50
Young People, Cullom, Ill.	24.00
Zion Missionary Society Bluffton, O.	12.00
Total	$189.50

EASTERN TREASURER

For India

Hanover Bible Class	$ 5.00
Kinzer S. S.	11.81
Salunga S. S.	9.20
Brethren in Md.	7.75
A Sister	5.00
Total	$ 38.76

India Orphans

H. E. Metzler	$ 15.00

General Fund

Clear Spring Cong.	$ 5.12
Joseph G. Horning	38.00
A Bro. & Sister	25.00
H. B. Weber	1.00
Total	$ 69.12

WESTERN TREASURER

For China

Fairview S. S., Albany, Oreg.	$ 14.00

CANADIAN TREASURER

India

Blenheim S. S. Infant Class	$ 1.35
Wanners Cong.	13.28
Total	$ 14.63

Special Support

A Bro. & Sister, Snider's Cong.	$ 60.00

Rest House

A Bro. & Sister, Snider's Cong.	$ 10.00

General Fund

A Bro. & Sister, Snider's Cong.	$ 20.00

China

Noah Bechtel	$ 1.00

Toronto Mission

Snider's S. S.	$ 2.50
Latscher's Cong.	1.88
Blenheim's Cong.	9.74
Susie Burgamon's S. S. Class	2.00
Hagey's Cong.	14.00
A Friend, Baden	1.00
A Bro., Snider's Cong.	10.00
Biehn's Cong.	15.00
Detweiler's Cong.	3.30
Latscher's Cong.	6.90
Wanner's Cong.	10.47
Total	$ 76.79

LOCAL INSTITUTIONS

Canton Mission
P. R. Lantz, Supt.

Mary Burkholder	$ 1.00
J. W. Lantz	3.00
Mary Lantz	1.00
Martin's Y. P. B. M.	1.75
Amos Gerber	1.00
Orrville Cong.	3.75
Total	$ 11.50

Ft. Wayne Mission
B. B. King, Supt.

Bro. Christophel	$ 10.00

Kansas City Mission
C. A. Hartzler, Supt.

Cong., Roseland, Nebr.	$ 4.75
E. A. Yoder	1.50
Lee Williams	2.60
J. F. Riehl	2.00
Clara Brubaker	1.00
Rent	10.00
Mo.-Ia. Local Board	20.90
Total	$ 42.75

Orphans' Home
A. Metzler, Supt.

Barbara Christner	1.50
Bro., West Liberty, O.	5.00
C. B. Zimmerman	10.00
J. S. Detweiler	4.75
Weaver's Sewing Society, Pa.	5.00
Brother, Pa.	1.00
David Sharp	30.00
Special Orphans	108.90
Total	$169.40

Youngstown Mission
T. K. Hershey, Supt.

Collection Box	$ .91
Interest Mary Brown Fund	59.00
Barbara Otto	10.00
Total	$ 69.91

Sanitarium
J. M. Hershey, Supt.

Benj. J. Schertz	$ 17.00
D. S. Weaver	25.00
Farm income	125.00
Income from Ropp & Rupp Endowment	$ 50.00
Amt Solicited in La Junta by D. S. Weaver	10.50
Amt solicited in Swink by D. S. Weaver	21.00
Ida L. Eby	2.60
Dr. A. S. Brunk	10.00
Hospital Fees	447.10
Total	$708.20

KANS.-NEBR. MISSION BOARD

India Mission Hospital Building Fund

Caltin S. S.	$ 9.75
Roseland Cong.	8.00
Total	$ 17.75

China Sufferers

Catlin S. S.	$ 9.50

Evangelizing

La Junta Cong.	$ 1.00
Roseland Cong.	3.55
A Bro., Jet, Okla.	.50
East Holbrook Cong.	5.48
Total	$ 10.53

India Mission

La Junta S. S.	$ 37.00
Pleasant Valley S. S.	1.74
East Holbrook Cong.	6.45
West Liberty S. S.	1.62
Spring Valley S. S.	12.00
Roseland Cong.	19.50
A Bro., Jet, Okla.,	.50
A Bro., Goltry, Okla.	5.00
Total	$ 83.81

India Orphans

Pleasant Valley S. S.	$ 6.41

Chicago Missions

Spring Valley S. S.	$ 6.67
Roseland Cong.	$ .75
A Bro., Jet, Okla	.50

Kansas City Mission

Spring Valley S. S.	$ 6.70
Roseland Cong.	9.50
A Bro., Jet, Okla	.50

Incidentals

Roseland Cong.	$ .50

Home Support

Roseland Cong.	$ 4.00

Home Mission

Roseland Cong.	$ 1.75

Kansas City Mission Workers' Individual Use

Roseland Cong.	$ 2.00

Miscellaneous

Roseland Cong.	$ 1.11

Old People's Home

Roeland Cong.	$ 3.00
A Bro., Jet, Okla	.50

Orphans' Home

Roseland Cong.	$ 14.75
A Bro., Jet, Okla	.50
Total	$ 15.25

IND.-MICH. CONF. MISSION BOARD

India

Olive Cong., Ind.	$ 25.50

Chicago Missions

A. R. Miller	$ 1.00

Ft. Wayne

Rollin & Amos Hostetler	$ 4.00
Holdeman Cong.	13.25
A. R. Miller	1.00
Total	$ 18.25

General Fund

Holdeman Cong., Ind.	$ 23.66
Per Bertha Christophel	$ 4.00

India Hospital

Two Sister, per Anna Christophel	3.00
Total	$ 7.00

India Children's Fund

Ft. Wayne Infant Class birthday offering	$ 2.29

Special Support

C. A. Shantz & Wife	$ 5.00
Ft. Wayne Cong., Ind.	5.00
Total	$ 10.00

Chicago Missions

A. H. Leaman, Supt.

Metamora Cong.	$ 5.95
J. A. Wall	35.00
Mission Friends	7.00
Dear Creek S. S., Ill.	10.22
Friends, Ind.	30.00
Total	$ 88.17

Toronto Mission

J. I. Byler, Supt.

S. S. Collection	$ 7.04
For Boarding	4.00
Total	$ 11.04

India Missions

M. C. Lapp, Supt.

A Sister, Pa.	$ 10.00
Langham Cong., Canada	12.00
Doylestown Cong., per J. Lapp	25.00
Total	$ 47.00

Old People's Home

J. K. Hooley, Supt.

Anna Amstutz	$ .63
Special Support	352.00
Total	$352.63

Bible Fund

A Sister, Spring City, Pa.	$ 2.00

Recd by J. S. Shoemaker

Fannie & Lizzie Lehman	2.00
A. L. Eshleman & Wife	5.00
D. S. Weaver & Wife	100.00
N. J. Hershberger	5.00
Mrs. S. J. Rider	1.00
Elizabeth F. Miller	5.00
Total	$120.00

Total receipts for Mar. $4135.62

Gratefully acknowledged,

G. L. Bender, Gen. Treas.

Elkhart, Ind.

Married

Suter—Showalter.—Bro. Laurence Suter and Sister Pearl, daughter of Bro. and Sister J. D. Showalter of near Mt. Crawford were married March 14 at the home of J. M. Keagy, the officiating minister.

Obituary

Pothoff.—Mrs. Louisa Pothoff (nee Keck) was born Sept. 26, 1881; died in the Cook County Hospital, Chicago, March 21, 1912; aged 30 y. 6 m. 5 d. She had been married but was divorced because of family troubles. Four children had been entrusted into their care. Funeral service was held at her home on March 24, sermon by A. M. Eash from Psa. 8:4.

Hinkel.—Lucy Hinkel was born in Lancaster Co., Pa., March 24, 1819; died at the home of her daughter, Mrs. Wentz, in Cleveland, O., April 4, 1912; aged 93 y. 10 d. She was baptized and received into the Church Aug. 6, 1905. She spent a few years at the Old People's Home near Marshallville, where many of our people made her acquaintance. March 16 she had her second stroke of paralysis, from which time she was unconscious until death. Funeral held in the Mennonite Church in Canton, O., April 7.

Sands.—Jacob Sands, a minister of the Winebrennarian faith, was born in Pennsylvania Aug. 17, 1827; died at Lewistown, Mich., April 5, 1912; aged 84 y. 7 m. 18 d. Though married the second time, he had no children of his own. But he was willing to help care for children who had no home. He shared his love by adopting five dear little ones and brought them up to manhood and womanhood. He lived with his second wife 17 years. At the time of his death she was sick in bed and was not expected to live many days. Funeral services at the home conducted by Bro. E. A. Bontrager of Fairview, Mich. Text, II Tim. 4:6-8.

Kropf.—John Kropf was born in Waterloo Co., Ont., Dec. 27, 1850; died at his home near Hubbard, Oreg., April 1, 1912; aged 61 y. 3 m. 4 d. In 1871 Bro. Kropf with his parents moved to Missouri where he was married to Sister Charity King. To this union were born 9 children. Two daughters preceded him to the golden shores of eternity. He is survived by his companion, 4 sons, 3 daughters, 7 grandchildren, 4 brothers and 6 sisters. He was a member of the Amish Mennonite Church where funeral services were conducted by C. R. Gerig (text, Isa. 3:10) in German and A. P. Troyer (text, II Tim. 4:7, 8) in English. Interment in cemetery adjoining.

Myers.—Daniel J. Myers of Harrisonburg Va., died April 1, 1912; aged 62 y. 13 d. He had been in declining health for several years, and seriously ill for some weeks, but was better again and able to sit up, and was eating his breakfast and talking to his wife when he gave a sudden start, fell backwards and breathed his last in a few minutes. It is supposed that the breaking of a blood vessel was the immediate cause of his death. He had been a member of the Church of the Brethren from his youth. He leaves his second wife, 2 sons and 5 daughters. Funeral services were conducted April 3, in the Church of the Brethren in Harrisonburg, Va., by S. I. Bowman and R. G. Hammond from Rev. 14:13, after which his body was interred in the cemetery near Weaver's Church.

Stauffer.—Amos P. Stauffer was born near Bird-in-hand, Pa., March 21, 1850; died at his home at Witmer, Pa., Feb. 26, 1912, in his 62nd year, from complications of diseases. He was a faithful member of the Mennonite Church and Sunday school of Stumptown, Pa. His place was seldom vacant in the service, when health permitted him to be present. He was always ready to lend a helping hand. He leaves a sorrowing widow, 2 daughters and 1 son. Funeral services were held at Stumptown Church conducted by Bro. Sanford Landis assisted by Bro. John Landis. Interment in graveyard near by.

"Farewell dear family I am at rest
My voice no more you'll hear;
Live faithfully and you'll be blest,
And death you need not fear."

By a close friend.

Barr.—Barbra Barr was born Aug. 23, 1826, in Lancaster Co., Pa.; died April 2, 1912; aged 85 y. 7 m. 9 d. She was the youngest child of eleven children born to John and Susan Groff of Lancaster Co., Pa. Dec. 18, 1845, she was married to Benjamin Barr. To this union were born 13 children, 7 of which survive. About April 1, 1871, they moved from Lancaster Co., Pa., to their present home where she has resided until her death. For many years she has been a consistent member of the Mennonite Church until her death.

She was a true mother and home-maker, reticent and timid by nature, loved by all who made her acquaintance. Many of us besides the children will miss her.

Funeral services were held at the M. E. Church (South) at Belton. Services conducted by W. E. Helmuth. Interment in the Belton Cemetery.

Zimmer.—Katherine Zimmer (nee Beckler) was born in Germany, Feb. 2, 1830; died at her home near Bancroft, Nebr., Apr. 2, 1912, of infirmities of old age; aged 82 y. 2 m. She was united in marriage to Jacob Zimmer Feb. 14, 1850. To this union were born 11 children, of whom 4 daughters, 5 sons and 1 adopted son preceded her to the spirit world. She leaves to mourn her departure an aged husband, a son, a daughter, an adopted daughter, 20 grandchildren, and 23 great-grandchildren. She united with the A. M. Church in her youth and remained faithful until death, and often in her declining years did she express her desire to go home and be with God, leaving us the assurance that all was well with her soul.

Funeral took place April 5. Services at the house by Bro. J. D. Birky and at the A. M. Church by Bros. Peter Oswald and J. C. Birky. Texts, II Cor. 5:1-10; Hev. 9: 27. Interment in Beemer Cemetery.

Cortney.—Ettie Cortney died April 5, 1912, at the home of her mother, 420 South Young St., Canton, O., aged 34 y. 5 m. 26 d. A few months ago she realized her lost condition but hesitated to profess to accept Jesus as her Savior, for she said it would not look right to come when sick, after having spent her time while well without regarding Him. Then she hoped soon to be well, when she would profess Him as her Savior and live for Him the rest of her life. But on March 19 she surrendered to Him, broken body and spirit, and a few days later wished to be baptized. Until the close of her life she expressed peace and joy in Him. In reading portions of scripture to her for her instruction (I Tim. 2:9, 10 among them) she replied, "What is gold, or jewelry? It is Christ I want," and at once removed it all from her hands. Funeral held April 8 at the Mennonite Church in Canton.

Cavanaugh.—Bertha (Jones), wife of Thomas Cavanaugh, was born in Southern Illinois June 8, 1882; died at the Wesley Hospital in Chicago, March 30, 1912; aged 29 y. 9 m. 24 d. At the age of 16 she was married to Thomas Cavanaugh. To them were born 3 children. Her early life was a stormy one and filled with many hard experiences. Drink and sickness kept them in poverty. It was when 8 year-old Tommy returned from Indiana several years ago and cried because they would not pray with him in the evening that they began to feel the need of having Christ in their lives and home. They were later converted and recently the fourth member of the family was received into church fellowship. Our sister was baptized May 7, 1910. Her Christian life was a short one and because of afflictions a tried one. She died unexpectedly

(Continued on next page.)

Items and Comments

At the advanced age of 90, Miss Clara Barton, founder of the American Red Cross Society, died April 12 at her home in Glen Echo, Md.

The aged commander-in-chief of the Salvation Army, William Booth, passed the 83rd mile-post of his life April 10. Considering his age and his busy life, he is a remarkably well preserved man. He is still active in directing the affairs of the movement which he inaugurated and which has for many years reached world wide proportions.

A deserted woman of Sharon, Pa., died recently. She had no money to will to her children or her husband who had so cruelly deserted her, but she left a will declaring her love for her husband and asking him to meet her in glory. If he has a spark of humanity left in him this pathetic memorial ought to melt his heart and bring him to penitence.

Reports from two cities, published the same day, shows two different methods of dealing with the trolley fare problem. The city of Chicago divides profits with the street car companies and receives $1,907,-275 as its share of the profits. The city of Cleveland legislated the fare down to three cents and announces that in one year the car riders of the city saved $5,044,427. 09.

A home rule bill for Ireland was introduced, April 1, into the British Parliament. It provides for a separate parliament for Ireland and reduced representation from Ireland in the British Parliament. The bill, which has the support of the Irish nationalists and is liable to be enacted into law, is a revival of the efforts of William E. Gladstone in the same direction some twenty years ago.

A bill has been favorably reported to the national House of Representatives at Washington, D. C., which authorizes the government to place highways upon the same basis as railroads and provides that the government shall pay from $15 to $25 a mile on all roads where free delivery is established. The cost of this has been variously estimated at from $15,000,000 to $100,000,000 a year. If the bill becomes a law it will revolutionize road building in the United States.

The London Times prints the new figures of the last census in India. Touching the growth of Christianity in that country the following figures are of interest. Apart from the Eurasian Christians there are in India 3,974,00 native Christians. The Roman Catholics still have first place, with 1,394,000 adherents, but the advance of Roman Catholicism in the decennium is surprisingly small compared with Protestant progress. In the ten years the Protestant Christians have increased by nearly half a million, compared with the 272,000 increase among Catholics. The Baptists have grown in numbers from 217,000 to 331,000, and are now only a few hundred behind the Anglicians, who take first place with 332,000—an increase of 26,000 in the decennium. Congregationalists have made very marked numerical progress, especially in Southern India, and they now have 134,000—an increase of 97,000 in ten years. The Presbyterians have added 120,000 and the Methodists 96,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,-000,000 living in the great dependency.—Reformed Church Messenger.

(Continued from preceding page.)

following a severe operation. Among her last messages were expressions of perfect peace with God and concern for others. The funeral was held on April 3, conducted by I. W. Royer at the house and cemetery and A. M. Eash at the church. John 11:25, 266 and Matt. 26:41 were used as texts for the sermon, the latter scripture having been used by her as a subject for a talk given in young people's meeting the Sunday evening before her death. She was buried in Mt. Hope Cemetery.

Plank.—Herman David, youngest child of Pre. Levi and Sister Dilla Plank of Bellefontaine, O., was born Jan. 26, 1904; died March 5, 1912; aged 8 y. 1 m. 9 d. Little Herman, with the expression of cheerfuness, honesty and obedience written on his countenance, had lived long enough to win the love of all who knew him. He bore his suffering during his eight days' illness with fortitude and without murmuring, finally submitting to a surgical operation without resistance, his only request being that papa be present. He leaves to mourn his early departure his aged grandparents, parents, 1 sister, 2 brothers and many relatives and friends.

Funeral March 8 at the Walnut Grove Church, in charge of A. I. Yoder and Enos Hartzler.

"A little flower of faith,
Enblossomed but to die,
Transplanted now above,
To bloom with with God on high."

Stauffer.—Samuel H. Stauffer was born Dec. 16, 1847, in Lancaster Co., Pa.; died April 4, 1912, in Dayton, O.; aged 64 y. 3 m. 16 d. He lived on the home farm where he was born until he was 30 years of age, when he married Susan Greider, daughter of Bishop J. M. Greider, deceased, of Osborn, O. They lived for several years in Medway, O., then moved to Dayton, O., where they lived ever since. He leaves besides his bereaved widow one son John and five daughters. He was a kind husband and father and always lived a good moral life, but never saw the necessity of uniting with any Christian Church. While on his death bed he expressed a desire to be baptized with the Holy Ghost but not with water. He also engaged in prayer in his last hours and finally passed away and he is now in the hands of a just and merciful God and there we leave him. May God comfort the bereaved family.

Buried near Medway, O., April 6. Services were conducted at the home by Pre. Christner of Dayton, O., and by Moses Brenneman of Lima, O., at Greider's meeting house from Job 16:22.

Bender.—Lydia (Miller) wife of John H. Bender, was born at Springs, Pa., May 27, 1874; died of heart failure April 1, 1912; aged 37 y. 10 m. 5 d. Her departure was a shock to the entire community, she having been in good health and after spending a pleasant evening with her family upon retiring soon was seized by a fit of coughing which alarmed her husband who, after trying to relieve her, went to the telephone and called for the doctor, but even before he was through talking he went to her side just as she passed away. She was since her youth a member of the Mennonite Church and always manifested a cheerful, patient, Christian spirit, faithful in church attendance whenever possible. She leaves to mourn her departure father, mother, a devoted husband, (who is a brother to G. L. Bender, Elkhart, Ind., and D. H. Bender, Hesston, Kans), 6 sons and 3 daughters, ranging in age from 3 to 19 years. Five brothers, among whom are Pre. G. D. Miller and Pre. Ed Miller of this place, and 5 sisters, among whom are Mrs. D. H. Bender of Hesston, Kans., and Sister Anna L. Miller of the Altoona Mission, also survive. The latter expects to return home in a few weeks and take charge of the home and care for the motherless little ones. Funeral services were conducted by Bro. Abram Metzler of Martinsburg, Pa., assisted by Bro. H. M. Gelnett. Text, "For me to live is Christ; and to die is gain" (Phil. 1:21). May the bereaved ones look to Jesus as their comfort, and may the children strive to live up to the teachings and example of their beloved mother, now gone before awaiting their coming.

"Hail woman! hail, thou faithful wife and mother,
The latest, choicest part of God's great plan;
None fills thy peerless place at home, no other
Helpmeet is found for laboring, suffering man."

If you were setting out on a journey that was to take all day, you wouldn't trifle away the most of the morning, depending upon later efforts to make up lost time. How about the journey of life? The morning is yours still; but not to waste. Do the morning traveling aright, and the rest of the journey will go better for it.—Sel.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Table of Contents

33—Editorial
34—What the Bible Teaches Concerning Woman's Sphere
35—Woman's Sphere in the Church
Man's Sphere and Woman's Sphere
36—From Our Mission Stations
37—Mennonite Children's Home
"Bear Ye One Another's Burden's"
Furlough Time
38—Glimpses of South American Life
39—The Sunday School
Our Young People
40—Field Notes
Correspondence
42—Time's Speedy Flight (Poem)
What Can I Do? V
The Pathway of Life
The Sunday Newspaper
43—Who is My Neighbor?
Spring
Past, Present and Future
The Matter with the Church Papers
44—What Service is Required of Me?
45—Reports
46—Financial Report
47—Married
Obituary
48—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, APRIL 25, 1912 No. 4

EDITORIAL

The Steam-ship Titanic.—On Monday morning, April 15, about half past two o'clock, the great steam-ship "Titanic" sank out of sight off the coast of Newfoundland, and with it went about 1600 human souls. It was one of the greatest disasters which ever befell any body of people on the sea. The details of this horror have been published far and wide, so we need not dwell on that phase of the question. It is the lessons that may be learned from it that we wish briefly to notice:

1. **The Vanity of Human Effort.**—The "Titanic" was said to be the largest vessel afloat, "unsinkable," the pride of the sea, commanding the admiration of the world, and the passengers went aboard feeling as safe as if they had retired for the night in an ordinary bed at home, proud of the fact that they had the privilege of sailing on this vessel on its initial trip. The owners of the ship were especially anxious that this trip should break the world's record for rapid and satisfactory transportation, and had it succeeded no doubt the captain and crew which manned the ship would have received the plaudits of the world. . . . . The ship struck an iceberg and in a short time it sank. We are reminded of the bitter reflection of Solomon as he meditated upon the vanity of his own effort: "All is vanity, and vexation of the spirit."

2. **The Greed for Wealth.**—Success on this trial trip meant a profitable business. Failure meant the reverse. There was a safer course farther south but that meant longer time on the voyage and therefore less probability of success. The captain had warning that icebergs were not far away, but he could not afford to slow up, lest he fail in his record-breaking voyage. Thus the prospect for wealth and prestige was considered of more importance than the safety of the 2,400 human souls on board, and people, wealth, honor and all went down in the wreck. It is but one of the multiplied evidences of covetousness so prevalent in man. This sin has been manifest in all ages since the fall of man. Well may our Savior say, "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

3. **The Greatness of God.**—This world wonder afloat went out to sea, commanding the admiration of man. Compared with the mighty deep upon whose bosom it floated it was but a mere speck. The iceberg was but a mere incident in the work of God and the application of His laws, and yet how frail was this supposed-to-be invincible work of man's hands when compared with the common iceberg. What a small part of the earth was the iceberg and what a small part of the universe is the earth. Beyond the universe of material things lies "the heaven of heavens" by the side of which this mighty and incomprehensible universe is but a trifle. Filling all space is the great and mighty "King of kings and Lord of lords," the Ruler of heaven and earth, who holds in the hollow of His hands our very existence and in whose breath the destiny of nations is decided. Great is the Lord. Let every human tongue sound His praises and every heart give Him reverence.

Finally, let us reflect—**WE ARE FACING ETERNITY!** and **but a brittle thread connects us with time.** "In such an hour as ye think not, the Son of man cometh." The event which gives rise to this editorial is but one of millions of incidents which prove the frailty of man, the power of God, and the possibility of being called from time to eternity in the twinkling of an eye. Shall we view this fact with alarm? No, praise God, we bless His name that there is but a narrow veil between us and His hallowed and eternal personal presence. Our hearts are thrilled as we meditate upon this fact. But let us be alive to our opportunity, for there are millions of souls for whom sudden death would mean eternal torment. The tragedy of the "Titanic" has horrified the world, but listen!—the going down of 1600 souls was but a mere incident compared with that other fact that in all probability many of them went down unsaved which means an etenity of woe in the regions of the doomed! Are you ready to meet the King? Is all your family ready? Are your neighbors ready? What are you doing that all the world may be ready?

"Open thou mine eyes, that I may behold wondrous things out of thy law."

Is it riches that you seek? Seek the real kind by asking for "the pearl of greatest price."

Is it pleasure that you are seeking after? Then seek it in the companionship of the great Friend "that sticketh closer than a brother," for this will ripen into the "joy unspeakable and full of glory" that will reach its fulness at the right hand of the throne of God.

On another page we print the last of Bro. Keener's articles on "What can I do?" Our brother considers a practical question, and we trust that his messages may prove helpful to many readers. Having surrendered our all to God, the one question continually before us is, What can I do that my life may be pleasing to Him and fruitful in His service?

"What of the Children?" is a question used as the title of one of the articles printed elsewhere in this issue. Two more articles are to follow on the same subject: one by Bro. J. S. Shoemaker and the other by Bro. D. D. Miller. It is a most important question, and we trust that many helpful thoughts may be awakened by these articles. As soon as every home is truly a real Christian home the question is fully answered.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

CONCERNING THE MODE OF BAPTISM

For the Gospel Herald.

The following clipping from the "Wakarusa (Ind.) Tribune" was sent us by a member from that community. As this was a matter which especially concerned the brotherhood in that field, and thinking that it might be profitable not only to the people there but elsewhere to have the real teaching of the Gospel on the question under consideration brought to light, we sent the clipping to Bro. J. E. Hartzler of Elkhart, Ind., suggesting that if in his judgment circumstances warranted a reply that we would be glad to print what he had to say. The reply of Bro. Hartzler follows.

In common with most people who believe in serving God "in the newness of the Spirit and not in the oldness of the letter," Bro. Hartzler recognizes that there are more important questions connected with the subject of baptism than the manner of applying the water. Yet it is important that we teach the Gospel on this point as well as on all others, and we owe it as a duty to teach all points of Christian faith as set forth in the language of inspiration. We are glad that Bro. H. presented this subject as clearly as he has, and trust that what he has to say may clear up a few questions in the minds of some who have been confused with just such teaching as that found in the extract which called forth the reply.—Editor.

TRIUNE IMMERSION

On the evening of Jan. 20, at the church of Brethren, Eld. David Metzler of Nappanee, proved clearly that triune immersion was the mode of baptism taught by Christ and practiced by the apostles. Baptize is **baptizo** in Greek. **Baptizo** means to **dip, immerse,** or **plunge** in water. **Pour is echo in Greek.** Sprinkle is **rantizo** in Greek. **Nowhere do we find echo or rantizo used to denote the ordinance of baptism.** The meaning of a word can always be used in place of the word, let us try a few. (a) Jesus was baptized of John in Jordan (Mark 1:9. (b) Jesus was immersed or **dipped** of John in Jordan. (c) Jesus was poured of John in Jordan. Once more: (a) He baptized him (Acts 8:38. (b) He immersed or **dipped** him. (c) He poured him. You see that a and b in the above make equal good sense because baptize means to immerse or dip; while (c) does not make good sense in either case because **baptize** does not mean to **pour. One man cannot pour another man unless he first is made into small pieces so that he can be poured.** Now if Christ had meant to have baptism by pouring or sprinkling He surely would have used echo or rantizo instead of baptize.

Suppose the reader tries to substitute immerse, dip, pour or sprinkle wherever the ordinance of baptism is meant. An uneducated person can do this . You need not know Greek to do this. **Nowhere do we find echo or rantizo to denote the ordinance of baptism.**

We read John 3:23. John was baptizing in Aenon near to Salem because there was MUCH water there.

Immersion is the only mode of baptism that requires MUCH water.

Baptising them in the name of the Father and of the Son and of the Holy Ghost (Matt. 28:19) **can not be** performed by one action. If one can give any sentence having the same parts of speech where the work can be done by **one action let us have it, please.**

All the writers **we** know of who wrote about the mode of baptism used by the early church say it was by **triune immersion. Novatius** was the first man that we read about who was baptized by pouring. He was sick in bed and had water poured over his whole body. His baptism was afterward considered illegal. He lived about **250 years this side of Christ. Eunornius** was the first one we read of who baptized by single **immersion.** He did not use the name of the trinity but immersed once only into the death of Christ. He lived about 360 years this side of Christ. Even **Menno Simons,** the founder of the Mennonite Church says: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water." (Menno Simons' works 1539, page 24.)

Reader, please search these truths yourself. Truth never suffers from investigation.

BRO. HARTZLER'S REPLY

Editor of Gospel Herald:

Your letter with clipping from Wakarusa Tribune with article on Triune Immersion by Eld. Metzler has come to me. I think it is quite needless to reply to the article for the simple reason that it is largely contradictory in itself. Especially is it needless for the informed; but for the sake of some who may be somewhat disturbed I will comply with your request.

To make the claim that Eld. Metzler has "proved clearly that triune immersion was the mode of baptism taught by Christ and practiced by the early apostles" is claiming entirely too much for the simple reason that the Bible itself makes no such claims, it never even hints at such a thing and neither does Menno Simons whom the Elder has quoted.

The Elder claims that, "Baptizo means to dip, immerse, or plunge in water." If this be the case I should like to know why it is that we never find the word so translated or used in the Bible? Were all the translators ignorant of the meaning of the word?

The word "baptizo," with its different forms is used about 112 times in the New Testament, and in not one single case is it translated either dip, immerse or plunge; but in every case it is translated baptize, Baptist, baptism, baptizeth, baptized, or baptizing. To make the claim that "baptizo" means to dip, immerse or plunge is a mistake, for it is evident that men may be baptized on **dry ground** and not as much as touch water (I Cor. 10:1f. cf, Ex. 14:28f).

The Great trouble with immersionists is that they have the two words "baptizo" and "bapto" confused and use them interchangeably. And this should not be. The Greek word "bapto" is translated "dip" and used but **once** in the New Testament (Luke 16:24). The same word is translated "dipped" and thus used but **twice** in the New Testament (Rev. 19:13; Jno. 13:26). It is also translated "dippeth" and is thus used **twice** in the New Testament (Matt. 26:23; Mark 14:20). The word "bapto" is never used in connection with any of the four kinds of baptism mentioned in the Bible. In every single case when baptism is referred to the word "baptizo" is used and not "bapto."

The Elder says: "Nowhere do we find "ekcheo" (pour) or "rantizo" (sprinkle) used to denote the ordinnance of baptism." But to this we may say that nowhere does he find "baptizo" denoting the **method** or **mode** of baptism, neither can he find a single case where the word is translated immerse, dip, or plunge nor even to denote one of these.

The Elder makes a false claim when he says, or at least infers, that the effusionist makes claim that the word "ekcheo" (pour) denotes the ordinance of baptism. We make no such claim at all. What we claim is that the word "baptizo" is used in every case to denote baptism, but that the word "ekcheo" (pour) is the word used in every case to denote the **method** or **mode** in which baptism is administered and that this word was recognized by the Son of God as the **proper word, method and mode** of **both Spirit and water baptism.** Baptism (baptizo) is the ordinance, but pouring (ekcheo) is the method and only mode authorized by Jesus Christ. (See Joel 2:28; Acts 2:17f. Cf. Acts 1:5). In the face of the fact that the Son of God recognized pouring as a legitimate mode of baptism, what right has any man to deny the fact and attempt to introduce a word which was never used in connection with baptism, neither even hinted at?

The Elder says: "The meaning of a

word can always be used in place of the word." To this I agree, and let us try his meanings on the word "baptizo." In this case we would have John the "Immerser," John the "Dipper" and John the "Plunger." Matt. 20:22 would then read: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be **plunged** with the **immersion** that I am **dipped** with?" Acts 1:5 would then read: "John truly dipped with water; but ye shall be **plunged** with the Holy Ghose not many days hence." The great commission would then read: "Go ye therefore, and teach all nations, **plunging** them in the name of the Father . . . ." But what nonsense! Every immersionist should know that a number of years ago the attempt was made to print and circulate a Bible translated on this principle, but it proved an utter failure. The immersionist himself would not have a Bible which printed his meaning for baptizo wherever the word occurs.

The word baptize (baptizo) does not denote **mode;** neither does the word pour (ekcheo) denote **baptism.** To "baptize" a man and to "pour" a man are two different things. **Men are baptized with water and they are baptized by the method of pouring.** To say that a man can not be poured unless he is made into small pieces is begging the question and is only empty talk. The word "baptizo" has no reference to mode and not until about the 16th century was this question ever agitated. To be baptized is one thing: for the mode in which baptism is to be administered we must go to another word besides "baptizo," and this word is "ekcheo" (pour). To say that a field is not plowed on the ground that an Oliver plow was not used is folly. And yet this is just the principle the immersionist works on when he says that a man is not baptized unless he be immersed. The plowed field is a **result;** the plow is the **instrument,** no matter whether the plow be an Oliver or some other make. The important thing in this matter is not the question of **mode** or **method** but of the principle involved, viz., the ordinance of baptism. Baptism is a result, but pouring (or immersion for that matter) is nothing more than method. Certainly the immersionist would not claim that every man who went under the water was baptized; and yet with his interpretation of the word "baptizo" he is compelled to conclude this. If "baptizo" means going under the water, then going under the water means "baptizo." But has every man who has gone under the water been baptized? By no means.

The Elder says: "Immersion is the only mode of baptism that requires much water," and quotes Jno. 3:23, "there was much water there." But the immersionist should know that the Greek word for "much" in this verse is "polla" (many). The Revised Version also gives note, "were many waters," and this is the exact rendering of the original text. If one investigates the geographical and physical conditions of the place he will find just such place, viz., a place of many waters, springs and small streams. There is not a single evidence of "much" water, much in the sense of quantity for immersion.

The Elder says: "Baptizing them in the name of the Father, Son and Holy Ghost can not be done by one action." By this he attempts to prove "triune" immersion. But why can it not be done by one action? Is there any evidence that the apostles performed the ordinance in three actions? Not one. For illustration: when the astonished officer in charge of Ticonderoga was commanded to surrender "In the name of the Great Jehovah and the Continental Congress," on May 10th, 1775, he did so and he did it with one act of surrender; he did not need to surrender twice. So baptism can be administered in the name of three and with one act. "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when He shall come in **His own glory,** and in **His Father's,** and of the **holy angels"** (Luke 9:26). And how often is the Son of Man returning to the earth? But once, you say. But according to the immersionist, Christ must make three separate trips before He can come in His own glory, the Father's glory and the angels' glory. But here again is where the triune immersionist is in the wrong. If Christ can come to the earth in the glory of three distinct personages, and do it with one act of coming, certainly water baptism can be administered in the name of three persons with but one act. Many single acts are performed in the names of several distinct persons and it can also be done in baptism.

The Elder says: "All the writers **we know of who** wrote about the mode of baptism used by the early Church say it was by triune immersion." This statement I shall not contradict. The great trouble with all radical immersionists has been, "All the writers WE know of." There are some writers apparently of which these immersionists know very little. Every Gospel minister should know that Christ in all His teachings never so much as used the word immersion nor any word to indicate the same. Every Gospel minister ought to be well enough informed in the early writers to know that Matthew, Mark, Luke and John, among the greatest and most authoritative writers of all ages never in one single case ever used the words, "dip," "immerse" or "plunge" in connection with baptism. Every Gospel minister ought to know and be well enough acquainted with the early Church writers to know that Peter and Paul, men of the highest authority on this question, never in a single case used any of these words, "dip," "immerse" or "plunge" in connection with baptism. Neither did any of these ever refer to so-called triune immersion. When men are unacquainted with the New Testament writers, I do not wonder that they say in reference to baptism, "All the writers WE know of."

Now concerning the Elder's quotation (?) from Menno Simons. He quotes: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water." (Menno Simons' Works, 1539, p. 24.)

I have taken it upon myself to inquire of Elder Metzler where he got this so-called quotation. He replied that he took it from the "Vindicator," a certain paper, but that the paper was in the hands of another person. He further said that "It is said" that another party has a book in which the quotation is found. So it is clear that all the authority the Elder has in this matter is but newspaper and hear-say evidence.

It is wholly false. While Menno used similar words as quoted by the immersionist, yet it can not be found in any of Menno's writings that he ever taught such a thing as pretended by the immersionists. In the first place it is very doubtful whether there is a work of Menno Simons' which dates as early as 1539. Menno did not begin his preaching until 1536 and it is not at all likely that he published his works so early in his nearly eighteen years of preaching. He no doubt wrote some things, but to pretend to quote a book which evidently does not exist is a great injustice to the man.

In the second place there is a work by Menno Simons in the German which dates 1646 from which no doubt the immersionist has taken some mutilated quotations. In this German edition are found on page 807 the words: "However industriously we may search day and night, yet we find but **one baptism** in the water, pleasing to God, which is expressed and contained in His Word, namely, **Baptism on the confession of faith . . . .**" On page 821 of this German edition are the words, in a Latin note: "This is the only mode of baptism which Jesus Christ Himself instituted."

Now the immersionist takes these two quotations and reads immersion into them when Menno was **not discussing the question of mode at all.** The "one baptism" spoken of by Menno was not the one mode, but the one **adult baptism,** on confession of faith and not infant baptism. Menno was

dealing with infant baptism and upholding the **one** baptism, viz., adult baptism on confesion of faith in Christ. To claim Menno as an immersionist on these words is as cruel and unreasonable as were the two false witnesses who said: "This fellow said: I am able to destroy the temple of God, and to build it in three days," when the Christ did not say any such thing. They have misconstrued the words of Christ and they have done the same with the words of Menno.

Why, if the immersionist wants to discover Menno's idea of mode, does he not quote him as found in the early German edition page 38 (Also in Eng. Ed. Part I, p. 38)? On this page while Menno enumerates the numerous and necessary duties of the Christian he concludes: "We think that these, and the like commandments, are more painful and difficult to perverse flesh, which is naturally so prone to follow its own way, **than to have a handful of water applied . . . .**" To Menno Simons **one handful of water** was enough for Christian baptism. It takes a very "little" man to make immersion, and triune immersion, out of a "handful" of water.

But to conclude:

1. It is evident that the Elder has proved nothing in favor of truine immersion.

2. It is evident that immersionists are in error for the simple reason that they do not go to the right source for their information.

3. And suppose that it could be proved that the early Church practiced triune immersion that would prove nothing in favor of immersion. The early Church about the years 200 or 300 A. D. and afterwards did a number of things which were unscriptural.

4. The Word of God must be our atuhority in this matter rather than histories, newspapers and hear-say.

5. If immersion is necessary for salvation and cleansing of sin, then it is necessary to re-immerse every person who transgresses after once immersed. The back-slider must be re-immersed.

6. It is unscriptural and misleading to teach that a sinner can not be saved unless baptized by immersion. The man who teaches such doctrine is "adding to" the Scripture.

7. For Menno Simons one handful of water was sufficient for baptism, and to quote him otherwise is unjust.

8. Jesus Christ Himself recognized pouring as the mode of baptism, both Spirit and water, and any one thus baptized on confession of faith is saved and no man has any authority to contradict the words and teachings of Christ.

Elkhart, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio

Dear Herald Readers:—We at this place have many reasons to praise the Lord for His kindness shown toward us. He has been and is continuing to supply all of our needs according to His riches in glory by Christ Jesus. But we remember He does this through individuals; therefore we wish to thank those who have responded to the promptings of the Spirit, in supplying us with the material things which is so much needed to successfully carry on the work. We wish to thank those of you whom we know are holding us up at the throne of grace, we can feel your prayers and we ask that you might continue to do so.

Since our last writing we had a number of visitors who greatly encouraged us in our work. Bro. J. S. Shoemaker was with us and gave us an interesting talk on India. Bro. Simon Kanagy of Mifflin Co., Pa., and later C. Z. Yoder spent a few days at the Mission. Wednesday, April 17, Bro. J. W. Shank stopped with us, and in the evening gave us an interesting talk on South America. The next day Bro. Shank went to Canton.

The talks on India and South America were listened to with great interest and we welcome our brethren in our midst at a later time, should they find it convenient. As we were listening to these talks, we were made to think that while it is true that we are living in a country where vice and wretchedness are prevalent on every hand, yet after we compared these two countries with our own, surely we are living in a land flowing with milk and honey. We ought to be thankful that our lot was cast as to be born and raised in a country, where we can worship God according to the dictates of our conscience.

Last Sunday we were made especially glad to see another man confess Christ as his Savior. The brother and wife and son of the man accepted Christ last January, and since he is boarding and rooming at the home of his brother, I know that this will help him to remain faithful and true to his Master. He had been a slave to drink for some time, and he now craves an interest in your prayers, that God may give him strength to stand against this monster evil.

Pray for us that we may be faithful and willing to do that which God would have us do. And as we are contemplating the erection of a new mission building this summer, we ask that you pray that God might have the building of His own plans, also that He may operate upon the hearts of those who have of this world's goods, that they may give for this purpose as the Lord has prospered them.

Your brother,
T. K. Hershey.

April 17, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

II. The Southern Cross

Most of my readers have heard of the constellation of stars called "the southern cross" which can be seen only in southern countries. My first view of this constellation was while in the city of La Paz, Bolivia. In company with one of the missionaries, I was returning from a religious service at the Spanish mission. The sky was perfectly clear and the whole heavens were gorgeous with glistening stars. Especially was this true of the southern half of the sky. The "Milky Way" ending at the southern horizon was like one mass of glittering silver. And just below that most brilliant pathway were the four stars of the Southern Cross. At first one thinks they look more like the form of a diamond than a cross because there are no brilliant stars in the center, only a bright star for each of the four outer points of the cross. After looking at the constellation often, I could easily see why the imagination of people would discover the form of a cross. While the cross was in the position not far from the horizon the constellation of "Orion" was in mid-heaven. "The Great Dipper" I was not able to find at any time. Somehow the stars always seemed so friendly. They took away that feeling of loneliness because they always reminded me of the infinite wisdom and love of God.

BY PROXY OR PROXIMITY

By J. N. Kaufman.

For the Gospel Herald.

In a recent number of the Gospel Herald there appeared an article on the idea of supporting native workers in India so as to be able to work twenty four hours daily in the Master's vineyard. The idea is an excellent one that we missionaries on the field can heartily endorse. Judging from the enthusiastic way in which the brethren at home are taking up this idea it certainly is an evidence that it appeals

to them, for a goodly number of native workers are in this way specially supported.

But let some one whom the Lord wants in India in person try to shield himself behind the excuse that he is already serving the Lord in India "by proxy," I am constrained to throw out this little warning. We are in great need of more workers—strong men and women from the home land—who are willing to leave ALL for the extension of the cause of Christ in this land. The idea of special support certainly systematizes the giving of the Lord's money, but it does not add to the number of workers here. New workers from America do not put out of service any of the native workers in India, but by their help the Mission will be enabled to push out into regions beyond and make it possible for us to answer calls that have come to the Mission years ago. The native workers are needed and so are you. **Working in India by proxy is all right for those who are unable to go themselves, but it does not answer when God wants you to go yourself. In this case God will not accept a proxy.** Has the Lord put it into your heart to go to India and are you now easing your conscience by supporting a proxy? If so, let God have His way with you and you will be mightily blessed. We need more workers.

Dhamtari, C. P., India.

THE CRITICISM OF MISSIONS

Sel. by P. S. Hartman.

It is natural to expect that missionary work will be criticised when one considers the great variety of people interested and many different views promulgated. There are three or four hundred societies belonging to scores of denominations now working in the field. They have over 20,000 missionaries in active service and are spending more than $30,000,000 annually on the work.

It would be unfair to say that criticism must be prohibited and that no critical questions would be answered. The critic could justly reply that since he was unable to learn how his money was being spent, he would cease to contribute. On the other hand the critic must be fair to the society and worker who naturally expect him to know what he is talking about before he speaks.

Of course there are different kinds of criticism just as there are different kinds of people. One speaks with a view of helpfulness, another criticises because he desires to find reasons to excuse himself from responsibility while a third may talk against the work because he is not content to sanction the use of any ecclesiastical harness or work in harmony with his fellows on any task.

However the person who wishes to be accorded a hearing on missionary work (or any other work) should comply with certain rules, which, if observed will make him an aid to the building up of that work in some substantial, beneficial way.

1. The critic must be a Christian. A man out of Christ looks at the subject from the wrong viewpoint. He naturally thinks it unnecessary to send the Gospel to the heathen if he has refused it himself. Neither can he be expected to support a teaching he does not himself believe.

2. The critic must be a soul winner. That is, he must have some adequate realization of the value of a lost soul and must have tried to bring souls to Christ.

3. The critic must be an honest student of missionary work. The great task of missions cannot be learned by intuition. It involves matters touching the personal life and liberties of thousands and the purses of millions. It deals with the deepest principles of organization and requires a broad knowledge of the working value of policies and methods. Therefore the person who would dictate standards for the adoption of missionaries must know whereof he speaks.

4. The critic should have visited the mission fields or talked freely with missionaries. Theory is one thing and practice is quite another, especially when the theory is created in America, but has to be applied in Africa. Parents find that the course of training applied to one child is sometimes worthless when applied to another, even though the children be in the same family.

Then again, if a person is capable of offering criticism he must see that it is cautiously and wisely given, because:

1. It is unwise to criticise what God has especially commanded. The person who criticises the work of missions must remember that he is dealing with the triune God. Every person of the Godhead is vitally interested, and is also a personal participant in the work of saving the heathen. Therefore the critic stands on perilous ground before his Creator.

2. There are 20,000 missionaries who have believed enough in missions to be out on the field today. The critic who remains at home in a well feathered nest must realize that it is no small thing to put his inexperienced judgment up against the actual labors of consecrated thousands whose universal testimony is that "missions pay."

3. The tranformation of the heathen, which has taken place during the past 100 years, overwhelmingly answers those who say that the work is not worth while. Any one who has watched the evolution of tribes and nations by the process of divine regeneration; who has seen annihilating customs become only items for the historian, and the number of printed languages leap from fifty to more than five hundred, through missionary toil, has surely thought his thoughtless criticisms grow cold on his lips.

These things make a wise man careful in his judgment for he realizes that his influence may mean the weal or woe of some fellowmen, both at home and abroad. The man who is not both wise and careful in his speech cannot of course expect men who are thick in the fight to leave their posts and come back to where he reclines comfortably in the barracks in order to answer his idle words.—Edward A. Marshall.

CHANGE IN SUPERINTENDENTS

For the Gospel Herald.

Bro. J. K. Hooley, having resigned as superintendent of the Old People's Home near Marshallville, Ohio, and his resignation having been accepted, Bro. E. F. Hartzler has kindly accepted the position. All communications relating to this institution should be addressed to E. F. Hartzler, Marshallville, Ohio, as superintendent, who has been appointed by the Mennonite Board of Missions and Charities and installed by the Local Board of said institution.

C. Z. Yoder,
Pres. M. B. of M. & C.

FREELY GIVING

By R. J. Heatwole.

For the Gospel Herald.

Freely ye have received, freely give. —Matt. 10:8.

Let them have dominion over - - - - all the earth.—Gen. 1:26.

The earth is the Lord's, and the fulness thereof.—Psa. 24:1.

Ye are God's husbandry.—I Cor. 3:9.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

The Lord is waiting to give the heathen and the uttermost part of the earth as a possession (Psa. 2:8). He has always encouraged giving by His example to usward and "loveth a cheerful giver." All the earth being placed under man's dominion, he therefore has the means at his disposal to spread the Gospel in home and foreign lands and to carry on the work of the Lord.

At the request of a friend I have

(Continued on page 62.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE SMILE THAT AWAITS ME AT HOME

Something I own that wealth cannot buy,
And not offered for sale on the mart;
Something for which the great often sigh
With an unhidden void in the heart;
Something possessed by one little spot
In a corner on earth's loam,
Waiting for me in a neat, cosy cot,
'Tis a sweet loving smile in my home.

When all the world is dreary and cold,
And the clouds darkly hang o'er the way;
Friendship and honor purchased with gold,
And a world seems to win to betray;
Still one fond thought through shadows will shine,
As I back to the humble cot roam,
Feeling as rich as wealth-laden mine,
With a sweet, loving smile at my home.

When that bright scene shall vanish and fade
Into visions of heaven beyond—
The earth grow dim in death's misty shade,
With the forms so loving and fond—
Yet there will remain forever in mind,
Though afar in heaven's broad dome,
The sweet, happy face, loving and kind,
With a smile that awaits me at home.

—Zion's Watchman.

WHAT OF OUR CHILDREN?

Selected by I. G. Musser.

I read of a vessel that foundered. The boats were launched. Many of the passengers were struggling in the water. A mother with one hand beat the waves and with the other lifted up her little child toward the life boat crying, "Save my child, save my child!"

The impassioned outcry of that mother is the prayer of many hundreds of Christian people.

The first cause of parental anxiety is the inefficiency and imperfection of parents themselves. All of us have a slight hope that our children may escape our faults. We hide our imperfections and think they will steer clear of them. Alas, there is poor prospect of that. There is more probability that they will choose our vices than choose our virtues. There is something like sacredness in parental imperfections. When the child looks upon them the folly of the parents is not so repulsive. When the child looks at it he says, "Father indulges in it, mother indulges in it, it can't be so bad."

Your boy ten years old goes up a back street smoking his cigar, an old stump that he found on the street and a neighbor accosts him and says, "What are you doing this for? What would your father say if he knew it?" The boy says, "O, father does that himself." There is not one that would deliberately choose that his children should in all things follow his example and it is the consciousness of imperfection on our part as parents that makes us most anxious for our children. We are also distressed on account of wisdom for our discipline and instruction. It requires a great deal of ingenuity to build the temple of a child's character and launch it on the great ocean of time and eternity. Where there is one qualified for the work there seem to be twenty parents who miserably fail.

Here is a father who says my child shall know nothing but religion. He shall see nothing but religion. The boy is aroused at 6 o'clock in the morning to recite the ten commandments. He is awakened off the sofa on Sunday night to see how much he knows of the Westminster's catechism. It is religion morning, noon and night. Passages of scripture are plastered on bed room walls. He looks for the day of the month in a religious almanac. Every minister that comes to the house is told to take the boy aside and talk to him about how great a sinner he is. After awhile the boy comes to that period of life when he is too old for chastisement and too young to know and feel the force of moral principle. Father and mother are sitting up for the boy to come home. It is 9 o'clock at night, 10 o'clock, it is 12 o'clock, it is 12:30 and they hear the night key jingle in the door. They say he is coming. George goes very softly through the hall, hoping to get upstairs before he is accosted. Father says, "George, where have you been? Out?" Yes, he has been out and he has been down and he is on the broad road to destruction for this life and the life to come. Father says there is no use in the Ten Commandments and the catechism seems to me to be an utter failure. Ah! my friend, you make a very great mistake. You stuffed that child with religion until he could not digest it. You made that which is a joy in many households an abhorrence in yours. A man in midlife said to me, "I can't become a Christian in my father's house. I have such a prejudice against religion. I don't want any of it. My father was one of the best men that ever lived, but he had such severe notions about things and jammed religion down my throat until I don't want any of it." There have been some who have erred in that direction.

Here is a parent who says, "I will not err on the side that parent has erred in being too strict with his children. I will let mine do as they please. If they want to come to the prayers they can, if they want to play cards they can; they can do any thing they please, there shall be no hindrance. Here are tickets for the opera and theater. Take your friend with you. Do whatever you desire."

One day a gentleman comes in from the bank to his father's office and says, "They want to see you at the bank a minute." Father goes into the bank. The cashier says, "Is that your check." Father looks at it and says, "No, that is a forgery. Send for the police." "Ah," says the cahsier, "your son did it." The fact was that the boy had been out in dissipating circles and ten dollars and fifty dollars went in that direction. He had been treated and he had to treat others. The boy felt that he must have five hundred dollars to keep himself in that circle that night. The father sits up for the son to come home. It is one o'clock before he comes home. He comes into the hall very much flushed, his eyes glaring and his breath offensive. Father says, "My son, how can you do so? I have given you everything you wanted to make you comfortable and happy, and now I find in my old age that you are a spendthrift, a libertine and a drunkard." The son says, "Now, father, what's the use of your talking that way. You told me I might have a good time and to go to it I have been acting on your suggestion, that is all."

And so one parents errs on one side and another parents on the other and how to strike a happy medium between severity and too great leniency and train our sons and daughters for usefulness on earth and bliss in heaven is a question which agitates every Christian household. Where so many good men and women have failed is it strange that we should sometimes doubt the propriety of our theory and the accuracy of our kind of government.

Bowmansville, Pa.

GOOD MOTHERS

God bless them! Earth has no greater treasure and blessing than good mothers. For them some of the brightest crowns and warmest welcomes of heaven are waiting. When the long roll of earth's untitled heroes shall be called from the throne of the King, many a mother will be surprised to hear her name among them. Through years of patient endurance, Christ-like ministries, unselfish devotion, and unquenched affection, they climb up to thrones, unconscious of the ascent. "They shall be mine in that day," says the Lord, as He looks down the ages to the crowning time. Blessed mothers! True ministering angels! How cold the world and the homes of earth would be without their gentle hands and tender ministry! God bless them!—The Evangelical.

Sunday School

For the Gospel Herald.

Lesson for May 5, 1912.—Luke 6:20-26; 16:19-31

POVERTY AND RICHES

Golden Text.—A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

Introductory.—The burden of teaching in this lesson is that things which seem to be blessings are often a curse, while things which we look upon as calamities often prove to be our greatest blessings. There is probably nothing for which men strive so much as for riches, yet it is admitted by practically all people that as a rule great riches prove a curse rather than a blesing. Our Savior's emphatic teaching on this question is verified by thousands of illustrations in all ages.

Consolation for Worthy Poor.—In considering this part of the lesson we want to bear in mind that poverty is neither a virtue nor a vice. It is what a man is, not what he possesses, that determines his standing before God. But the poor man without a penny to his name but with the Lord Jesus Christ in his soul is richer than the richest billionaire without salvation. To the poor there comes this consolation. If you have accepted the Lord Jesus Christ as your Savior and are allowing His righteousness to be the rule of your life you need not become discouraged, though you must spend your life in poverty and suffer the malice and persecution of fellowmen. Your poverty cannot extend beyond the grave, your hunger is only temporary, and the malice of sinful men can not pursue you to the judgment bar.

It is but just, however, to state that it is the sure promise of God that He will never leave nor forsake. David said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." In God we have One whom we can trust at all times and under all circumstances, and as a rule a righteous life brings temporal and spiritual prosperity. But if, as is sometimes the case, the hand of affliction is laid upon us, or sinful man is disposed to treat us unfairly, even persecuting us, we may know that it is not God forsaking us but that He can accomplish more through us that way than any other way.

But the crowning consolation is offered in the eternal reward of the just. "Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven."

Wealth and Woe.—We now turn to the other side. What of the wicked rich? There is nothing more deceitful than riches. Practically the whole human family is in pursuit of wealth, yet it is generally admitted that riches brings neither happiness nor contentment, and adds to rather than takes away from the burdens of life. Moreover, riches is the snare which has proved the ruin of untold millions. Yet men follow this glittering phantom and pursue it to the grave. After death they lift their eyes in torment, as the parable of the rich man and Lazarus shows. Well may all the world receive this warning: "Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! ye shall mourn and weep."

Wealth, if properly used, may be a great blessing. It is only when used selfishly, to gratify carnal lusts, to satisfy ambition, that it becomes a snare and a curse. Therefore weigh well the fact that every dollar in your possession is that much responsibility, and some day you must give answer to God whether you spent it in a way that He was glorified or whether you lavished it selfishly on yourself or hoarded it up to become a canker to your soul and a snare to the feet of your children. Therefore, "Make unto yourselves friends of the mammon of unrighteous, that when ye fail, they may receive you into everlasting habitations."

The Rich Man and Lazarus.—The story of Dives and Lazarus is but an illustration of the truth of our Savior's teaching. After having read this parable a number of times, turn to the golden text of our lesson and read our Savior's warning. Space will not permit us to enter into a discussion of this story, but a few of the lessons we get from it are the following:

1. The greatest treasure which man can possess is the priceless boon of salvation.

2. They who are wrapped up in self are blind to their highest self-interest and neglect the "one thing needful" to insure their eternal glory and bliss.

3. It is folly for any one to indulge in the hope of salvation after death. There is a great gulf fixed between the doomed soul in hell and the emissaries of God. The Catholic's "purgatory" and the Russellite's second chance after death are alike doomed by the facts as related in this parable.

4. If Moses and the prophets were enough testimony in the days of Dives, we have less reasons for looking for further evidences, having the Gospel added.—K.

"Give till it hurts," then give till it does not hurt, then keep on giving till you cannot keep from it.—Sel.

Our Young People

DIVERSITIES OF GIFTS.—I Cor. 12.

Topic for May 12.

MOTTO

"Now there are diversities of gifts, but the same Spirit."

OUTLINE OF TOPIC

I. **The Necessity of having the Spirit for Power to Know and Confess Christ.—I Cor. 12:1-3.**—Cf. Matt. 16:17; Jno. 6:63-65; Acts 7:55, 56; I Thes. 1:6-10.

II. **Different Gifts do not Destroy the Unity of the Church.—I Cor. 12:4-6..**—Cf. Eph. 4:3-8.

III. **Each Gift is for a Purpose.—I Cor. 12:7-11.**—Cf. Eph. 4:11-16.

IV. **Each Individual in the Body of Christ is as Necessary as Each Member of a Natural Body.—I Cor. 12:12-31.**—Cf. Rom. 12:3-10.

COMMENTS ON I COR. 12

Every one who has been converted has been converted through the work of the Holy Ghost. We should not conclude that because some have not the same gift as others have that therefore they are not of God, for there are many special gifts and ways of working manifested by the same Spirit. The Spirit divides the different ways of His manifestation as He will (I Cor. 12:1-11).

One life directs our natural body. There are, however, in the body many members performing different offices. It would be absurd for the foot to claim no part in the body because it did not do the work of the hand. And if the ear should contend that it was not of the body because it cannot see, the argument would be foolish. It would be impossible to have a body, if all performed only one function. Every part is rightly tempered together and works to the welfare of every other part. Whether in suffering, or in pleasure, in honor or in shame all parts of the body share together.

PERSONAL THOUGHT

Every work of the Church is a help to the carrying out of the one great mission of the Church in the world. Lord give me such a view of Thy work that in unselfish devotion I may be spent where Thou canst carry out Thy work in the world and in glory by my willing service.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Gifts."**
2. Commit Rom. 12:1-10.

For Young People.

1. Gifts for Service.
2. Improper Ideas in Using Gifts.
3. Making Our Service Serve the Whole Mission of the Church.

For Older People.

1. Keeping the Unity of the Spirit.
2. The Great End of the Church.

True riches are health, and a pure heart, and love of Christ, and love to man, and perfect trust in the sustaining providence of God, and a cheerful spirit, and a noble charity.—Canon Farrar.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 25, 1912

Field Notes

Last Sunday was communion day at Reiff's Church near Maugansville, Md.

The congregation at Tuleta, Tex., held a council meeting April 13. Peace was expressed and communion services appointed to be held April 28. The Lord bless the work.

An interesting and highly profitable meeting of the Lancaster County Sunday School Mission was held in Lancaster, Pa., April 17. The report will be published next week, the Lord willing.

Change of Address.—Bro. Chris Snyder, treasurer of the Kansas-Nebraska Mission Board, from Roseland, Nebr., to Ayr., Nebr. The change is due to a change in mail routes.

Baptismal services were announced for the Elkhart (Ind.) Mennonite Church, April 21, at which time about 21 were to be received into church fellowship, some by baptism and some by letter.

Arrangements have been made to rebuild Erb's Church near Lititz, Pa., which was wrecked in a storm some time ago. At the present time, and until the church can be rebuilt, the services are held in the Church at Manheim.

A heavy snow storm greeted the people in some sections of the country last week. It put a stop, for the time being, to the spring work in many places. A heavy snow storm, spiritually, is usually the result of people neglecting work in the vineyard of the Lord.

Illinois Conference.—As will be seen in the Illinois Conference announcement, that meeting will be held a week earlier so as to give those attending the annual Mission Board meeting an opportunity to attend both meetings. We trust that many may avail themselves of the privilege.

Owing to sickness in his family Bro. S. G. Shetler of Hollsopple, Pa., was unable to fill his appointments in Lancaster Co., Pa., last week. Bro. John W. Weaver took his place at the Mission Meeting in Lancaster and Bro. David H. Mosemann filled his place at Mellinger's Church on Tuesday evening.

Ordinations. — The correspondence items of this week bring the news of two ordinations. Bro. Peter Kennell was ordained a bishop at Shickley, Nebr., and Bro. Enos Hostetler was ordained to the ministry at Harrisburg, Oreg. May the Lord add His blessings and strengthen them in the responsible callings to which they are chosen.

Our thanks are especially due to our people who are so kindly and so promptly sending in their renewals. Nearly all of our subscribers are permanent subscribers. We also desire to commend those who are helping the cause along by donating to the work of distributing the paper to those who are not able to pay for the same. Much good can be done along this line. Let each donation be accompanied with a fervent prayer. By your co-operation we hope to extend this work in the future.

Correspondence

Wolf Trap, Va.

Dear Herald Readers, Greeting in Jesus' Worthy Names:—On April 5 Bro. D. H. Kurtz and family of Lititz, Pa., moved into our community. We greatly appreciate the presence and help of these fellow laborers in the Sunday school.

The weather has been very pleasant for several weeks, and everyone is busy at planting. We are always glad for the return of spring. The bursting buds and singing birds never fail to find responsive feelings in our hearts. "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

Yours in His service,
Martha F. Barbe.

April 11, 1912.

Roseland, Nebr.

Dear Herald Readers, Greeting:—On March 8 Bro. J. S. Hartzler came into our midst and remained until the morning of the 11th during which time he gave us four lectures on his trip around the world, dwelling largely on conditions as they exist in India and especially about the mission at Dhamtari and its surroundings. These lectures were much appreciated. We trust his work in America may do much in encouraging the mission spirit in foreign fields.

On April 14 there were four received into our congregation by letter and one was received by baptism and one on confession. We are glad to have our number increase and trust our power to do good has increased also.

On April 21 we expect to hold our council meeting, and communion services on May 7.

May the Lord richly bless all who are engaged in the Master's service.

In Jesus' name,
Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Work here is moving along at the usual rate, the enemy of souls busy and the children of God trying to help extending the walls of Zion.

Bro. J. W. Shank favored us with another talk on South America last Tuesday evening. On account of this meeting the regular weekly Bible class did not meet last week. On Wednesday morning Bro. Shank took his departure for Youngstown, Ohio, intend-

ing to worship with the congregation at Goshen, Ind., over Sunday.

Sister Fannie Mumaw, who has been at the Mt. Pleasant Hospital for three weeks, was removed home last Saturday and is on a fair way to recovery. For this we praise the Lord.

Sister Ada martin, accompanied by her two children, Catharine and Clifford, of Greencastle, Pa., but formerly from this place, is at this writing visiting among relatives and friends here. Her stay among us is much appreciated.

An inquiry meeting has been announced for next Sunday, and in all probability our communion service will be held a week later.

Pray for the work here.

Cor.

Reist, Alta.

(Clear Water Congregation.)

Dear Herald Readers, Greeting in His Name:—We enjoyed a good visit with Bros. Norman Stauffer and John Lehman the latter part of March. They came March 22. Bro. John left on the 27th and Bro. Norman on the 28th. We had seven meetings while they were with us. How earnestly they instructed us, and how good it seemed after not having heard a sermon for nearly a year. May God help us to live out the instructions.

We have organized a church district with nine members. There may soon be more, as there are some of our young people who are not yet on the Lord's side. What a pleasure it would be to see them all turn to the Lord soon.

We have again reorganized our Sunday school with 22 enrolled, and we are thankful that we can come together and worship God in that way, especially so since we can not have regular preaching services.

Spring is here. Snow is all gone. We have fine weather and health is good. Pray for us. May God bless all who may read this letter.

Cor.

April 8, 1912.

Harper, Kans.

(Pleasant Valley Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On account of the inclement weather this winter the services here were not well attended; but since the weather is nice again more people are privileged to attend. It should be our desire to attend services whenever it is our privilege. There are some that would be glad if they had the opportunity.

Council meeting was held today. About all the members were present and peace expressed by all, which causes us to rejoice in the Master's cause.

Communion services will be held April 28. There were six sisters received into the Church today by letter. The congregation is increasing in number and we trust is growing in grace.

Bro. Jonas Wenger has been away from this place for some time, but returned home last week. We are glad to have him in our midst again.

We ask an interest in the prayers of God's children.

Cor.

April 14, 1912.

Harrisburg, Oreg.

On March 29 Bro. Joshua King of Hartville, Ohio, came into our midst and preached several interesting and instructive sermons while here. On April 2 communion was held and on Easter ordination services at which time Bro. Enos Hostetler was called to the ministry. Five brethren were in the lot. Pray for us at this place.

Urie E. Kenagy.

April 14, 1912.

Shickley, Nebr.

Dear Herald Readers, Greeting:—On Sunday, April 7, baptismal services were held at the Salem Church. Eleven precious young souls were received into church fellowship on confession of faith and water baptism. May they all prove good soldiers of the cross of Christ and endure faithful unto the end. In the afternoon we had communion services, of which about all partook.

There were votes cast for a bishop and the lot fell on Bro. Peter Kennel. We pray God to strengthen him in his faith so that he may fill his office faithfully. Bishop Joseph Schlegel of Milford, Nebr., officiated.

Yours in His name,

D. J. Troyer.

April 14, 1912.

Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—Sunday school and church services were held yesterday and well attended. Last evening we had Bible reading. Bro. Simon Hershberger is our leader for this quarter.

Yesterday the announcements were made for holding communion services at the different congregations in Bishop S. C. Miller's district: April 21, German Springs, near Manchester, Okla.; April 28, Harper, Kans.; May 5, Protection, Kans.; May 12, here at Milan Valley.

We are now having nice spring weather, with some real warm days. Most all fruit trees are in bloom. Wheat, oats and alfalfa fields are nice and green and garden is up and looking fine. Everything looks promising.

We have a nice country here and would invite any of our people seeking for a home to come and see this country before locating elsewhere. We especially invite our ministering brethren traveling through here to stop with us.

Cor.

April 15, 1912.

San Gabriel, Calif.

I am glad to hear that Bro. George Lapp and wife expect to stop here in Los Angeles. They will be the guests of Henry Lapp, uncle to Bro. George. We expect to have him preach for us here. Brethren or sisters having friends here will please notify them either to write to Henry Lapp, Los Angeles, or to write to my address at San Gabriel from now on, in care of Eld. W. E. Trottle. Henry Lapp's address is 1831 Belleview Ave. Some brethren have written me asking if there is a Mennonite Church here. No, there is not, but there should be. Pray to that end.

A. R. Kurtz.

April 15, 1912.

Mount Joy, Pa.

Dear Herald Readers, Greeting in Jesus' Name: — On Thusrday evening, April 4, 1912, the brotherhood of Kraybill's Church met at Bishop Peter R. Nissley's and reorganized the Sunday school by electing the following officers: Supts., Bish. Peter R. Nissley, Amos F. Eby and Elmer W. Strickler; Secys., Henry H. Hostetter and B. Lehman Kraybill; Treas., Israel N. Mumma. Our Sunday school opened Sunday, April 7, 1912. There will be quite a number added to the Church this spring, and we hope they may prove faithful in His service. We ask an interest in your prayers, in behalf of the work at this place.

Yours in His service,

B. Lehman Kraybill.

April 15, 1912.

Allensville, Pa.

Dear Herald Readers, Greeting in Love:—Our communion season has come around again and we are anticipating a spiritual season. Preparatory services were held at all three of the churches and a general good feeling was manifested. Sunday, April 2, we expect to have communion at Allensville, at Belleville, April 28 and at Mattawana on May 5.

Bro. J. H. Byler of Belleville, Pa., disposed of his personal property at public sale on March 15 and expects to spend the summer traveling through the West, preaching the Gospel of the kingdom. We pray that God's richest blessings may rest upon him and keep him till he returns to us again in the fall, the Lord willing.

Spring work is being detained on ac-

count of the rains. The buds on the trees are pushing rapidly and the grass and wheat look well.

Christian Kanagey of the Peachey Brethren Church is being buried today. Cause of his death was paralysis. May God bless you all.

Yours in Jesus' name,
Oliver H. Zook.

April 15, 1912.

Marshallville, Ohio

(Old People's Home.)

Dear Readers of the Gospel Herald:—This morning I write concerning the spirited prayer meeting which we enjoyed at the Crown Hill Church last night at which time there were five present. Whether there was a full house or not we enjoyed a full meeting, believing that God was present. The weather was stormy, which doubtless kept some away.

Samuel Egleson.

April 15, 1912.

La Junta, Colo.

(Holbrook Congregation.)

Greetings of Love:—It may be of interest to some again to see a few lines from our valley. The welcome voice of springtime is here again. Our council meeting has been held and we are looking forward to the time when we shall again have communion. The Lord willing, we shall have our communion the first Wednesday evening in May—in the week time because our bishop has to come a distance to officiate at the four places and it would not be prudent to stay from his home so long.

Sister Anna Stalter, our returned missionary from India, was with us two evenings which did us good. I believe by coming in contact with those who have seen the field and have them explain to us, we are moved to make greater sacrifices for the cause and do it so much more cheerfully. We have a mixture of joy and sadness when we know that Bro. J. D. Mininger is to leave us the 22nd for Kansas City, Kans., where he will be engaged in the mission work. Sorry to have him leave because we love him, but glad to see him in the service where we believe he shall receive many blessings. Pray for us that we continue steadfast.

A. F. Burkholder.

April 16, 1912.

Marietta, Pa.

(Bossler's Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Our Sunday school was reorganized on Good Friday evening by re-electing the old officers: Supts., Henry Miller and Simon Garber; Asst. Supts., Martin Rutt and Jacob Grove; Sec., Elmer Longenecker; Treas. and Chor., Levi G. Longenecker. Pray for our Sunday school that the Word of God may be taught in purity.

Sister Lizzie Lehman (nee Landis), who had been a faithful worker in the Sunday school at this place, having served as a teacher for many years, will be greatly missed, as she has left to make her future home near Lima, O. We believe "all things work together for good to them who love God." May the Lord bless her in her new sphere of labor.

On Sunday, April 14, our regular church services were held. Bro. Henry Haverstick of Manor Twp. was with us and preached, using at a text, "God is love." We were again reminded of God's wonderful love to mankind in sending His only Son to redeem us. May we all be more faithful for when we have done all we could we are yet unprofitable servants.

Ruth L. Kraybill.

April 16, 1912.

Goshen, Ind.

(Yellow Creek Congregation.)

Dear Herald Readers:—On Sunday, April 14, sixteen persons were received into church fellowship here, thirteen young people by water baptism, two reclaimed and one received from another denomination. Bro. J. K. Bixler officiated at this service.

Sickness prevented a number of other applicants from being present at this service but nothing preventing they will be received some time later.

We are glad for these additions to the Church and trust they may all be active workers in the service.

Cor.

April 16, 1912.

Fentress, Va.

Dear Gospel Herald Readers, Greeting:—Bro. Ernest Miller of near Fentress, Va., returned after an extensive trip west, and to Goshen, Ind., where he attended school. On his way home he stopped in Pennsylvania and Maryland, visiting friends.

Bro. Amos F. Eby of Denbigh, Va., came here April 13 and remained with us over Sunday. He took part in the Sunday school and workers' meeting in the evening. We are always glad when brethren and sisters from other places visit us and take part in our worship. Sister Mary Myers of Milnor, Pa., is in our midst also. She intends staying with us a few months.

Bro. A. D. Wenger broke to us the bread of life in the morning. The meetings were well attended. Text, Rev. 1: 10. We felt that the Lord was with us and that at least some of us were in the Spirit on the Lord's day. May the Lord bless and keep us faithful unto the coming of the Lord.

Yours in His service,
I. W. Eby.

April 17, 1912.

Boswell, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord willing, the Thomas congregation expects to hold communion on May 12. A hearty invitation is given to any who desire to be with us at that time.

Yours in His service,
Joseph Saylor.

April 17, 1912.

Johnstown, Pa.

Greetings in Jesus' Name:—I wish to write a few lines to let you know I am still gaining slowly in health, some days I feel real good and others not so well, my stomach trouble is much improved, but my joints come very slowly. I don't want to be too much of a burden on the dear brothers and sisters, and only ask them to remember me when convenient, and I will always remember them. May God reward and bless every one for their kindness to me.

Daniel Rose.

April 18, 1912.

Goshen, Ind.

(Clinton A. M. Congregation.)

On Sunday, April 7, baptismal services were held at which time 10 precious souls were received into church fellowship. Our prayer is that they may be faithful.

On Sunday, March 31, our Sunday school field worker, Bro. Silas Weldy, was with us.

Communion services are announced for April 28.

We crave an interest in the prayers of God's people for that work at this place.

I. S. J.

April 18, 1912.

Lancaster, Pa.

Dear Herald Readers, Greeting:—The regular monthly meeting of the Lancaster Co. Sunday school workers will be held at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., May 7, 1912, at 7 P. M., at which time the Sunday school lessons of the month will be discussed by different brethren. We again call your attention to being on time, as we allow 15 or 20 minutes to each speaker, and if the time is short the lesson can not be discussed as it should be. To those passing through Lancaster we extend an invitation to visit us. It will be much appreciated.

How rapidly time flies, and how suddenly we may be hurled from time to eternity. I don't suppose that the persons who went down on that ship that struck the iceberg on the night of April 14 thought that eternity was so near.

Pray for the work here.

Yours in the Master's service,
Lloyd S. Kemrer.

April 19, 1912.

Miscellaneous

THE SABBATH EVE

It is a blessed hour. The star
  Of evening lights the sleeping wave
And blossoms in its purple home
  A lily on the dewy grave
Of parted twilight. Its soft beam
Comes purely o'er hill and stream
As if it bore to sinners here
Sweet tidings from a holier sphere.

O'er yon blue rocks the lonely trees
  In shadowy groups recline,
Like pensive nuns at evening bowed
  Around their holy shrine;
And through their leaves the night winds
    blow,
So calm and still, their music low
Seems the mysterious voice of prayer,
Faint echoed on the evening air.

The mists go up from lake and stream,
  Like incense to a God beloved,
And o'er the glowing waters move,
  As first the Holy Spirit moved.
The torrent's voice, the wave's low hymn,
Seem the fair songs of Seraphim,
And clearer glows yon veil of blue,
As Eden's light were breaking through.

There is a dream of blessedness
  In every hue of earth and heaven,
And the calm face of Nature wears
  The sweet look of a saint forgiven;
Oh, who on such an eve can feel
Heaven's purest influence o'er him steal,
And muse upon the glories there,
Nor kneel like Nature's self in prayer?

—John Greenleaf Whittier.

WHAT CAN I DO?
VI

By George S. Keener.

For the Gospel Herald.

The Bible is a story that never grows old and no one should ever neglect to find out what this story contains. It is a great mine of wealth to the human soul. Men and women strain every nerve for this world's goods, loving the creature more than the Creator, doing more for self than for God. "What is man that thou art mindful of him?" "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration," which is the Word of God. John says that "the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." In the face of this great fact we can only feel our own infirmities and nothingness before the great I AM.

Paul says, "For to me to live is Christ, and to die is gain." To know this fully we must have Christ in living faith. Having this we will have Christ in robust health, Christ in sickness, Christ in death, Christ in the resurrection, Christ in glory. As John says, "Beloved, ... it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." Is it not worth while in this life to do all that we can for the good of fellow men?

Christ says of Himself, "If I be lifted up, I will draw all men unto me." He proved what He was about to do when at the age of twelve He was found in the midst of the learned men in the temple. When Mary wanted to tell her Child how they felt over Him, methinks I can almost hear Him say, "Wist ye not that I must be about my Father's business?" He was willing to do His Father's will, as He said, "I came not to do my own will, but the will of my Father who sent me."

Another notable example of faithful obedience is found in Abraham. How willingly he went to count the stars of heaven. He staggered not at the promise of God. Faithfully he led his son Isaac to the top of the mount to offer him up as a sacrifice to God. As they were nearing the place of sacrifice Isaac said, "Father, here is wood to kindle the fire, but where is the lamb for the burnt-offering?" Can we look God in the face as Abraham did and do as he did? His life was like a field covered with snow. In faith he left a mark but left no stain. Some of us would have to ask as did the apostles, "Lord, increase our faith."

When we behold the great book of Nature, the handiwork of God, in the spring time of the year to see the blooming fruit trees in the valleys and on the plains, the yellow flowers along the hillside, the weeping willow by the brook, the sparkling water in the rippling stream, the tall tree in the great forest and the green fields of wheat and grass for man and beast, where has any man the heart to say, "There is no God?" According to the psalmist David such an expression is the voice of the fool. We can with David say, "My cup runneth over." Dear readers, may we never forget to thank God for all the great and unmerited blessings which He bestows upon us. May we go on doing His will, that it may be said of us that we have done what we could.

Hagerstown, Md.

"LET THE REDEEMED OF THE LORD SAY SO"

A hospital nurse, when asked to relate the most remarkable incident in her experience, told the following story: "There had been a terrible accident, and a lad had been brought in seriously injured. Both of his legs had been crushed. An examination showed that the only hopes for the boy's life was to take them off immediately, but it was probable he would die in the operation.

"'Tell me,' he said bravely, 'am I to live or die?'

"The house surgeon answered as tenderly as he could: 'We must hope for the best; but it is extremely doubtful.'

"As the lad heard the truth his eyes filled with tears. His lips quivered pitifully, and in spite of himself the tears forced themselves down his smoke-grimed cheeks. He was only seventeeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating-room, he summoned up his fast-failing strength and said: 'If I must die, I have a request to make. I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while.'

"We listened, wondering what the poor lad meant. With an effort he went on: 'I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die.'

"We looked at each other; it was a situation new to our experience. What should we do? A nurse was despatched at once for a clergyman who lived near by. In the meanwhile we moved the boy to the operating-room. There we laid him on the table. By this time the minister had arrived. The boy welcomed him with a beautiful smile. The minister took his hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses and others, who came in to witness his confession, stood reverently by. The boy began:

"'I believe—' he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, or the words.

"'I believe in Jesus Christ—His Son—our Lord—and Savior—'

"He stopped because he had not strength to say another word.

"'I believe—' With these words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had taken the poor boy's case into His own hands. That was the most touching and beautiful thing I have seen in my hospital experience of almost twenty years."

There are many who make the same mistake that this poor boy did. They put off a duty which ought to be done at once. They know they are sinners, and that Christ is the only Savior. They have committed their lives to His keeping, and are trusting Him for salvation. But they do not make public confession of their faith in Him.

Such delay robs the Savior of great joy. The Bible describes Him as the "Man of Sorrows," and there is only one instance where it is said that Je-

sus rejoiced. Did you ever consider why Jesus was so sorrowful? Was it not in part because of the ill treatment which He received from those whom He came to save?

When He was born there was no room for Him in the inn. Afterward there was no room for Him in Jerusalem. Herod, thirsting for His blood, condemned to death all the children of Bethlehem under two years, so the parents fled to Egypt for safety. He returned to Nazareth, the most despised hamlet in Galilee, but no sooner had He began His public ministry than the people drove Him out of the town. He went down to Capernaum to live, but in a few months He was driven out of that city. From that time He had no place that He could call home. To one who proposed to follow Him, He sadly said: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He went into the temple at Jerusalem, "My Father's house," as He loved to call it, but the priests soon drove Him out. They wanted the room for merchandise. He crossed over the sea to Gadara, where He healed a man who was possessed with demons, and straightway the Gadarenes besought Him to "depart out of their coasts." Really there was no place for Him in this world. "He came to his own, but his own received him not." They despised Him, they rejected Him, and finally they sent Him back to Heaven with the words, "Not wanted," plainly written on His pierced hands, and bleeding brow.

Is it any wonder that He was a Man of Sorrows? Is it any wonder that He rejoices with joy unspeakable when any one offers Him a home in their hearts? Do you not feel as if you wanted to do something to make the "Man of Sorrows" a Man of Joy? Proclaim, then, everywhere, and as often as you can, that you are His friend, and that He is your Redeemer. Does a wife ever tire of hearing her husband say that he loves her? Neither does Jesus ever grow weary of hearing our professions of love and faith in Him. Neglect to do it grieves the Savior and robs Him of exceeding joy.

It also robs Him of our influence. Those who witnessed the dying boy's confession in the hospital were deeply moved by it, but how much better it would have been had he done this years before. Many a tempted one might have been helped, and many a companion won to Christ. I know a young man who confessed Christ, and within a week his example and influence were instrumental in leading eighteen young men to do the same thing.

In the battle of life many a one falls because he cannot see the colors; because there is no one near to reinforce his failing courage; no one whose clear, strong convictions make the truth seem truer, and right more righteous, and Jesus Christ more real. He who tries to serve Christ secretly is robbing the world of a certain influence which it sadly needs.

Besides this, he robs himself of the joy which invariably comes to those who do their duty. As a rule, the Holy Spirit does not witness in our hearts that we are the children of God until we confess to the world that we have accepted Christ as our Savior. "He that hath my commandments and keepeth them . . . . I will manifest myself to him" (Jno. 14:21).

"Let the redeemed of the Lord say so," then, for their own sakes, for the sake of the unredeemed, but above all, for the sake of the Redeemer."—H. W. Pope in Union Gospel News.

THE ECCLESIASTICAL THEATER

By Leander Smith.

For the Gospel Herald.

A special friend and a member of a church of another persuasion who had been grieved and shocked at some of the spiritual didoes of the day, asked me, "What next?" My reply was the Lord only knows, I don't. In justification of my reply I offer the church theater.

This is a comparatively recent importation in some of the southern cities, but from all accounts it is fast becoming common place in many quarters. This too in spite of the abortive efforts to purify the theaters. This effort as is now well known has resulted in the loss of hundreds of thousands of dollars. It would seem that some of our spiritual playwrights have reached the conclusion that it is cheaper to contaminate the Church than to correct the theater. Sometime since I received an announcement of a theatrical to be given under the auspices and for the benefit of a Sunday school class. At one time or another I have felt strongly inclined to crowd the limit but this seems to me a case of exceeding the most liberal speed limit in spiritual things. If I may be pardoned for the expression it is nothing if it is not "going some."

Far be it from me to question the motives of the promoters of the monkey business, for we realize that people are moved by very good motives to do very bad things. The only possible motive that can be urged in extenuation of this spiritual offense is the time-honored one of the Jesuites—the means justifies the end. As we see it not only is this a long step in the wrong direction but a step that naturally will become longer and longer in the same direction.

It will not suffice to answer that these divine dramas and spiritual comedies are "good clean shows" for the very same can be said of many of the performances of professionals. In spite of the fact that there are many clean shows it is commonly conceded that the stage is degraded beyond the hope of redemption. It is worthy of note that the stage has manifested a willingness to meet the Church half way in this miserable mes-alliance. Witness the many Bible scenes and characters that are being portrayed by actors whose lives are notoriously corrupt. Such performances by such people is sinful and sacrilegious. Better by far that there sould be a dearth of funds in the Church than that their coffers should be filled by such devious methods. Ere the Church takes its place before the footlights we would modestly suggest the need of infinite fumigation. Really it does seem that there are those among us who appear to believe that the churches should be in every business except the business for which they are instituted: the salvation of sinners.

Nevada, Mo.

COST OF HIGH LIVING

By an aged pilgrim.

For the Gospel Herald.

The other day, as I meditated upon the all absorbing question of high and low living, my mind rested upon the work of a millionaire of whom I had read. He had a wife and daughter who were the idols of his heart. To add to his millions for their sakes seemed his highest joy. His wife's health began to fail and ere long she died. Next his daughter did the same. The joy in his millions ceased and he afterwards found what was far more precious — the Lord Jesus Christ. Then he devoted his great wealth to the work of rescuing fallen and depraved women in the slums of New York. His millions dwindled away, but in the end both he and many others received a much greater reward. If all the millionaires on earth would do as this one did—love his Creator above everything else, and his neighbor as himself—it would at once put a stop to the controversy over the cost of living.

Lancaster, Pa.

OBEDIENCE

By a Sister.

For the Gospel Herald.

> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.—Rom. 6:17, 18.

As we were eye-witness to a baptismal service, we had reason to be

glad that again some are willing to forsake sin, and want to serve the true and living God. My thoughts went back to what took place when I was one of the applicants—over thirty years ago; though in the course of time some things have changed. We were instructed in the same faith. When the instruction meetings closed and the inquiry was taken, there were a few members unsatisfied with my neckwear.

The preacher came and visited me, talked kindly to me, how he has to do his duty, and how a child of God does not want anything to be displeasing in God's sight (Heb. 13:17). So having myself submitted to what they required, he went home glad, wishing me God's blessing in my new life. Since that first lesson of obedience had been taught, it has brought me the blessing and also the power of God, to resist the lust of the eye (I Jno. 2:16).

And I hope dear readers, whoever tasted of God's love, also can say, that we are willing to obey from the heart that form of doctrine which is delivered unto us.

Waterloo, Ont.

THE TRUE CHURCH

By Mary George.

For the Gospel Herald.

What is the true Church? Is it the one with which we unite through water baptism and then go on carelessly as though we had no more to do? and if some one asks you if you are a Christian you answer by telling him that you "belong to Church?"

We are told that "if any man have not the Spirit of Christ he is none of his." With the advent of the Spirit into our souls new life springs up. We will not then worry as to which church we shall join, for we will join the one that follows the Bible.

Now comes the true Church. Jesus says, "I am the door." When we get hungry we will eat of the bread from heaven; when thirsty, we will drink from the living well. Only "thieves and robbers" will try to get into the Church by some other way besides the only door. If we are not born of the Spirit, we may put on our Sunday face, we may put on plain apparel as the Bible teaches, and still during the week live like sinners. That means that we are trying to climb up some other way. When we listen to false teachers who tell us that dances are all right and that circuses will not hurt us, we should remember the instructions of God's inspired Word which says, "If any man love the world, the love of the Father is not in him." The Word says, "My sheep hear my voice, and a stranger will they not follow."

Cando, N. Dak.

OUR CHURCH FATHERS

By Lena Drange.

For the Gospel Herald.

Our church fathers are those who have stood for the principles and those through whom we enjoy spiritual blessings. We have a good many examples of men that stood for principle. In Tit. 2:1 we read: "But speak thou the things which become sound doctrine." When we study the lives of those who have been leaders of God's people in all ages we find them to be men of principle. They had some fundamental truth upon which they built. They were men of obedience and faith. In II Tim. 2:19 we read, "Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." First of all, we know this foundation is sure, and if we build upon it the Lord knows us and we know Him, and that we have departed from iniquity. In I Tim. 5:1 we read, "Rebuke not an elder, but intreat him as a father." This implies that elders in the faith are also apt to make mistakes and may need correction, but we are not to harshly rebuke them but treat them kindly as a father, as children are commanded to treat their parents. This verse may also mean elders or bishops, as we read farther on in the chapter. But we think this verse especially refers directly to those who have had long experience in the Christian life. One of the principles that is sadly neglected in our Christian churches is that of simplicity in its various forms. Order at the house of God is another thing that is neglected at some places.

"Be sober, be vigilant, because your adversary the devil, as a roaring lion walketh about seeking whom he may devour." I think another thing that is neglected among us is not being concerned enough about the salvation of souls. It is not enough that we ourselves are saved. "Be sober" does not mean a long-faced religion, but with all the happiness of the Christian life it does mean a burden for the lost. "Be vigilant" is but another form of our Master's command, "Watch and pray." There are many other principles that are neglected, but if our only aim is to glorify God we can live up to those principles. "Ye are bought with a price. Therefore glorify God in your body, and your spirit, which are God's."

Metamora, Ill.

It would not be necessary for God to deliver us out of so many troubles if we would ask Him to **lead** us before we get into trouble. We take our own way, despite the counsel of God and then after we can go no farther we ask God to help us out.—E. J. Berkey.

OUR CONDUCT IN MEETINGS

By Jennie Ebersole.

For the Gospel Herald.

Our success in winning souls depends to a great extent upon our kind and agreeable manners. It is the duty of every Christian to be careful to entertain the stranger, especially in our meetings. Make them to feel at home, in as many ways as possible. Many of us have been accustomed to go to the same house of worship from childhood to old age. We do not realize the embarrassment of entering a strange place. If a stranger enters we soon question each other to find out who it is, but if told to go and speak to them we would refuse. Such people should be very careful not to be repulsive to the strangers. Curiosity as to how the sermon hits them, or to notice their clothes, or every movement they make causes many eyes to wander in that direction. Not only should we be considerate about the stranger, but also toward the brethren and sisters in the church. How much a kind word of courage ment can do to help us sometimes, especially for those who are not able to attend every service. Just a pleasant smile may start someone on his way with a light heart, and the smile costs you nothing to give. On the other hand a disinterested, independent glance may cause hours of unnecessary trial.

Not long ago on account of sickness I could not be in the meetings for several weeks. None but God knows how much those first handclasps meant to me when I again came back to the services. If it was only a "Hello, Jennie" from a little child, or a "Glad to see you with us again," from youths, middle-aged or older ones was worth the test of separation for a time.

Let us not neglect the young people. make them feel that they are welcome, and that they have a duty there. Tell them when you noticed they were absent. Though they may wander away into by-paths of sin, let them feel that notwithstanding their sin and guilt, they are always welcome in God's house. The one thing very necessary to discourage is the disturbance they sometimes make during services. They should be taught to reverence God's house.

If children are allowed to walk around through the aisles during services, or to sit while the congregation kneels, or to laugh and talk during services, or to be inattentive to the sermon—they will lose respect for the house of God, then when they grow older and no longer sit with the parents they have still greater freedom to engage in mischief. Then when spoken to they lose all love for the Church, consider it a dreaded prison

more than a reverenced house of worship.

Most people go to meeting to learn of God, and to worship Him and therefore these mischief makers are often a great hindrance to those who attend out of a good purpose. We hope these boys and girls will learn the importance of respecting the house of God.

Souderton, Pa.

(Continued from page 53.)

composed the following lines on the subject:

Giving—'tis a word we often hear—
God loveth the man who gives with cheer;
"As purposed in your heart, so give,"
Is written to all who in Christ live.
It is for churches on Gospel ground,
And God will make all grace abound.

Sufficient then to all good work,
If we give as prospered we need not shirk.
The widow with two mites gave most,
For she had as Guide the Holy Ghost.
Jesus commanded her spirit of giving,
In that she cast in all her living.

The rich may give of abundance for name,
As they ascend the hill of fame;
All should give oft with pure hearts free,
Remembering our purpose, since God doth see,
Since riches are the stewardship of man,
He must spread the Gospel where'er he can.

What we have now is ours for rent;
On God the Owner we must depend;
All we are but His husbandmen,
So He as Guide should be clearly seen.
His last command should ne'er be forsaken,
But the Gospel to every creature taken.

He who has given His only Son,
Invites us to give as He has done;
He giveth to us all good things,
Is what the Holy Spirit sings;
Since we so freely do receive,
Will we as freely, freely give?

Brandon, Colo.

REPORT

Of the Fifth Quarterly S. S. Meeting held at the Crystal Springs (Kans.) Church, Mar. 31, 1912

For the Gospel Herald.

Parents relation to the Sunday school.

The Sunday school is especially for the children where they are taught collectively. This brings about uniform teaching of the Scriptures.

Parents should guard against false doctrines being taught to the children, for what is learned in childhood is seldom forgotten.

Parents are responsible for the conduct of their children during services.

How create a desire for sound literature?

The Bible is the best piece of literature.

Have plenty of good literature on hand so that there will be no time for other reading. Keep the house rid of such literature as is not fit for the children to read.

Teach the small children stories from the Bible in simple form. They will enjoy them and when able to read will have a desire to know more of the Bible. More teaching should be done against bad literature.

The neglected fields near by; how reach them?

I, myself, must be in God's order before I can help any one else.

We should be missionaries in our own homes.

Our Sunday school needs consecrated workers, who are willing to visit the many homes in our neighborhood that are not Christian homes. A love for the lost and an influence that witnesses for God will do a great deal to spread the Gospel in our home fields.

Encouragements and discouragements of Sunday school work.

Encouragements: When all take part in the work and do their best. A desire to attend services. Well prepared lessons. Both teachers and pupils being prompt in the class. Perhaps the most encouraging feature is when some one is made willing to accept Christ.

Discouragements show themselves in the opposite forms of the thoughts just mentioned.

Irena Neuhauser,
Katie Troyer,
Secretaries.

REPORT

Of West Liberty S. S. Conference held March 31, 1912

For the Gospel Herald.

The following thoughts were gleaned from the meeting:

A spirit of love may be cultivated by showing interest in each other at home and abroad.

Sunday's time might be well employed by rest from labor, actively engaging in church and Sunday school work. Reading good literature with prayerful hearts and in uplifting conversation.

We can be intemperate in word and deed. Be for or against. Say no and your influence will be multiplied for good.

The parents' influence on child-life cannot be estimated. Begin early. What we are interested in they are also.

Teachers' influence is often spoiled by parents' conduct before their children.

A recitation was given by a young sister portraying the deceitfulness of sin and its awful penalty—death.

Thus closed another enjoyable meeting of S. S. workers.

T. J. Cooprider.

REPORT

Of Quarterly Mission Meeting, Held at Bethel Church, West Liberty, O., March 9, 1912

For the Gospel Herald.

Meeting was called to order by the moderator, J. Y. King.

The mission sermon was preached by A. I. Yoder. Text, Jno. 4:35.

We were admonished to lift our eyes above this world that we might get a vision of the field. The field implies a place for work. After 1900 years of labor much of the field is still fallow ground, not broken up. Famine, suffering, and idolatry still exist because the light of the Gospel does not shine there.

In some parts of the field where more modern civilization exists formalism has taken the place of true worship and we behold spiritual wickedness in the high places of our government and cess-pools of corruption in our large cities. A dark picture indeed but it has a bright side.

There is yet salt in the earth. The Spirit of God still strives with man. The Gospel has power to save today as it did in the Savior's time. He that came to redeem Israel came to redeem the whole world. The power of heathenism is shaken by the Gospel. The day may not be far distant when it shall totter and fall.

The good Samaritan (Luke 10:36, 37). Barbara Allgyer Yoder, C. H. Byler, S. L. Warye.

We should not look at the man so much as at his real need. Our neighbor is anyone who needs our help.

There are many ways of helping our neighbor. Giving is a means of grace. Love, sympathy, and liberality were prominent traits in the character of the Samaritan.

Liberality ns not measured by possessions but by the love in the heart and a willingness to help. If Christians practiced the teaching of this parable the poor and needy would be better provided for.

"Do likewise" is a hard saying for many. The Samaritan had the power or means of help—himself, oil, beast, money. We can have the power if we are willing to make the sacrifice and are willing to be used. Many apparently apply this teaching to others. Christ is our example in **showing** how rather than **telling** how.

Afternoon Session

Devotional service by B. B. Stoltzfus.

An interesting children's meeting was conducted by Ruth A. Yoder in which the children repeated Bible verses and sang songs and a vivid picture of the effects of sin on our character was shown by a very fitting illustration. The children gave an offering of $1.80 for the children's fund.

Laying up treasures (Matt. 6:20, 21). Fanny Stoltzfus, J. W. Heading, Eli D. Yoder.

Treasure is not always money or wealth, but that upon which our heart is set or that which we most desire.

If our best efforts are put forth for the extension of God's kingdom it is evidence that our treasures are in heaven. Our treasures are the things we nurse most in our minds. We are too much at home here. We should think more of our home in heaven.

Observing "all things" (Matt. 28:20). The teacher who would have the power to teach the observance of the "all things" must have an experience of salvation in his own soul and have communion with the source of power and authority; must teach by example as well as by precept and fulfill the spirit of the commandment as well as the letter. The consequences of not observing "All things" were vividly pictured in the case of Moses, Saul, Achan.

We were admonished not to compromise with the world, although they consider us narrow, because we observe close communion, the prayer head covering, non-secretism, and like commandments that some call non-essentials.

Tre leaven of the Church must be cast out.

There is no commandment in God's Word that He does not desire to have observed.

We have a command to make disciples. Sometimes when the baptizing is done the converts are turned loose. We need more postoral work.

We are in danger of spending our energies to push out and make disciples and neglect to do the all things as a church.

The Sermon on the Mount is the Constitution of the Kingdom in which the principles of the Christian religion are given and the simple separated life of the true disciple defined.

An offering of $110.79 was received for the general fund dof the M. B. of M. & C.

Bro. Abram Metzler was elected secretary of Quarterly Mission Meeting for one year.

D. S. Yoder, Sec.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

March

3. Nine precious souls received by baptism and one reclaimed at Waterloo, Ont. and one on confession at Hubbard, Oreg.—Meetings begin at Martinsburg, Pa.
5. First session of Bible Reading held at Lancaster, Pa.
7. Bible Reading closed at Lancaster, Pa.
8. Meetings close at Martinsburg, Pa., with two confessions.
9. Quarterly Mission Meeting held at West Liberty, O.—Four added to the Church at Hespeler, Ont.—Bro. Christian Good and wife of Dayton, Va., arrived home after seven months of service in the Gospel field of the Middle West.
10. Ten received into the fold by water baptism at Weaverland, Pa.; also eight at the Blough Church, near Johnstown, Pa.
11. A series of meetings began at Dry Fork., W. Va.
13. Three added to the flock at the Mennonite Gospel Mission, Chicago.
17. Thirty-two added to the Church by baptism at Metamora, Ill.
23. Votes were taken at the Blough Church, Johnstown, Pa., for the purpose of ordaining a deacon.
24. Quarterly S. S. Conference held at the Catlin Church near Peabody, Kans.—Meetings begin at Elkhart, Ind.—Seven received into the fold at Springs, Pa., and eight at Hubbard, Oreg.—S. S. reorganized at Port Trevorton, Pa.—Bro. Wesley Yoder ordained deacon at the Blough Church, near Johnstown, Pa.
25. One confessed Christ at a special meeting at Tuleta, Tex.
28. S. S. Workers' Meeting at Elizabethtown, Pa.—Last issue of Gospel Herald, Volume IV, sent out to its many readers.—Bro. George J. Lapp and wife of the India Mission start for the homeland on furlough.
30. Meetings begin at Brandon, Colo.
31. Preparatory services at Hubbard, Ore.—S. S. reorganized at Mattawana, Pa., Chambersburg, Pa., Atglen, Pa., and in the churches of the Middle District, Rockingham Co., Va.—Baptismal services at the Bethel Church near Wadsworth, O., and also at the Pleasant Grove Church near Martinsburg, Pa.—Sunday School Meeting at Crystal Springs, Kans.

Obituary

Miller.—Claude, son of Nathan C. and Anna Miller, was born Sept. 3, 1906; died April 10, 1912; aged 5 y. 7 m. 7 d. He died of membranous croup and was buried on the 12th. Funeral service will be held later. Only a few buried the child. He leaves his parents, 3 brothers and a host of relatives and friends. We are sure that he is in heaven and is free from all temptation.

Bender.—Edna Jane, infant daughter of Bro. Daniel and Sister Lydia H. Miller of near Springs, Pa., died March 30, 1912. The little one suffered very much during her short life, this being the second babe the parents have laid to rest. It seems hard to humbly submit to His will, yet they know their little ones budded on earth to blossom in heaven. Funeral April 1, at the Springs Mennonite Church. Sermon by G. D. Miller.

Ernst.—Jacob S. Ernst was born June 13, 1828; died Feb. 17, 1912; aged 83 y. 8 m. 4 d. Three sons, 1 daughter, 24 grandchildren and 26 great-grandchildren survive his death, which was due to a fall which he received about four weeks before he died, also the infirmities of old age. He was a member of the Mennonite Church since he was about 20 years of age. Buried at the Mennonite Church at Marion, Pa. A short service was held at the house, conducted by Bro. Daniel Kuhns and at the church by Bros. W. W. Hege and Joseph E. Lehman. Text, Titus 3:5.

Rohrer.—Anna Rohrer of Landisville, Pa., died April 1, 1912; aged 81 y. 1 m. 11 d. Funeral services at East Petersburg Church April 3, conducted by Hiram Kauffman, Noah Landis and Jacob Brubacher. Text, Heb. 4:9. She leaves to mourn her departure 2 daughters, 12 grandchildren and 8 great-grandchildren. She was in feeble health for quite a time, the last four months confined to her bed. She was very patient and had a desire to leave this world. Her husband, who was Pre. John Rohrer, preceded her about three years ago. We miss her, oh, we miss her.

Lesher.—Sarah, wife of Christian Lesher, died at her home April 6, 1912; aged 61 y. 11 m. 26 d. Her maiden name was Harmon. She was born in Mahoning Co., O., and died within one-half mile of where she was born. Nearly two years ago she fell from a cherry tree, and since then her health was failing, and for three months she was bedfast. She was a faithful member of the Mennonite Church. Funeral was held April 9, at the Midway Church. Services conducted by A. J. Steiner, assisted by Allen Rickert.

She is survived by her husband, 5 children and 8 grandchildren.

Immel.—Mary Jane (Weaver) Immel was born Aug. 23, 1889, near Walnut Creek, O.; died near Shanesville, O., April 7, 1912; aged 22 y. 7 m. 14 d, having lived in matrimony 3 years, 5 months. To this union was born 1 daughter. She leaves her husband, a daughter, parents, 2 sisters. She was sick about nine weeks, but was getting a little better till the last few days. She leaves a host of relatives and friends.

Buried April 11 at the Walnut Creek A. M. Church. Services by S. H. Miller at the house and at the church by S. H. Miller (Text, Isa. 55:8-12) and M. A. Mast (Text, Heb. 4) and Carson Mast.

Hostetler.—Barbara (Hershberger) Hostetler, wife of Levi Hostetler, was born in Somerset Co., Pa., Sept. 25, 1836; died of la grippe and heart trouble, April 9, 1912, near Harrisburg, Oreg.; aged 75 y. 6 m. 14 d. She lived with her husband in matrimony for 58 years and 27 days. She leaves to mourn her departure her husband, 3 sons, 6 daughters, a brother, 3 sisters, about 44 grandchildren, and 10 great-grandchildren. Four children preceded her to the home beyond. She was a member of the Amish Mennonite Church. She was always resigned and especially in her last sickness and expressed her readiness to depart this life.

Funeral services at D. J. Kropf's by C. R. Gerig. Text, Rev. 14:13. Interment near her home to be removed later when a church and graveyard site have been chosen.

Weaver.—David Weaver died Monday night, April 8, at his home near Washingtonville, O.; aged 57 y. 4 m. and some days. He had been in his usual health and appeared to be alright when he retired. About midnight he got up and went to the barn to look after a sick horse. In a short time he returned and went to bed again. Soon after he was in bed his wife heard him breathe heavily. She spoke to him, but got no answer. In a very short time he was dead. Death was caused by apoplexy. Funeral services were held at the house Thursday afternoon. He was a member of the Wisler Mennonite Church, highly respected by all who knew him. His wife, 5 daughters and 1 son survive him.

Haines.—Anna Eliza Haines was born in Somerset Co., Pa., Aug. 25, 1859; died in Goshen, Ind., March 29, 1912; aged 52 y. 7 m. 4 d. She united with the Mennonite Church in early life and remained faithful until death. She was married to Lorenzo Yoder, Dec. 13, 1877, who died June 4, 1900. To this union was born one daughter, Mabel. Later she was married to William Haines, with whom she lived about 9 years, who preceded her to the spirit world about 9 months. She leaves 1 daughter, 2 brothers and 2 sisters to mourn her departure. The Church has lost a faithful sister whose place was never vacant when health permitted. She was a friend to all who came in contact with her, always showing a peaceful character in her life. Sad it is to see father and mother taken away within a year, but what is our loss is their eternal gain. Funeral at Clinton Brick Church by Amos Nusbaum and Silas Yoder.

Hartman.—Adam R. Hartman was born in Ashland Co., O., March 25, 1847; died at his home three and one-half miles north of Nappanee, Ind., April 8, 1912; aged 65 y. 14 d. He was united in marriage to Nancy Brenneman of Putnam Co., O., Dec. 1, 1870. To this union were born 3 sons and 3 daughters. Of these Anna Hartman and Mrs. Amanda Weldy preceded him in death. He was a member of the Mennonite Church for a number of years and always, in an unassuming way, endeavored to conduct his life according to the principles of right.

He leaves to mourn his departure a faithful companion, 3 sons, 1 daughter, 10 grandchildren and 5 brothers. The deceased left a dying testimony as to his acceptance with his Maker and died in the triumph of the Christian faith.

Buried April 10 in the Yellow Creek Cemetery. Funeral services were conducted by J. W. Christophel and Ezra Mullet. Text, I ICor. 5:1.

Yoder.—Adam Yoder was born near Middlebury, Ind., Feb. 26, 1881; died at his late home near Middlebury, Ind., April 2, 1912. He was united in marriage Oct. 5, 1901, with Ocy S. Gessinger, his companion until death. He was preceded to the spirit world by his father, Jonathan Yoder, and leaves to mourn his departure his wife, 4 children, mother, 2 sisters, 3 brothers. He united with the Mennonite Church Nov. 13, 1911, since which time he has been a faithful brother, with ever increasing zeal for the Master's work, and an earnest desire to influence relatives, friends and neighbors to a full consecration to the Master's will, feeling that Spirit within which casteth out fear and fills with a longing for the Master's call to come up higher.

"Husband, father, brother, neighbor,
Now is o'er your weary labor,
But in fancy still we hear you,
Softly whisper 'God be with you.'"

Funeral services at the Forest Grove Church conducted by Amos Nusbaum and D. D. Miller.

"To some drear silent heart, a kindly word,
May mean the music of a singing bird."

Items and Comments

"Constantinople, April 16.—Representatives of the foreign powers today took the first step to endeavor to bring about mediation between Turkey and Italy, when an identical note was presented to the Turkish foreign minister, Assim Bey, at his private residence.

"The substance of the communication is that, having ascertained the Italian conditions of peace, the powers desire to know Turkey's terms."

The political turmoils in Mexico have again come to the surface and threaten the peace of nations. Some time ago President Taft sent a note of warning to the contending factions in that strife-torn country warning both sides that the rights of American citizens must be respected. Mexico has replied in tones that are not very friendly. It is still hoped that the good sense of the powers that be in Mexico, as well as those in the United States, will prevail and there may be no war, but that on the other hand the people of Mexico will awaken to their own folly and return to paths of peace.

Our readers have heard from time to time, of the "Perpetual Calendar" compiled by Bro. L. J. Heatwole, our almanac calculator, for which he holds a copyright from the government at Washington, D. C. There seems to be a general interest in the subject and a number of plans are under discussion. A Perpetual Calendar conference is to be held at Geneva, Switzerland, some time during the summer. We sincerely hope that whatever recommendations may be made by the conference that they will favor the plan worked out by Bro. Heatwole or some plan that will not do violence to the order from the Creator that one day out of seven be kept sacred as a day of rest from secular toil. In view of the fact that there is an extra day to dispose of each year, and two days each fourth year, there is a possibility that a fourth year, there is a possibility that a perwill interfere with the Christian's keeping of the Lord's day.

On Tuesday morning of last week the world was shocked by the news that the steamship Titanic, the largest steamship afloat and which was just making its initial trip across the Atlantic, struck an iceberg off the coast of Newfoundland and sank with most of its crew and passengers lost. For several days there was great suspense because of the meager news that could be obtained. Wireless messages had indeed been sent out by the struggling ship and the steamship Carpathia was near enough the scene of the disaster to reach the place a few hours after the Titanic sank and rescued many of the passengers who had taken refuge in life boats. Late in the evening of April 18 the Carpathia landed at New York, and the story of the disaster was told by the surviving passengers and crew. According to the testimony of those who were saved from the wreck there were 739 people saved and 1595 lost. Six others died before the Carpathia landed in New York, bringing the total number of victims to 1601. The ship had cost $10,000,000 and several times that amount of wealth in possession of passengers and cargo went down in the wreck. It was one of the most disastrous wrecks known in the history of sea voyages. The civilized world is aroused and laws are liable to be passed insuring greater safety to passengers on ocean steamers.

Sometimes we ought to talk less and say more.—S.

ANNUAL MEETING

Of the Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the A. M. Church near Metamora, Ill., May 20-22, 1912, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will be given to the discussion of mission subjects. The Meeting will convene on Monday evening, May 20, and adjourn on Wednesday evening. All members of the Board of Trustees should make it a point to be present at the Meeting if possible, and others who are interested in the Mission and Charitable work of the Church are cordially invited to meet with us.

All members of the Mission Committee and Executive Committee are requested without fail to meet at 8 A. M. on Monday, May 20, because of important business pertaining to their duties.

Representatives coming from the west via Peoria over the C. & A. Ry. or from the east over the same road to Metamora, should inform Bro. A. A. Schrock, Metamora, Ill., as to the time of their arrival, and those coming from the east over the C. & A. Ry. via Chenoa, or over the Santa Fe Ry, via Streator, or over the T. P. & W. Ry. via Effner will find it most convenient to stop off at Eureka. Notify Bro. C. S. Schertz, Eureka, Ill., as to time of arrival.

C. Z. Yoder, Pres.
J. S. Shoemaker, Sec.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Illinois

To accommodate those wishing to attend both the Mission Board Meeting and our annual Church and Sunday School Conferences, the Church Conference will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31. The annual S. S. Conference will convene on Tuesday evening, Wednesday, and Thursday preceding.

All conference questions should previously be presented to either of the bishops or to the secretary.

All interested in the cause of Christ are cordially invited to attend.

S. Honderich, Sec.

He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks others can not do without him is still more mistaken. —Rochefoucauld.

Training a man in making a life is of vaster importance than helping him to make a livelihood.—President L. H. Murlin.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

Table of Contents

49—Editorial
50—Concerning the Mode of Baptism
52—From Our Mission Stations
Glimpses of South American Life
By Proxy or Proximity
53—The Criticism of Missions
Change in Superintendents
Freely Giving
54—The Smile that Awaits Me at Home (Poem)
What of Our Children?
Good Mothers
55—Sunday School
Our Young People
56—Field Notes
Correspondence
59—The Sabbath Eve (Poem)
What Can I Do?
Let the Redeemed of the Lord Say So
60—The Ecclesiastical Theater
Cost of High Living
Obedience
61—The True Church
Our Church Fathers
Our Conduct in Meetings
62—Reports
63—Daily Record of Events
Obituary
64—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, MAY 2, 1912 No. 5

EDITORIAL

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

"What?"—This question confronts us in connection with every duty. Read the article which bears this title, found elsewhere in this number.

Have you read Bro. Metzler's appeal for workers? Are you in a position to suggest to him who might be interested in a personal letter from him? What work appeals to you more than the care of little, helpless, innocent children overtaken by misfortune through no mistake of their own?

A Comparison.—1635 is one of the latest estimates of the number of people who sank with the steamship Titanic. One soul at each tick of the clock is the estimate of the rate at which unsaved souls are sinking into Christless graves and an eternity of woe. If the first is enough to stagger the world with inexpressible horror, what ought to be the effect of the second?

A rare opportunity lies before every teacher and superintendent in connection with our next Sunday school lesson. "All is not gold that glitters." "The deceitfulness of riches" has proved a snare to many a soul. "What saith the Scripture" on this question? should be made a theme for careful, prayerful study and meditation between this and next Sunday. To impress this teaching upon every soul is every teacher's privilege and duty. If all the Sunday school world can be impressed with the truth of the Gospel on this question it will mean much in the way of causing the scales to fall from many eyes.

Communion season is now on. From many sources come reports of refreshing and inspiring communion services held in our several congregations. The Lord be praised for the same. It carries our minds back to the dark scene on Calvary when the Son of God hung bleeding, dying for our sins. It moves us to look forward with hope to the glorious time when this same Son of God will come again at the head of innumerable hosts of saints and angels to receive to Himself the elect of all the ages. It brings us into closer sympathy with Christ our Savior, our sense of responsibility becomes more vivid, our interest in humanity greater, our determination to live in His ever-abiding presence becomes stronger. It reminds us of the constant communion we ought to have with God every moment of our lives. Our communion season begins with regeneration, ends upon earth at death and continues in Heaven forever. Let us approach the service at the house of the Lord reverently, remembering that only those who are one with God and in line with His Word can partake worthily.

Feet Washing.—It is but fitting that saints wash one another's feet at the time of the communion. Both ordinances were instituted by our Savior at the same meeting. It is also fitting that we refer to the whole service as a communion service. In this we are simply following apostolic practice. Although the washing of saints' feet was more explicitly taught, at least the form of the ceremony, than was the observance of the communion, yet the latter is mentioned much oftener in the writings of the apostles than is the former. In the communion we think of the great sacrifice (and the consequent glory) of Jesus Christ. Feet washing is the symbol of humility and brotherly equality. It is but fitting that we remember the former and take the latter as a matter of course. With humble hearts and a mind to serve one another (both of which are typified in feet washing) we reach forth our hands, partake of the symbols of the broken body and shed blood of Jesus Christ, thus witnessing before God and man that by His death we live and in His life we are dead to the world; and that alive unto God we are upon the altar, willing to spend and be spent for the glory of His name. "If ye know these things happy are ye if ye do them."

The Best.—This theme was recently brought to our minds by two editorials noticed in exchanges. One advised, "Choose the best within reach." The other stated that God is "entitled to the best." We understand the latter to be the end for which the first advice is given. We need to choose the best reading matter, entertain the best thoughts, choose the employment best suited to our development and usefulness, cultivate the best habits and keep ourselves in the best kind of associations that we may become the best fitted to render unto God acceptable service. As we meditate along these lines two thoughts come to our mind: (1) It is sometimes better to choose nothing than to choose that which seems best within reach. (2) Look to the Word of God and to God-fearing people, rather than to other classes, when deciding the question as to what is best.

With reference to the first thought we have a good example in the refusal of our Savior to take the tempter's advice and turn stones into bread, although He had the power and His time of fasting was now over. It is better to eat nothing than to take poison; to read nothing than to read that which poisons the mind and soul; to have no companion but God rather than to fellowship with those who drag us downward. But of this we need not fear. If we trust fully to the Lord, He will verify His promise and lead us to that which is for the very best, both for us and the cause.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

TARRY WITH ME

Tarry with me, O my Father,
While upon my pilgrim way,
For my life is often dreary,
And I long to see the day.
With Thy presence life is sweeter,
All my cares are laid aside,
With my head upon Thy bosom,
I would in Thy love abide.

Tarry with me when I'm tempted,
For I need protecting power,
I am weak but Thou art mighty
Tarry with me every hour.
Keep me from the paths of error,
Put good thoughts within my heart,
May I love Thy truth most precious,
From its precepts ne'er depart.

Tarry with me in life's duties,
That my life may useful be,
All my burdens are made lighter,
As in them Thy face I see.
Take my hand and lead me, Father,
All my strength must come from Thee,
If Thy helping power sustain me,
Then my life will useful be.

When the weight of years is resting
On my weak and tot'ring form,
Tarry with me, lest I falter,
When I meet the trying storm.
When my strength through age is failing,
And life's pleasures lose their charm,
May the peace that passeth knowledge,
Keep my heart from all alarm.

When my weary life is ending,
Tarry with me through the night,
As the darkness thickens round me,
With Thy presence all is light.
When the conflict is all ended,
Take my spirit home to Thee.
Thy great name shall have the praises,
Throughout all eternity.

—Jas. A. Sell, in Gospel Messenger.

WHAT THE BIBLE TEACHES

By Daniel Kauffman.

For the Gospel Herald.

XVII. About Nonconformity to the World

1. **The people of God constitute a separate people from the world.**

We have a number of Gospel witnesses to this truth. In our Savior's memorable prayer in behalf of His disciples (John 17) He says, "They are not of the world, even as I am not of the world." Peter refers to the people of God as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Paul, likewise, says that Christ's great sacrifice was made that "he might purify unto himself a peculiar people, zealous of good works." John adds his testimony saying, "If any man love the world, the love of the Father is not in him." James also declares that "whosoever would be a friend of the world is the enemy of God."

Here is a Bible doctrine, one which lies at the very vitals of the true Christian faith, that is seldom taught and still less practiced. There is nothing in the Bible which is more emphatically taught than the fact that the people of God as a body are a class separate and distinct from the world. It is of necessity so, for God is the moving Spirit of the Church while Satan is "the god of this world;" the children of God walk after the Spirit while the children of this world walk after the flesh; the children of God walk heavenward on the narrow way, while the children of the evil one walk the broad way to destruction. Let us face the question squarely, and walk accordingly.

2. **We are not to be conformed to this world.**

If we needed anything else besides the above references we would find it in so many words in Rom. 12:2; "Be not conformed to this world." The reason why this command was given may be found in our Savior's testimony as recorded in Luke 16:15: "That which is highly esteemed among men is abomination in the sight of God." The extent to which this scripture should be applied is apparent as we take up the next point.

3. **Pure religion means to be "unspotted from the world."**

Hear the testimony of James: "Pure religion, and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Whenever the Bible talks of religion it talks of the real, sinless kind. "The blood of Jesus Christ cleanseth us from **all** sin." Christ came "to redeem us from **all** iniquity." The commission to preach the Gospel to **all** nations includes the command to teach them "to observe **all** things that I have commanded you." So to have the genuine article we must have a religion unspotted by any kind of worldliness. Every sin of which man is guilty constitutes a spot upon the soul. Every spot unwashed remains a barrier against the entrance into the kingdom of heaven. Among the many spots we may mention are foolish or filthy talking, greed for money, love of display, intemperance, profanity, licentiousness, pride, gluttony, malice, indifference to the cause of Christ, etc., etc. Now don't feel elated because you know yourself to be free from **some** of these spots. To have the "pure religion" of which James speaks you must be 'unspotted from the world;" that is, be rid of **all** these spots. By the grace of God, and the cleansing power of the blood you may. By committing yourself wholly to Him at **all** times your imperfections are covered by the blood and you can say with John, "The blood of Jesus Christ his Son cleanseth us from **all** sin."

4. **Pride is shown in gay clothing.**

That God looks upon it in this way is evident from the language used in Isa. 3:16-24. The Word starts out with, "Because the daughters of Zion are haughty." How do we know that they are haughty? Because of what they wear. We read farther and hear about their "tinkling ornaments," etc., etc., etc., etc. The record closes with a severe arraignment of them because of these things. Why were they condemned? Because of their haughtiness. What was mentioned as evidence of their haughtiness? Their gay clothing.

Nor should we stop with the daughters of Zion in the days of Isaiah. Human nature is the same in all ages. A proud heart will make itself manifest in outward appearance. Immodest apparel is a sign of immodesty in the heart. Vain display is a sign of vanity in the heart. If it is true that "when the heart is right all is right," it must also be true that when the outward appearance is wrong the heart must be wrong.

5. **Jewelry and immodest apparel are forbidden.**

We quote from I Tim. 2:9, 10, having almost identical language in I Pet. 3:3, 4. "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Any child can understand that language. It takes a theologian to understand some of the explanations that are made trying to show that it means something else besides what it says. From this language we glean the following:

(1) The wearing of jewelry is forbidden.

(2) The real ornamentation is the "meek and quiet spirit," as Peter expresses it .

(3) Costly clothing is forbidden.

(4) The clothing should be "modest," that is, simple, neat, tidy, sensible, for service rather than for display, and under no circumstances shaped for the display or exposure of the person, which is shockingly immodest.

(5) It should be "as becometh women professing godliness;" that is, after the custom of heavenly-minded people rather than after the customs of worldly fashions. To this agrees the instructions of Paul in Rom. 12:2, which absolutely forbids conforming to the world in dress as well as in other things.

Display in dress is distinctly a mark of weakness on the part of women. Yet it must be confessed with shame that there are many effeminate men

and boys whose frivolous way of dressing makes them doubly guilty of this great sin.

6. **Christian people should separate themselves from worldly associations and entanglements as soon as they get the light.** This fact is clearly taught in II. Cor. 6:14-18. After Paul discusses the folly of being entangled in the affairs of this world with unbelievers he says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Scottdale, Pa.

LOYALTY

For the Gospel Herald.

(Extracts from an address delivered before the Lancaster Sunday School Mission Meeting, held at Lancaster, Pa., April 17, 1912, as reported by H. H. and A. K. H.)

Loyalty means fidelity, fixedness of purpose, devoted allegiance. Governments and all kinds of institutions demand exact loyalty. A person devoted to any cause is willing to fall or stand by the principles of said cause. Loyalty to our cause means a willingness to go down with our ship rather than to save our life.

How the government appreciates the fidelity of its servants. How we appreciate an honest man. No righteous cause can fail when supported by loyal defenders.

Joshua and David were good examples of loyalty. David even refused to slay his enemy (Saul) because he was the Lord's anointed.

How it gratifies the overseers of the Church to see so many loyal ones being identified with it so many years. What an influence it has over the young lambs of the flock. Examples which we do not lose sight of is to see our children and grandchildren come out and confess Christ before men. What a strong binding together.

Loyalty means to stand together faithful and true to whatever the Church may desire of us. Loyalty to the cause of Christ is the best example for everybody. It should be taught in the home, the Church and in social circles.

HEAVEN

By Philip A. Apple.

For the Gospel Herald.

Heaven was made by God and is His dwelling place. There are many large and beautiful cities on earth; but the most beautiful city on earth is nothing to be compared with the city of heaven. If any one wants to make a visit to the city he prepares himself with the needed things. We see that this is not always the case with those that want to go to heaven. Men live as though they never wanted to go there, yet they desire to land in heaven; but I am afraid they will never get there. Heaven is a prepared place and only the prepared ones get there. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

There we shall see Jesus and all the glorified ones, shall walk the beautiful streets forever and ever, and shall sing redemption's song, and have no more tears, nor pain; but shall be happy throughout all ages of eternity.

Dear brethren and sisters, "let us not be weary in well doing;" but let us remain faithful until to the end. Then shall we have a right to the tree of life, and the city of heaven.

Middleburg, Pa.

ON A WRONG FOUNDATION

Writing in advocacy of the idea that Christians would do well to join the secret orders J. H. Larimore says,

"Whenever I find in the orders to which I belong anything that is not in the strictest accord with what the Bible teaches, or with the highest duties of citizenship, then I shall not only leave the lodges, but go out and expose them." He assumes, as the members of secret orders always do, that no one who is not a member can form an intelligent judgment as to the propriety of lodge membership on the part of Christians. On both these points we disagree with him.

Of course, we do not know, and do not pretend to know anything about the secrets of any of the lodges. And we have no doubt that the objects set before the members of lodges are philanthropic and, as a rule at least, altogether proper. We have no doubt of the perfect sincerity of Larimore's statement that they are in strictest accord with what the Bible teaches.

But it seems to us that our friend takes a good deal for granted in assuming that he is competent to say what is, or is not, "in the strictest accord with what the Bible teaches." We are sure that a very large proportion of the members of Christian churches in this country are not competent to decide that question with regard to any subject of controversy because they are not in the habit of making a careful study of the Bible to learn what God requires of them.

It seems to us, for instance, that Larimore has not considered with sufficient care the command of God in Col. 3:17: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." The man who does good work through a Masonic lodge is not doing it in the name of the Lord Jesus, but in the name of a society from which the name of Christ is necessarily excluded—as there are many Jews and others who do not worship Christ in the lodges.

If he will study carefully the teachings of Christ and the demands which He makes upon His followers we think he will find that to enter into the bonds of an oathbound brotherhood with men who are not Christians is a repudiation of Christ's authority.

To place oneself in such a position that he is brought into closer relation and closer fellowship with men who do not profess to love Christ than with the brethren and sisters of Christ cannot, we think, be reconciled in any way with the prayer of Christ in which He urged so strongly His desire that the unity of His disciples should be so manifest as to convince the world that the Father had sent Him.

We do not think that a married man has a right to shut his wife out of any part of his life unnecessarily, and we are quite sure that he has no right to shut Christ out of any part of his life—as he must do when he becomes a member of a lodge from which Christ is excluded: for there is nothing more certain than that Christ will not go where He is not invited.

As we have said time and again, we have no doubt that the lodges, speaking generally, have good objects in view and do some good. But there is such a thing as doing good in ways that produce very harmful results, and when church members do good works as lodge members, and not as church members, they are helping to discredit Christ by discrediting His Church. That is certainly not "in the strictest accord with what the Bible teaches."—New York Weekly Witness.

"CHRIST SHALL PROFIT YOU NOTHING"

Selected by Reuben D. Roth.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

A little leaven leaveneth the whole lump.—Gal. 5:3-6, 9.

How often do we make a scourge out of our brother's or sister's faults and thresh them with it, whereas if we only knew it, we may be worse than they.—John W. Weaver.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Mennonite Home Mission.)

Dear Herald Readers, Greeting in Jesus' name:—We are glad for the privilege of sending a message from this place. The Lord is with us continually and we feel that He is blessing the efforts put forth in His name.

Sister Melinda Ebersole, who attended the funeral of her brother, spent several weeks visiting relatives and friends at Sterling, Ill.

Sister Oyer expects to spend a few weeks at her home near Low Point, Ill.

A number of applicants were received into the Church at this place on Thursday evening, April 18. Three were received by baptism, three reclaimed and two were received by letter. Our prayer is that they may remain true and faithful and prove a blessing to the Church and to all with whom they come in contact.

The attendance and interest in our Sunday school has been good. A number of teachers have left us, but others have come in to take their places.

We trust that you will continually remember us in prayer.

Yours in Him,
The Workers.

(Mennonite Gospel Mission.)

Dear Herald Readers, Greeting:—We are certainly led to praise and magnify the Lord for His wonderful works to the children of men at this place.

On April 24 Bro. E. Stahly, formerly of Corning, Calif., filled the regular mid-week appointment, giving to us a simple, straight-forward message.

Just now, we as workers are busy planning for the Church and Sunday School Conference which will be held at this station the last week in May. We are praying that God may receive much glory through those days of refreshing and that it may prove an inspiration to our people.

Some time before Easter little offering envelopes were handed out to our people and our Sunday school scholars, stating that they might give an offering such as they felt impressed to give, the money to be used in buying new song books for the church. Although many of our people need to be aided financially at times, yet we try to teach them to give, even if it is but a widow's mite, because we want them to know indeed that "It is more blessed to give than to receive."

How the eyes of the little folks sparkled as they brought their envelopes containing their nickels, quarters and even half dollars and how heartily they sang, "Every one for Jesus, He will get them all." As we looked at them it seemed to us they realized the truth of "It is more blessed to give than to receive."

Many of our older people too seemed to realize they had received freely, hence wanted to give freely. One old mother especially who last winter had a hard time to keep the wolf from the door came with an offering of two dollars, the joy of a real true sacrifice written on her countenance. Only last winter she learned to know her Savior and it seemed such a joy to her to be able to do something for His cause. After having opened all the envelopes we found the offering to amount to $26.83—all from our city people.

We know the Lord will bless them for it and may you all remember in prayer,

Your unworthy servant,
Nora S. Lape.

April 29, 1912.

Job, W. Va.

Dear Herald Readers, Greeting:—On the evening of April 16 the congregation here was made glad to see the faces of the brethren, Henry Blosser and A. B. Burkholder of Harrisonburg, Va., appear in a meeting which had begun on Sunday night previous. They have been laboring with us since in bringing the "glad tidings" to saved and unsaved. Thus far there has been but one confession which fully repays us for our labors.

The appointments on Saturday and Sunday nights were filled by Bro. R. L. Smith, who gave a special sermon on Sunday night on "The ideal home" that we trust has made some indelible impressions.

The Sunday school shows reviving interest since the milder season has come. Our mid-week teachers' meeting as well as the Y. P. B. Meeting are bringing us decided blessings.

In His name,
H. B. Keener.

April 26, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

III. A City of Many Hills

Valparaiso, Chile, is a very pretty city when viewed as a whole. As the steamer steers into the little horseshoe bay one can see the whole city at a glance—the business houses covering the narrow strip of level ground along the beach and the dwelling houses perched high upon the hills. More beautiful than the view from the bay is a view from one of the highest hills where one can see the whole circle of cliffs covered with pretty homes and where the whole panorama of throbbing life below can be seen at a glance. The scene at night is glorious. Hundreds of thousands of lights can be seen. Some appear to be hanging in the sky, rows of them line the chief avenues of the city, a circle of them fringe the edge of the bay and hundreds of them shine from the boats out on the water. Grander still is the scene when the moon rises and makes a path of glittering silver across the ocean.

The beauty of the city appears only when seen as a whole, not when seen in detail. Take a walk through it and you see the raw edges of the hills; you are worried with a constant wind laden with dust; you tire of the stuffy little shops on the side streets, you long for more trees and grass, and you wish there were not so many massive walls and iron doors. One is surprised at the number of people who live in these southern cities. With one sweep of the eye you can see almost the whole of a city that contains a quarter of a million people. Where they all stay you can hardly imagine, but they are there—men, women and children who have bodies and souls, who have deep human needs, such as few persons who read these lines have ever had.

A CASE OF HUMAN SACRIFICE

Selected by J. N. Kaufman.

Details of a murder at Doppalapudi, Bapatla Taluk, which seems to have been a case of human sacrifice, have come to hand. A man of the dhoby (Washerman) caste had a son 6 years old and was afflicted with convulsions. It was believed that he had a devil through the ill will of the goddess Ankamma. A man of the Golla (shepherd) caste who had a reputation as a soothsayer or interpreter of Ankamma's will was consulted. Going into a trance this man declared that both the dhoby and his son would die if the goddess were not propitiated by a human sacrifice.

Two days later the chance come. A man of the same village sent his son, also six years old, to collect a debt of Rs. 2 which the dhoby owed him. The boy was seen going to the dhoby's house, but was not again seen alive. The body was recovered from the prickly pear outside the village where it had been hidden. Death had been caused by a wound behind the ear. After death, a wound shaped like a large Y had been cut along the top of the skull and branching toward the base of the skull.

In the absence of direct evidence or

of confession the case failed in the Sessions Court, but the indirect evidence led those who know of the case strongly to believe it true.—Baptist Missionary Review.

A NEW IRRIGATION CANAL IN INDIA

By J. A. Ressler.

For the Gospel Herald.

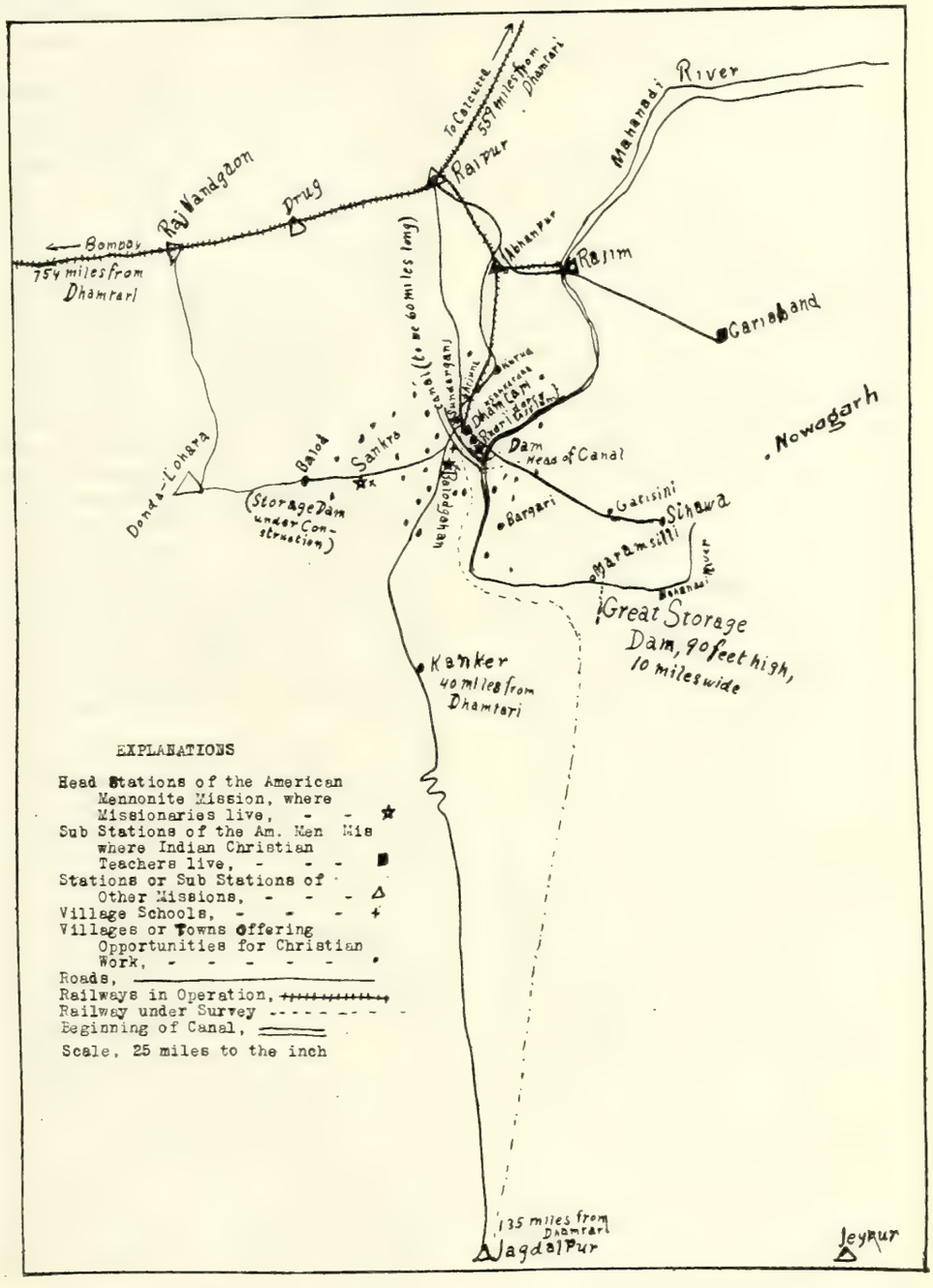
A few weeks ago it was briefly stated that the Rudri station of the American Mennonite Mission at Dhamtari, Central Provinces, India, was to be taken by the Government of India on account of the construction of an irrigation canal at that place. A rough map of the region of which Dhamtari is the center has been prepared and is herewith presented. This map is not accurate in every detail, but it is intended to give a general idea of the great work the Government is undertaking and show why it was necessary for the Mission to give up the property they had at Rudri.

In the first place, why should irrigation be necessary? The average rainfall in Dhamtari is about 45 inches per year. Most of the rain falls between the 15th of June and the 1st of October. In the rainy season the rice, the main staple crop, is sown and grown. Rice requires a steady and abundant moisture evenly distributed through the period of its growth. When the rice is nearly ripe the water has to be drained off. It sometimes happens that the rainfall is short or is not evenly distributed through the rainy season. If it is normal up to within two weeks of the normal close of the rains and then suddenly stops—and this sometimes happens—there will be a shortage of the crops. It will be seen from this that if the water in the rice fields can be controlled there will be great advantage to the farmers and often an abundant crop can be secured, when without irrigation there would be famine.

Notice on the map the course of the Mahanadi River. It rises near Sihawa and flows first southward, then westward. Curving northward it flows near Dhamtari (within half a mile of Rudri), passes Rajim, which is the nearest railway point to Gariaband, where the Mission has a sub-station.

The Mahanadi is, as its name indicates, a mighty river in the rainy season. In the dry season the river bed is a dry, sandy waste. To divert the entire river into the fields in the rainy season would result in ruinous floods. So a double dam is employed to control the flow. At Maramsilli you will see that there is to be a great storage dam, that is said will be the largest structure of its kind in the world. It is to be ten miles across and ninety feet high. That is, the breast of the dam, or band (pronounced bund) as they call it there, is to be ten miles long. I do not know how far back the water will extend but we can realize that there will be an immense volume of water stored here in the rainy season. The country along the river between Sihawa and Dhamtari is comparatively rough and is covered, for the most part, with forests. There will probably not much irrigation be attempted along this portion of the system. The bed of the river will be utilized for conveying the water to the second dam which will be constructed just opposite Rudri and the head of the canal will be at this point. It is calculated that the main storage dam will be sufficiently large to hold the rainfall in check so that it can be gradually allowed to come down the river bed to the second dam and never flood it. In case the rainfall is heavy enough to fill the second dam from the drainage of the country between the two dams, the upper sluices will be shut up. Both dams will be so constructed that in times of flood the main current of the river can be allowed to flow harmlessly down its natural channel.

It will be seen that the center of the system will be the second dam at Rudri. Not only the land of the Mission but the entire village of Rudri will be required for the purposes of Government and the site is said to be the only one available for the work to be done. I am unable to indicate the course of the canal, but it is to extend for sixty miles to the north. It will extend beyond Raipur. A second storage dam and canal are under construction near Balod, not very far from Sankra, where the new evangelistic station is managed by Bro. Friesen.



As we secure information regarding the plans of the Mission we shall try to pass the information along. It is hard to understand how and why so promising a station should be broken up at this stage, but it must be for the good of the work or the kind Father would not have permitted it so to be.

Scottdale, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"WHAT OF OUR CHILDREN?" II

By J. S. Shoemaker.

For the Gospel Herald.

The article with the above title, selected by I. B. Musser and published in last week's number of the Gospel Herald has undoubtedly caused serious thoughts on the part of fathers and mothers as to how to strike a "happy medium" between severity and too great leniency in the matter of child training.

The writer of the article pictured to our minds the two extremes in the rearing of children, but gave us no suggestions as to how we may adopt the "golden mean" in this all important work.

The parents who say "Our children shall know nothing but religion" are as unwise as those who say "We will let them do as they please." Both methods are found wanting if weighed in just balances. It is evident that of the two extremes, too great leniency is more universally practiced and is proving more disastrous to the rising generation than the other extreme.

Parents who compel their children to read the Bible against their wishes, or insist on having them repeat the Lord's Prayer when their heart is not in it, or seek to lead them to Christ by constantly talking religion, may mean to do the best thing for their children, but meet with failure more frequently than with success, because of a lack of wisdom and prudence in the great work of child training.

On the other hand the parent who says, "I will let the child choose for himself, permit him to follow his natural inclinations, and indulge in sin until he becomes sick of it;" or, "I will not try to curb the child's passions, nor restrict him in committing wrong, nor correct him when disobedient, nor seek to win him over to the Christian religion until he begins to hunger for it himself," is not worthy to bear the name of parent, or to be entrusted with posterity having never-dying souls.

To be blessed with offspring is to be entrusted with the most responsible charge that can be given in this world. In fact, the greatest mission a parent can perform in this world is to train the child for a life of usefulness on earth, and mold its character for eternal happiness in the glory world beyond.

The wise king hath said, "Train up a child in the way that he should go; and when he is old, he will not depart from it." The proper training of the children is the supreme duty enjoined upon every Christian parent. The future of both State and Church will depend largely upon the training of the rising generation, which must be done by Christian parents in Christian homes, if the standard of morals and religion shall in the future be what it ought to be.

If the child has been reared in what is known as a Christian home, and is led to abhor the Christian religion, it is evident that there has been something radically wrong in the method of child-training in that home, even though the parents did the best they knew, and were not conscious of having erred in their method of training.

The home is the place where character is molded; yea, the Christian home is the birth-place of all that is good in civilization and religion, and it is from the well ordered Christian homes in this great broad land of ours that young men and young women go forth to fill noble positions, and wield a mighty influence in lifting up fallen humanity to a higher standard of living. Nothing can exceed the peace, quietude, harmony, affection, happiness and sublimity of a well ordered Christian home, where virtue is nurtured and every moral and true religious principle is fostered and sustained.

Dear reader, Is your home an ideal Christian home? Does love and harmony reign supreme? Are your children kind, loving and obedient? Are all those who have come to the years of accountability gathered into the fold? Is the Master's service your supreme pleasure in the home? If these questions can be answered in the affirmative then your methods of child-training and home government have been a grand success. On the other hand, if love and harmony are sadly lacking in your home; if your children are disobedient and rebellious, turning a deaf ear to your counsels; if they spurn the Christian religion and manifest abhorrence for that which is good and pure, it is evident that there is something seriously wrong in your manner of home government and child-training.

It is our highest duty to consider seriously and prayerfully as to whether we are faithfully discharging our duty toward our children. Do our methods measure up to the scriptural standard? Train as he **should** go, not as he **would** go. If we have failed in the past it might be helpful to us to prayerfully consider the following questions:

Have we been doing what we can to make the home the most inviting and pleasant place on earth for our children? or has it been a place where fretting, scolding, and cuffing is the order of each day?

Has the religion of the home been a religion of love, joy, peace, longsuffering, goodness and gentleness? or has it been a religion of law and rigid restrictions?

Have we as parents been teaching our children by example as well as by precept, and is our teaching in perfect harmony with the religion of Christ? or has our religious teaching been counteracted by an inconsistent life?

Have we as parents always manifested the true Christian spirit toward each other in the home, and constantly been of one mind in the responsible work of child training? or have we been at variance with each other as husband and wife, and divided in our opinions, purposes and methods of work?

Have our lives been such that we would be pleased to have our children imitate us in every thing we say and do? or do we restrict them along certain lines and do the same things ourselves?

Have we taken our children into our confidence as we would the most intimate friend? or have we manifested a spirit of distrust toward them, or questioned as to whether it would be safe to confide in them?

Have we been strictly honest and truthful with our sons and daughters, always fulfilling our promises to them, and never giving them an occasion to question our word? or do we occasionally deceive them, and sometimes fail to do exactly as we have promised, whether in the way of administering correction, or granting of favors?

Have we been careful to keep our homes free from questionable reading matter, and have we provided our children with such literature as will tend to make them morally and religiously what they ought to be? or have we neglected our highest duty in providing them with good wholesome mind and soul food, and allowed them to feed upon that which is of a light and trashy nature?

Have we carefully guarded our sons and daughters from becoming intimately associated with such whose life and characters are questionable? or have we been unconcerned as to what kind of companions they choose either socially, or in the marriage relation?

Have we been careful not to criticise the preacher and other church workers in the presence of our children? or have we been habitually finding fault with the preacher, with his work and his preaching, and with the church-members in general, and thus causing the child to become disgusted with religion?

Have we been thinking of the future of the Church in our work of child-

(Continued on page 78.)

Sunday School

For the Gospel Herald.

Lesson for May 12, 1912—Luke 6:27-38

THE LAW OF LOVE

Golden Text.—Thou shalt love thy neighbor as thyself.—Rom. 13:9.

Introductory.—Our lesson today is a continuation of the discourse considered in part last week. It will be interesting to compare the Sermon on the Mount as recorded in Matt. 5-7 with the discourse reported in Luke 6. The two are by many believed to be the same sermon, Matthew giving it much more complete than Luke. It was here that we have the fundamentals of the Christian faith given to the world in general and the twelve in particular, as they had just been ordained as His apostles to spread the faith and build up the Christian Church after His departure. Our theme today has well been termed "the greatest thing in the world." It is so held forth in Scripture.

Perfect Love.—The Jews had a conception of love. But their theories were so entwined about with tradition and so warped by national prejudice that they had a very narrow view of the subject. Christ tears away the fetters and tells us how far our love should extend. Love your neighbors and hate your enemies was their rule. "Salute them which salute you only" was along the same line. Christ asked the question as to how much better that was than what the Gentiles did. We ask the same question today. Unless our love is extended to enemies as well as friends we have not the love of God in our hearts. Herein is perfect love: a love that rises above the domain of self and that moves us to return good for evil, to pray for them which despitefully use us or persecute us, to spend our lives in the service of God for the salvation and uplift of fellow men, though we may be called upon to labor among those who are considered the most contemptible and degraded. With this kind of a love burning in our souls it will not be hard for us to follow the divine injunction, "Unto him that smiteth thee on the one cheek offer the other also." It will not be so hard to lend when we see no advantage in it for ourselves, or to act neighborly towards people who are not of the most lovable type. The "law of love" is most fully obeyed by people in whom the love of God is shed abroad by the Holy Ghost and who act it out not as a matter of law but as a result of the divine nature planted within.

"Judge not."—This admonition naturally grows out of what goes before. Did you ever notice how much harsher our judgment is of others than of ourselves? I speak of the natural man. As example, let us notice David. Nathan told him of the heartless rich man who left his big herd of sheep and killed the lone lamb of his poor neighbor. "Let him die the death," was David's judgment on that miserable sinner. But when the prophet told him, "Thou art the man," David implored his God for mercy, confessing "I have sinned." This was not an exceptionally mean case, but rather the reverse. David did not try to justify himself or to screen himself out in any way. He was willing to suffer whatever penalty the Lord saw fit to visit upon him and we believe his repentance was genuine. But we notice none of that hardness in his judgment upon himself that he manifested toward that supposed rich man who so unjustly dealt with his poor neighbor. It is well that we apply the Golden Rule every time that we are about to pass judgment upon others. In the same manner it is noticed that our judgment upon those we love is much more mild and just than upon others. Love "covereth a multitude of sins." Love is the surest antidote against uncharitable and unscriptural judgments.

Is it wrong to judge? Yes; that belongs to God. Is it wrong to pronounce other men sinners, and say that unless they repent they will perish forever? No; not if you "judge righteous judgment;" not if you let the Word do the judging. It is right to warn, right to say, upon the authority of the Word, what will become of sinners who refuse to repent. That is not judging in the sense that our Savior spoke, it is simply speaking by the Word which will judge all cases at the last day. But let us be sure that all we say along this line is but the expression of over-flowing love. The sword of the Spirit can be used most effectively when it is well seasoned with the oil of grace.

Summary.—We close with a summary from the testimony of Paul. He it was who was commissioned by the God of love to bear His name among the peoples of the earth. After enumerating a number of the commandments to which all the children of God are called to obedience he says, "If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." Whoever keeps this last commandment in its fullness is sure to be obedient to God as far as he has the light, for "love is the fulfilling of the law."—K.

A little flame kindleth a big fire, so a small person may make a big fuss.—Selected.

Our Young People

A PURE CONSCIENCE.—Heb. 9:14

Topic for May 19.

MOTTO

"Whatsoever is not of faith is sin."

OUTLINE OF TOPIC

I. Conscience Defined.—

1. The moral sense of right and wrong.—Rom. 2:15.
2. The watchman of the heart.—Acts 2:37; I Tim. 1:5; Heb. 10:22.
   — **A good conscience** (I Pet. 3:16; Acts 23:1) may be termed a sincere conscience but not necessarily a pure conscience. A good conscience is not aware of any violation or conscious sin.
   — **A pure conscience** is one which after being enlightened and realizing sin has come to the Lord for cleansing, and being daily enlightened by His Word walks in obedience and faith (Heb. 9:14; I Cor. 1:12).

II. The Defiled Conscience.—

1. By a sinful nature.—Rom. 7:15-23.
2. By ignorant sin.—Rom. 10:3; Eph. 4:18, 19.
3. By sins of weakness.—I Cor. 8:7.
4. By willfulness and unbelief.—Heb. 10:26; Tit. 1:15.
5. By hypocrisy.—I Tim. 4:2.
6. By turning from the light.—Jno. 3:19; Rom. 1:21-25.
7. By sins of omission.—Jas. 4:17.

III. The Pure Conscience.—

1. Begun at Repentance.—Acts 2:37, 38.
2. Cleansed by faith in the blood.—Heb. 9:14; 10:22.
3. Quickened by the Spirit.—Rom. 9:1.
4. Enlightened by the Word.—Psa. 119:11.
5. Kept by obedience and faith.—Heb. 10:22; I Pet. 3:16, 21; I Jno. 3:20-22.

STUDY OF THE TEXT.

Heb. 9:14

"How much more shall the blood of Christ." If God could recognize the faith and obedience of those who observed the typical and could accept them, how much more efficient would the actual offering of the Son of God Himself be!

"Offered himself without spot."—His death while affected through the Jews, could not have been without the willing consent of Christ Himself who submitted Himself into their power.

"Purge your conscience."—The outward defilement had been ceremonially taken away by the ordinances of animal sacrifices. But Christ has affected an offering by virtue of His divine and human nature which cleanses our defiled conscience from sin defilement and prepares them to serve God.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word. **"Conscience."**
2. Give incidents from life to show the work of conscience in the child-heart.

For Young People.

1. Misusing the Conscience.
2. Keeping the Conscience Alive.
3. Our Means of Cleansing.

For Older People.

1. Can Sincerity alone Justify?
2. An Educated Conscience.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 2, 1912

Field Notes

Communion services were announced for the Towamencin Church near Mainland, Pa., to be held Sunday, April 28.

Among those who went with the wreck of the steamship Titanic was Sister Annie C. Funk, a missionary to India under the auspices of the Mission Board of the "General Conference of Mennonites in North America," who was just returning home on furlough.

Communion services were announced for West Union Church near Wellman, Iowa, on Sunday, April 28.

Bro. Aaron Loucks of Scottdale, Pa., spent Sunday April 28, with the congregations near Martinsburg and Roaring Spring, Pa.

On Sunday, April 21, four young people were received into church fellowship at the West Union Church near Wellman, Iowa.

Bro. John E. Kauffman of Mattawana, Pa., spent Sunday, April 14, with the brotherhood near Johnstown, Pa., preaching two helpful sermons when there.

Bro. S. E. Allgyer of West Liberty, Ohio, writes us as follows: "The Lord willing, we will hold our examination meeting at the Oak Grove Church April 28 and communion May 19."

Communion services have been announced to be held with the Scottdale, Pa., Mennonite Congregation Sunday, May 5. A general invitation is extended to brethren and sisters to be with us on that occasion.

The following from Orrville, Ohio, will be read with pleasure by all who love to hear of souls coming into the Kingdom: "Had a very nice council meeting at Martin's Church yesterday. Our class of converts now numbers 12."

We are in receipt of a program of tht annual missionary meeting to be held at Goshen, Ind., May 11 and 12, 1912. We notice a number of live topics listed for discussion and we hope to hear of a live and spiritually edifying meeting.

Millersville Children's Home.—The annual meeting of the Millersville, Pa., Children's Home Association is announced to meet at the Home on Monday afternoon, May 6. The Board of Trustees will meet at the same place in the forenoon of the same day.

Bro. Jacob H. Byler of McVeytown, Pa., recently had the misfortune of losing his right arm, having had it crushed in a machine so that it had to be amputated about three inches below the shoulder. It has healed up nicely, and he is getting along well. H.

A letter from Bro. Levi Sauder, superintendent of the Millersville, Pa., Children's Home, informs us that there are now 23 children finding a temporary home in that institution. It is a worthy institution, and we are pleased to see it growing in usefulness.

Bro. Peter Loux and wife of Blooming Glen, Pa., were among the worshipers at the Philadelphia Mission, Sunday, April 21.

Bro. Joshua King of Hartwell, Ohio, returned to his home April 17 after a three weeks' visit among the brotherhood in Oregon and Iowa, and preaching where opportunity afforded.

The little flock at Arthur, Ill., has again been diminished by several families moving away. A letter from that place brings a request that traveling ministers coming within reach do not forget the congregation but stop to fill appointments. One of the best things we can do is to encourage our weaker congregations by lending a helping hand.

Bro. Simon S. Good, whose obituary notice is found elsewhere in this issue, was elected superintendent of the Conestoga Sunday school near Waterloo, Ont., the first of the year. But the Lord permitted him to serve in that capacity but one Sunday, after which he gradually began to grow worse until he died March 14. Here we can but say, "Thy will be done;" yonder, all mysteries will be cleared away.

Following is a list of appointments for baptismal and communion services in congregations of the bishop district of Bro. I. J. Buchwalter, Dalton, Ohio:

Baptismal services.
Martin's (Wayne Co.), May 4.
Longenecker's (Holmes Co.) June 8.
Communion services.
Martin's, May 5.
Bethel (Medina Co.), May 12.
Longenecker's, June 9.
Union Hill (Tuscarawas Co.), June 16.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Inmates are coming and going. Many are denied admittance on account of a lack of workers. There are 73 here now. We have so often appealed for help that we are almost ashamed to repeat the call. The new girls' orphanage is nearly complete and the sleeping apartments have been used for some months. To facilitate the work it becomes necessary soon to move the girls and babies into the new building and leave the room in the old building for the boys only. But we have not enough workers to do so. We need two more sisters to help carry on the work. Will you pray earnestly that God may send them? All are well.

West Liberty, Ohio.

Correspondence

Elm, Pa.

(Erb's Congregation.)

Dear Herald Readers, Greeting:—On the afternoon of April 2 we were visited by the mighty power of God in the form of a violent wind storm. It passed through here shortly after 5 o'clock and demolished our meeting house to such an extent that a new structure will have to be built. Many of the large fine trees in the hitching yard were torn up by the roots. Several of the trees falling in the cemetery and breaking some of the tombstones. Some damage was also done to buildings in the vicinity and many trees were torn up by the roots.

The congregation here at Erb's will now worship in the Manheim Church until a new church house can be built.

Sunday school held its first session for the season this morning before regular services with a good attendance with Bro. Harry Erb as superintendent. Pray for us and the work here that all may be done to the glory of God. Bertha R. Boose.

Guymon, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—On the evening of Apr. 10 Bro. L. J. Miller of Garden City, Mo., came into our midst and remained until Sunday night, April 14. He preached six interesting sermons. Had good attendance most every night. One soul was willing to confess Christ. We are only a few in number here, have no Sunday school and no regular preaching services. We were much encouraged by Bro. Miller's visit. May the Lord bless him as he goes from place to place. We invite others to stop with us when convenient. We had a heavy rain and hail storm last evening. Prospects are good for crops. We ask an interest in your prayers that we may hold out faithful and always be found doing the Lord's will.

C. J. and Sarah Kauffman.

April 20, 1912.

Lansdale, Pa.

(Plain Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We at this place are again made to rejoice that a number of precious young souls have forsaken their evil ways and accepted the Lord Jesus Christ as their Savior. May they be loyal soldiers of the cross and ever rise to higher life.

Today we had a large attendance at Sunday school. As the weather is getting nicer we expect to have a larger school. This is the first year we had an evergreen school.

The Lord willing, we expect to have our communion services May 5.

Bro. Harry Cressman, who had been on the sick list for a long time, is again able to be up and about, for which we praise God.

Yours in His name,

April 21, 1912. Laura F. Fuss.

Kinzer, Pa.

Dear Herald Readers, Greeting:—Our regular church services on Sunday morning, April 21, were conducted by a visiting brother from the Groffdale district, Bro. Banks Winey. Text, Matt. 9:37, 38: "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Our Sunday school was also reorganized and resulted in the election of all our former officers as follows: Supts., Bro. Harry Hershey, Bro. John Hershey; Treas., Bro. Martin Hershey; Chors., Bro. Elwood Hershey, Bro. Amos Leaman. Two weeks ago we held our communion services. May the Lord bless the work at this place for the furtherance of His kingdom on earth is my prayer.

In His name,

Mabel Hershey.

April 22, 1912.

Lancaster, Pa.

(Millersville Congregation.)

Dear Herald Readers, Greeting in the Master's Name:—As a result of the meetings conducted at Millersville and Rohrerstown by Bro. I. B. Good we had the joy of seeing received into church fellowship yesterday by water baptism fifteen precious souls, also one from another church. Seven who had made confession at these meetings were received in some of the neighboring districts and one chose her church home with the Church of the Brethren. May they all be faithful. Pray for them and the work here.

The Lord willing we will have communion services at Rohrerstown April 28, and at Millersville May 5.

D. N. Lehman.

April 22, 1912.

Denbigh, Va.

Dear Herald Readers, Greeting:—Our regular inquiry meeting was held on Sunday, April 14, with the result that the congregation expressed peace almost throughout. As lovers of peace we are all glad for this and pray that God may greatly increase and deepen the same in all our hearts.

Communion services are announced for the first Sunday in May.

Johanan.

April 22, 1912.

Manson, Iowa

Dear Herald Readers, Greeting in Jesus' Name:—As items from this part have not been very numerous of late I will write a few lines. Spring with its work has appeared again, but as a very welcome visitor after a long and severe winter. Farmers are very busy proving that they too welcome the warm weather. As everything is turning green we are again reminded of One who arose never more to die.

On Sunday, April 21, 73 of our members commemorated Christ's suffering and death, Bro. D. D. Zehr officiating. Members were not all present, some owing to the rain and bad roads being prevented from coming. The prospect looks bright at this place. May we share the interest in prayer of all God's people everywhere.

In Christian love,

Lydia A. Zook.

Hydro, Okla.

Greetings in Jesus' Name:—The brotherhood at this place has again enjoyed a spiritual feast. On April 8 Bro. D. D. Zook of Newton, Kans., came and stayed till April 15, when he left for his home. On April 18 Bros. L. J. Miller of Garden City, Mo., and Jos. Yoder of Harper, Kans., came here from Harper, Kans., and stayed till April 22. On the 21st baptismal services were held when one soul was received into church fellowship. Communion services were held the same day.

Yours in His service,

J. J. Johns.

Minot, N. Dak.

Dear Readers:—The Lord is still wonderfully blessing. To Him be all praise. Farmers are busy preparing the soil and seeding the grain that has previously been carefully selected and cleaned so as to be more hopeful of results—How about the seed we are sowing daily? How about the soil? The Word says, "Break up your fallen ground and sow not among thorns" (Jer. 4:3). The Lord has been sending the early rains and there is plenty of moisture now. The usual summer birds have returned, and are daily singing their praises to an allwise Creator, while the many ponds of water and corn patches with here and there an ear of corn visible has been tempting enough to the wild geese for them to tarry a while, which would almost tempt a hunter to see how close to them he might be able to come. Even the sea-gulls have been flying in mid-air the past few days. They are a perfect beauty and by some thought to be a good indication of rain. They were too, created for some purpose. Weather is mild and pleasant with health in general good.

Council meeting is announced for April 28. We are also looking forward to our annual Sunday school meeting in June at which time in connection, we expect, the Lord willing, to have a few days' Bible conference. More definite time will be given later for those who can to make it suit to be with us then. We extend a hearty invitation. L. S. Glick.

Gordonville, Pa.

(Red Well Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to say with Samuel, "Hitherto hath the Lord helped us." Our regular services at the Red Well Church on Sunday, April 21, were conducted by our deacon, Bro. Landis Hershey, and Bro. I. B. Good of the Weaverland congregation. Bro. Hershey read Prov. 18, and Bro. Good used the 10th and 11th verses from the same chapter as his text. We were very glad to have Bro. Good come and preach for us.

At the same time we reorganized our Sunday school as follows: Supts., Bros. Amos H. Hershey and John Musselman; Sec.-Treas., Bro. Fred Smith; Chor., Bro. Banks Benner. May we as officers, teachers and scholars all work together to the end that God may be glorified and souls be won for Christ.

A brother.

April 23, 1912.

Lancaster, Pa.

The monthly meeting of the Sunday school workers of Lancaster County will be held on Tuesday, May 7, at 7:30 o'clock P. M., in the Mission on E. Vine St., Lancaster, Pa. The Sunday school lessons will be taught by the following brethren:

May 12, Henry Benner, Hinkletown, Pa.

May 19, E. L. Heisey, Elizabethtown, Pa.

May 26, John H. Mellinger, Lampeter, Pa.

June 2, S. H. Musselman, Blue Ball, Pa.

N. B.—Superintendents of Lancaster County please announce to your Sunday schools. Come early one and all, and assist in making the meeting a success.

D. M. Wenger, Sec.

April 24, 1912.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On last Sunday, April 21, thirteen precious souls were received into church fellowship by Bishop Weaver. The house was filled with attentive hearers. With good spiritual singing, and stirring sermons, no one need to go away empty. We were again reminded of our baptismal vow, and the duties resting upon us.

On Sunday, May 5, we expect, the Lord willing, to hold communion at this place.

We are having a cold, wet spring, but why should we complain? We have plenty of everything, and to spare. Grass and wheat look very promising for heavy yields. Besides, we should not forget that God who ruleth all things well, knows what is best for us.

April 25, 1912. D. S. Wenger.

Miscellaneous

BLESSED THOUGHTS

By Susan Good.

For the Gospel Herald.

'Tis an ever blessed thought, Jesus is leading me
In every blessing His hand I see;
Oh, for a heart so pure, so clean,
Fit for His Spirit to dwell therein.

Oh, for virtue, for knowledge, and grace,
And greater desire His footsteps to trace;
He is going ahead the way He leads
And for a more perfect nearness He pleads.

Cold waves of sorrow and dark clouds of grief
He changes to joy, giving sweetest relief,
I imagine I see bright rays from the Throne
Descending to lighten this journey, so long.

To travel this journey alone who could stand?
Were it not for the beckoning on the bright strand
Of Him who doth ever keep sight of our way
And has graciously promised a glorious day.

And Jordan seems calm as I'm nearing the shore
I hope soon to ford it, then rest evermore
Having bidden farewell to earth's toil and care,
And have entered fair Canaan its blessings to share.

Wolftrap, Va.

WHAT?

By Lina Z. Ressler.

For the Gospel Herald.

It must have been toward the close of one of those busy days of teaching of our Lord. He was some distance away from the center of His work, yet the multitudes thronged Him for help and healing, and questions, great and trifling, came in abundance.

The rich young ruler had gone away sorrowful, and this again raised questions in the minds of the disciples, which likely had been there before, though unexpressed. They were human, these twelve learners, and there were many things to learn. Notice the marvelous patience of the great Teacher, as day by day He led the disciples on. It is likely that they wondered many things concerning the mystical kingdom which they had not yet dared to ask. They had sacrificed some things to follow this lowly Nazarene. Their friends hardly understood what it all meant, and it would be but natural that the simple fisherfolk in the villages round about should wonder what these twelve were getting out of their course of discipleship.

Was this great Teacher going to set up a kingdom? Were these disciples to be His chief ministers? What were they going to do? Who would bear the expenses? How much were they getting out of it? This was an opportune moment, and Peter, bold, impulsive, outspoken Peter, ventures the question. The rich young ruler, so good, so bright, so full of promise, had failed because he would not leave all. The disciples had left all, for had some of them not even left their nets on the shore? Others had left position, income and all. They were following the Teacher. What should be the result? What the benefit? "WHAT SHALL WE HAVE THEREFORE?"

Bro. Stover, a missionary in India, tells of a time when he witnessed a ceremony which changed a low-caste Hindu man into a Mohammedan. It was during his early experience as a missionary, and as he watched the proceedings he asked, "What does he do it for? What does he get?" He received a characteristic Indian answer, "He gets money. He gets forty rupees."

There are many heathen minds whose idea of accepting Christianity is no higher than that answer would imply. "Christians help when we are in trouble, so a good thing to do is to get on the good side of Christians. Then, when trouble comes we will know where to go." Not all have this idea, but there are those who do have, but wait before we censure them. Let us notice how entirely human this question is. 'Will it pay?" has been asked by a great many people who were not considered heathen. I have heard Christians talk of their Lord in very much the same way. Whether it is right or not is another matter.

Once and again, yea, many times over, we hear the command to forsake all and follow Him. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Peter had likely heard this and pondered over it, but now he wanted so much to have just one direct, definite answer, and the Master gave it, clear cut, earnest, loving. He told him just as much as was good for him to know at the time. Mark gives the additional information that with the blessings that are to be received are to come persecutions. But that was enough. Just how or when or where were to come the blessings or the trials, the glory or the bitterness, the rejoicing or the toil, the song or the suffering, the Savior does not say. He did then as He does today, reveal only that which is best for His own for present service. He veils the eye to much that may and will come for a while, because it is better so. But no faithful disciple, no true soldier, dares hesitate in following Him because he cannot see all the way. When a life of surrender to His service is undertaken it needs to be an unconditional surrender, now and forever. This may

be safely done because the Master is faithful, and He will see that the outcome is all right.

Have you ever heard any one say, "If I knew that the Board or the Church or the Mission would be so and so I would agree to use my talents in this or that particular field, but I do not know that they will, and for this reason I do not like to commit myself, if I should lose my health or have difficulty in getting a language or find the climate disagreeable or the other missionaries uncongenial, I might be sorry I had taken up the work?" Can we realize the attitude of such a soldier? Is our health or our comfort or our ease or our pleasure any more "ours" than anything else? Imagine a soldier going to his commander-in-chief with a lot of "ifs" and "buts" and conditions. Do our finite, selfish, natural governments permit any such thing? Should we ask the all-wise, all-loving, omnipotent Father to accede to our terms?

True, the surrender may cost something. Peter met some pretty stern propositions after he had had this talk with the Savior. It is said that for him his earthly career ended like that of his Master—at the cross. But should the fact that suffering awaits him turn a true soldier from his path of duty? Suffering, sickness, a breakdown are definite, stern propositions. But dare we turn from the path God lays out for us because we may meet these?

Friends, there is only one fair thing to do—if we surrender to the Master at all we must surrender completely. If we sing, "I'll go with Him, with Him, all the way," we must mean it or our service will be a failure. He never yet has and He never will fail to take care of His side of the contract. We may as well stop trying to "drive a bargain" with God.

Scottdale, Pa.

DRIFTING INTO FORMALITY IN OUR WORSHIP

By A. K. Kurtz.

For the Gospel Herald.

How easy it is to unconsciously drift into formality in our worship, when the heart is not filled with gratitude to God for His mercies. Repeating prayers and having the mind on something else is no uncommon thing to do when earthly things fill our hearts. An aged minister once spoke of this to the writer; so then even ministers are not exempt from lip service.

It seems that in all our devotions we are apt to drift into formality. How can we avoid this? Jesus says: John 4:23, "They that worship the Father must worship him in Spirit and in truth." Formality then has no place in the worship of God. How necessary therefore to carefully avoid it.

We can see the effects of formality in the Church. It seems that spirituality is at a minimum, while there are some that are ever ready to do what they can, others seem to lack that spirituality needed to make them lively stones in the spiritual temple.

In church government there is no compulsion. Its members are not compelled to have family or closet prayer or give thanks at meal time, but it is supposed that all that have come to a knowledge of the truth and have the love of God in the heart are prompted by love to attend to those means of grace, and where love prompts to action there can be no formality. Our only object of attending church service should be to do God service. We should not go there for selfish ends, only so far that we might be better fitted to serve our Lord and Master. We believe it were well if the work in the Church could be so distributed among all the members that all would be expected to do something or be ready to respond when called upon to take part, if it were but the quoting of a scripture verse; (not that all should be able to exhort or lead in singing, but be ready to respond if anything should be required of them so they would feel some responsibility and realize that the church needed their help, if it were ever so little. The Sunday school and young people's meeting do in a measure give opportunity to participate in the Lord's work but there are still some that feel they are not needed there and stay away.

Without any prejudice or preference to creed or the discipline of any body of believers, there has been no system or church discipline adopted that came nearer the plan of the primitive church than that adopted by the early Methodist fathers, and that was the class meetings held weekly in every community where there were any members with one of their members as leader. At these meetings every one was expected to take part and if they did not respond their spiritual condition was inquired into, and if any were absent they were visited by the class leader before the next meeting, but alas, for the principles and doctrines set forth by these Spirit-filled men, these means of grace have been to a great degree given place to socials, suppers, and parties of many different names and formalism taken the place of that warm and zealous spirit that animated the lives of those early defenders of a pure Gospel. May we be able to learn lessons and profit from the experience of others.

Paul writes to Timothy of those that have the "form of godliness but deny the power thereof." It seems that already in that early day of the Christian Church there were those who got into the church that were unsaved. A person who has been saved from sin will never deny the power of the Gospel to save fallen man from sin. His own experience is proof of God's power to save poor sinners.

It may be that in our day, in our readiness to get people into church fellowship away from the evil worldly influences, they are taken into the Church unsaved, and do not by an experimental knowledge know of God's power to save. God forbid that any of us should be instrumental in bringing into church fellowship those that are unsaved and thereby create in them a false hope, they living a formal life and in the end be rejected.

Smithville, Ohio.

THE APOSTATE

An Authentic Narrative

The writer was well acquainted with R.— A—. late of Maryland, whose brief history is here given. At the age of about twenty he became anxious for his soul, and convinced that the course he had hitherto pursued if persisted in, would lead to endless misery. With this conviction he resolved to seek the Lord while He might be found, and it was not long before he thought he had obtained an interest in Him, and joined the church. For some time his life was apparently consistent with his profession. At length he formed an acquaintance with a gay young lady, of great personal attraction, but an entire stranger to religion; and although she was not pleased with his religious profession, yet his family and personal appearance were such, that she consented to marriage; thinking that in time she would be able to cure him of his religious ideas.

She soon commenced the attempt. At first she urged that if they wished to be thought well of by their friends they ought not to refuse to join them at places of diversion and amusement; that he must know persons of his inclination were despised by people of respectability; and that he had so much reading and praying in his house the neighbors laughed at him. In fine, she said, "I married you to be happy, but I utterly despair of happiness unless you give up your religion and be like other people.

He told her that happiness was what he wanted, but he had never found it in the way she proposed; that the happiness which sprung from the customs and pleasures of this world was not substantial, though for the present it might be sweet, in the end it would be as bitter as death.

Having found these efforts unavailing to obtain her purpose, she refused to attend family devotion. He wept, grieved, and in secret often prayed for her. She continued to employ every stratagem which her wicked imagina-

tion could invent. At length, wearied by her constant opposition and persecution, he resolved he would try to get to heaven alone, as she would not go with him; and determined to attend his private devotions, and omit those of the family. His wife, however, pursued him to his closet; and succeeded in driving him to the relinquishment of every religious duty. And now that he forsook God, God forever forsook him; the native corruptions of a wicked heart began to stir within him, and raged, till they broke out in greater excesses than he had ever been guilty of before. Some time after this he heard a sermon, in which his sins were brought fully to his remembrance. He then renewedly promised to serve the Lord, let him meet with ever so much opposition. But the obstacles were greater than he supposed. He found himself in the hands of the enemy, with less ability to resist temptation than he had before. He was like a man, who, bound while asleep, struggles, but cannot free himself; groans under his bondage, and strives for liberty, but in vain. At this juncture his wife redoubled her efforts and gained her joint a second time. He continued sinning with little remorse, till having lost all desire for the means of grace, and entirely forsaking the company of the people of God, he gave himself up to the customs and maxims of the world, and even to open vice; when at last he was laid on a bed of affliction and his life was despaired of.

Now his fears were alarmed; his sins appeared in dreadful colors before him and such was the sense of his guilt that he dared not look to God for mercy. "How can I," said he, "expect that God will pardon me, when I have run contrary to His will, grieved His Spirit, sinned away all the peace I once enjoyed, and have gone farther since my apostacy than I ever did before I ever named His name? Oh, that I had my time to live over again. Oh, that I had never been born." His disorder increased, and his fears were wrought up into terror. "If," said he, "God would give me another trial, I would mend my ways. If God will not hear me, perhaps he will hear the prayers of His people in my behalf. Oh, send for them, that they may pray for me, for how can I stand before the Avenger of sin in this lamentable condition."

His Christian friends visited him; God appeared to answer their prayers, and contrary to their expectation, he recovered. But as his bodily strength increased, his convictions subsided; and by the time he was fully restored to health, he forgot his danger, and actually returned to his former vices.

Some years after his recovery I fell in company with him, and we entered into close conversation on the state of his soul. I asked him what he thought would be his destiny, if he died in his present state.

"Why," said he, "as sure as God is in heaven, I should be damned."

"Well," said I, "do you mean to die in this state? Do you never think of changing your course of life?"

"My friend," said he, "I have no desire to serve God; I have no desire for anything that is good; to tell you the truth, I as much believe that my damnation is sealed, as that I am now conversing with you. I remember the very time when the Spirit of God departed from me; and what may surprise you more than all, I am no more troubled about it than if there was no God to punish sin, and no hell to punish sinners in."

I was struck speechless at his narration; it is not in my power to describe my feelings. The bold indifference which marked his features, and the hardness of heart displayed by him were truly shocking. After I parted with him my meditations were engaged upon the awful subject.

"Lord," thought I, "with whom have I been conversing? An immortal spirit clothed with flesh and blood, who appears to be sealed over to eternal damnation. A man who once had a day of grace and the offer of mercy, but now appears to be lost. To him the door of heaven is shut, never more to be opened. He once had it in his power to accept salvation, and because he did not improve his time and talents, God has judicially taken them all away and given him over to blindness of mind. He is neither moved by mercy nor terrified by judgment."

About two years after this he was laid upon the bed of death. His conscience roared like thunder against him, and his every sense appeared to be awake to torment him. His sickness was short and his end was awful. His Christian friends visited him and desired to administer comfort, but he was comfortless. They told him that perhaps he was mistaken—it was not as bad with him as he imagined.

'Ah," said he, "would to God I was mistaken; happy would it be for me. But can I be mistaken about my sickness? Is it imagination that confines me here? Are my pains imaginary? No, no, they are a reality; and I am as certain of my damnation as of my pains."

Some persons offered to pray for him, but he forbade it, and charged them not to attempt it. "For," said he, "that moment that you attempt to lift up your hearts to God on my behalf, I feel the flames of hell kindle in my soul: you might as well pray for Satan as for me, you would have as much success. Do you think to force God? Do you think to force the gates of heaven, which are barred by justice against me? Never. Your prayers shall return upon your own head; I want none of them."

The distress of his mind seemed to make him forget the pains of his body, and he continued in nearly the same situation till the day of his death. All that Christians or Christian ministers could say to him made no impression. He never asked one to pity or pray for him.

Just before his departure, after he had been rolling from side to side for some time, with horror depicted in every feature, he called to his wife to bring him a cup of cold water; "For," said he, "in another hour I shall be where I shall never get another drop." She brought him the water, he drank with greediness, and reached back the cup with a trembling hand and staring her in the face, his eyes flashing with terror, he cried out, "Rebecca, Rebecca, you are the cause of my eternal damnation." He turned over and with an awful groan left the world to enter upon the untried realities of a dread eternity.

Beloved reader, meditate upon this narrative. Be not conformed to this world. Yield not to the temptations of the adversary of souls. Fear much, lest a promise being left you of entering into the rest of the people of God, you come short; and, a hardened, impenitent sinner, or a self-ruined backslider, finally inherit the portion of the hypocrite and unbeliever, "Where the worm dieth not, and the fire is not quenched," and where "the back-slider shall be filled with his own ways."—Sel.

THE DUST OF WORLDLY STANDARD

By Sadie King.

For the Gospel Herald.

In Society

Notice Christ's way of associating with the unbeliever or publicans and sinners. He went about doing good to every one. He met various kinds of people. The meek and lowly, the proud and the haughty, the self-righteous, the ignorant, the cast-out and forsaken, He had a message for each one.

The aim of every child of God should be to seek to bring to Christ those who are outside the fold. Unconverted companions have been the means of leading many young believers back to the world. A young man leaves his country home and goes to reside in the city. Godly parents and a circle of Christian companions are left behind. He arrives in the city a perfect stranger. His spirit feels the change: everything is new. He is surrounded by worldly young men in the office or work shop. When business is over, he goes to the house of a stranger, where he lodges. The christians whose fellowship he has been in-

troduced are cold and formal, and the meetings are few. He walks out and in, without becoming acquainted with anybody, and by and by he loses heart. All this, alas, is not unfrequently the case. The young men in the office are kind and obliging. They invite him out for an evening. He consents and goes. The devil sees his opportunity; he spreads his net and the young believer's feet are ensnared. Happy is the young man who has learned to live alone with God and to find his solace in meditation on His Word.

A lonely heart that leans on God is happy anywhere.

In Life Vocations

The New Testament command is, "Be ye not unequally yoked together with unbelievers," also "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus," and "Whatsoever ye do, do all to the glory of God." The believer is not to be yoked together with the unbeliever in business. It ought to be conducted so as to please God. Two men enter into a business. The one is a child of God, the other a man of the world, and his only desire is to make money. They are committed to the action of each other. It is clear they cannot pull well together. What the unbeliever sees no harm in the believer's conscince will not allow, or else the believer must yield, compromising the truth, defiling his conscience, and vexing his righteous soul from day to day. It usually ends badly for the child of God. Prospects may be good for a time, it may appear as if prosperity and success attended them. But the Word of the Lord is firm and sure. "The love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Life vocations does not only include business but in whatever way the believer may be yoked with the unbeliever. Many homes, that might have been happy homes have been ruined because of the unequal yoke.

Popular Forms of Religion

The Church and the world can not be equally yoked. Because of the great contrast the one travels one way, the other the opposite. Where the world enters the Church the spirituality dies out. The two can not exist together, God's Word tells us, "Love not the world, neither the things in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Also, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should shew forth the praises of him, who hath called you out of darkness into his marvelous light." We notice when the children of Israel were dissatisfied with Samuel their leader and prophet, they wanted a king like other nations, who were heathen nations. The thing displeased God. But because of their rebellion the Lord granted them a king. They prospered for a time, but little by little they drifted away from God, till in the end they were as a nation taken captive. So with the band of God's people today, if the popular forms of religion are adopted in the Church, such things which are for display or pleasure, the socials and festivals where ungodly things are indulged in, where the professed believer and unbeliever enjoy the same amusement for the sake of raising money to advance the spreading of the Gospel. In this way the money is given for pleasure, and not because the heart is burdened for lost souls. What we want is a good old fashioned day of pentecost, when they were all filled with the Holy Ghost.

In Pleasure

The child of God has many things to enjoy. He has God's Word to feast upon from day to day, and sweet communion with Him. The soul that truly seeks to serve God has many blessings to enjoy that will not fade away and many precious promises to claim. The blessings in this life are only a fore taste of heavenly things. All those who enjoy God's blessings here in this life may enjoy the greater blessings in the mansions above. But "beware of giving the smallest countenance to those semi-religious entertainments where what they call sacred melodies and worldly songs are made to blend, and where the children of God and the children of the devil are yoked together in the form of a choir. The devil succeeds in ensnaring believers by this means. When he can not do it by the open, ungodly theatre or opera, evening parties, made up of Christian and Christless young men and women, are dangerous places for the people of God. Loose conversations, frivolous games, and all such fleshly indulgences, are most hurtful to the life of God in the soul. It shows a low state of spiritual life and a depraved palate, when the child of God can enjoy such things. Set your face straight against them all and go on your way to God.

"Cricket clubs, billiard clubs, and foot ball clubs, present other phases of the unequal yoke to young men; while dancing classes present the same to believers of both sexes alike. No amusement or recreation can be of God that leads you into association for the sake of pleasure with the unconverted."

Nampa, Idaho.

HOW JESUS SPEAKS TODAY

By Adelia Kreider.

For the Gospel Herald.

The people of today have many ways of speaking to each other; some face to face, others by means of the pen, telephone or telegraph. Although Jesus is not here in person to speak to us, yet He speaks to us in many different ways.

While He was on earth He spent His time teaching His followers and they with the guidance of the Holy Spirit left these teachings on record for us. By a systematic study of this record we may have Jesus speaking to us today. If we could only more fully realize when we study His Word that it is Jesus speaking directly to us, we would be more eager to study it.

By living up to these teachings the Holy Spirit will come into our lives and keep us in the paths of righteousness. For isn't the Holy Spirit Christ speaking to us? We know that in all times of great refreshing that it is the Holy Spirit working within us. Peter stands forth as a conspicuous example of this power of the Spirit and the results are traced in the conversion of three thousand souls.

In every age boldness, such as is born of the Spirit of God, is the first requisite of God's witnesses, and true ministers and teachers are simply Jesus speaking to us through them. How necessary it is then that we give our undivided attention to these ministers that God has ordained to speak for Him.

Among the teachings of Christ as to the ministry of the Spirit we find this matter of co-witness prominent. "He shall bear witness of me: and ye also shall bear witness," also, "And they went forth and preached everywhere, the Lord working with and confirming the word, with signs following."

Jesus also speaks to us in direct answer to prayer but we should always remember that when we ask anything of Him, to say, "Not our will, but Thine be done," for He knows what is best for us. If the will of God is our will and if He always has His way then we always have our way also and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter and whether the result shall be joy or sorrow, failure or success, death or life, we may under all circumstances join in the apostle's shout of victory; "Thanks be unto God, which always causeth us to triumph in Christ."

Jesus speaks to us through all the things that are round about us, for isn't God in everything? If we could only open our eyes and see the good there is in everything. Jesus once said to His disciples, "Having eyes see ye not? and having ears hear ye not?" I think He is made to think that about us sometimes. Can we see God's hand

in time of sorrow? If we can there is always a sweetness that consoles while it wounds, but the trials that are inflicted by man are nothing but bitterness. But to the children of God everything comes by their Father's hand. The whole teaching of Scripture asserts this. Not a sparrow falls to the ground without our Father's notice, and the very hairs of our head are all numbered.

We often can hear Jesus speaking to us through the lives of good people or little children. The Bible says: "A little child shall lead them." How true this has been many times. We might give one illustration. At the close of a prayer meeting the pastor observed a little girl remaining on her knees. Thinking she had fallen asleep he touched her and told her it was time to return home. To his surprise he found she was engaged in prayer and he said, "All things whatsoever ye shall ask in prayer believing ye shall receive." She earnestly inquqired, "Is it so? Does God say that?" He took up his Bible and read the passage aloud. She at once commenced prayer. "Lord send my father here, send him to the Church." Thus she continued for about half an hour. At last a man rushed into the church, ran up the aisle and sank upon his knees by the side of his child exclaiming, "What do you want of me?" She threw her arms about his neck and began to pray: "O Lord, convert my father." Soon the man's heart melted and he began to pray for himself. Thus through the earnest, continued prayers of this little child, her father was led to the Savior.

Wadsworth, O.

(Continued from page 70.)

training, and have we in mind the future welfare of all coming generations of our posterity? or are we indifferent as to whether our posterity shall become loyal, faithful workers in the Church or not?

Have you been praying daily for grace and wisdom that you may be enabled to bring up your children in the nurture and admonition of the Lord? or have you concluded that you are wise and prudent enough to successfully perform your responsible mission without divine assistance?

What are your answers to the foregoing questions? If the first question in the couplets can be answered in the affirmative, then your work of child-training in not a failure, and your efforts shall be blessed in generations to follow. If the latter questions are answered in the affirmative, then failure has been the result, and sad will be the harvest.

May we as parents implore divine guidance in the training of our children, and making our homes as near as possible ideal.

Freeport, Ill.

PASSING ON

By L. S. Weber.

For the Gospel Herald.

He was young and yet was taken,
He was in the bloom of life;
But had he the way of God forsaken?
Against our Savior had he strife?

Oh no, he had his peace with God,
He read his Bible well;
The way our Lord and Savior trod,
He followed faithfully, I'm glad to tell.

We hope and trust that he was taken
To the land of pure delight;
As he had this vain world forsaken,
For the land where there is no night.

In yonder realms he sweetly rests,
Upon his Savior's bosom,
Who clasps him warmly to His breast,
Though parents, for a time, lost him.

It may have filled their hearts with pain,
To sadly lose their boy,
But in heaven they'll meet their boy again
And dwell together in endless joy.

Young friend, may we take warning;
Our departure may be near;
And should it be tomorrow morning,
Could we face it without fear?

Waterloo, Ont.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission for first quarter, April 1, 1912

For the Gospel Herald.

Receipts

New Danville Cong.	$ 10.00
Byerland S. S.	20.00
J. C. Leaman	5.00
John H. Eby	1.00
Paradise Mission Meeting	31.80
Mary N. Kendig	1.00
John A. Umble	10.36
Mrs. C. E. Schneck	2.00
Recd. for mdse.	1594.52
Money Borrowed	1169.95
Bal. on hand Jan. 1	165.98
Total	$3011.61

Expenditures

Paid for mdse.	$1992.75
Labor	63.11
General Expenses	433.99
Borrowed money returned	383.20
Total	$2873.05

Note:—Clothing was received from Manheim Sewing Circle ($3.18); Paradise Sewing Circle ($4.68); Mellinger's Sewing Circle ($9.30); from various sources ($3.00).

Gratefully acknowledged,
J. S. Musselman, Supt.

MISSION MEETING REPORT

For the Gospel Herald.

The 66th Quarterly Meeting of the Mennonite Sunday School Mission was held at Lancaster, Pa., April 17, 1912.

Devotional exercises by Bishop C. M. Brackbill, who read Rom. 10:1-13, and offered prayer.

Moderator, Ezra H. Mellinger.

Opening address. John H. Mosemann.

Sermon. Bishop Jacob N. Brubacher. Text, Matt. 16:24.

Address, **Loyalty.** Bishop Peter R. Nissley.

Missionary Sermon. John W. Weaver. Text, John 1:43.

Address, **Personal touch in saving souls.** John B. Senger.

Workers' meeting. John H. Mosemann.

Sermon. John W. Weaver.

Among the miscellaneous business was the appointment of the officers of the various Sunday schools of the Mission, as follows:

Philadelphia, Pa.; Supt., Jos. H. Bechtel; workers, Sisters Mary Denlinger and Amanda Musselman. Lancaster, Pa., Supts., H. H. Mosemann, Abram Eby. Monument: Supts., Aaron Stoltzfus, Isaac Rohrer.

Contributions, $177.27.

The many good thoughts that were presented should enable those who heard them to become more willing to deny themselves and take up His cross, be more loyal to their calling, more willing to follow the Lord where He leads, though it be to touch the very lowest in sin to bring them to Jesus.

I hereby offer a few:

We came together that the gift within us be stirred up, to be encouraged instead of discouraged.

We surely are drawing near to the time when the Lord will come again.

The Apostle Peter wanted to dissuade the Savior from going to Jerusalem to suffer, but the answer was "Get thee behind me, Satan."

All things that are for all time, are put on record.

In this world there are many improvements, but the good old Gospel cannot be improved upon; we must be born again.

In the home of the two sisters, Mary chose the good part, the other had not time—How with us?

We shall use our influence to persuade the people and not to use force.

Teach all nations. Preach the Gospel.

To be baptized means to enter into a covenant with our Savior.

All the links of the great Gospel chain belong together.

The Christian man and wife cannot be divorced, because they have denied self.

Necessary to teach self-denial to the children, and those who are taught it make no trouble in the Church.

In 1872 the Lancaster Conference said that Sunday schools are allowed, but schools should be obedient to conference.

Of 2,400 boys brought before a criminal court, not one had ever attended Sunday school.

To strike with sword, fist or law is not self-denial.

The Savior taught a practical religion.

Dangers ahead of the Mennonite people adopting modern religion, a sign of the times.

Loyalty means to stand together—faithful and true to whatever the Church desires of us.

Our calling a high calling, we are taken in confidence with God.

Unless we practice self-denial and sacrifice we make poor missionaries. Jesus said, "Follow me and I will make you fishers of men."

The greatest incentive to mission work is a view of the cross.

We look off to India, Africa, and neglect the golden grain near home.

When people are faithful God calls them up higher.

How can the Church waste so much of the God-given talent—Money?

Don't be afraid of wearing yourselves out. Don't become despondent. Take courage and stick to your post. Faithfulness counts for God.

The mother in the family is the greatest missionary in the world. Teach the little children that it is more blessed to give than to receive.

Appeals come from all sides. Are we doing our duty?

The power of personal touch cannot be fathomed.

The mission of the Church is to save souls.

Too much teaching today that does away with the divinity of Christ.

To do personal work needs consecration,

and certain conditions need to be complied with, only one method and that is God's method.

Personal work is not personal touch, but when the soul of a saint touches the soul of a sinner, there will be results. We need the inward power of God and to be constantly in prayer with Him.

The Church that has plenty of personal workers makes the work easy for the evangelist when he comes.

Nothing will afford more joy than to be engaged in personal touch with the unsaved.

The first essential is to be filled with the love of God.

Henry Hershey, Sec.

REPORT

Of the Dorcas Sewing Circle of the Willow Springs Church at Tiskilwa, Ill.

For the Gospel Herald.

(May, 1911, to April, 1912)

No. of sewings held, 12.
Average attendance, 11.
Total amount of collection ------ $66.35
Total amount expended --------- 52.88

Balance in treasury ------ 513.47
No. of articles made, 165.
No. of articles bought, 74.

Most of these articles were sent to the Home Mission of Chicago. Also quite a few members of the circle. Interest in work is good.

Eda Albrecht, Sec.

Married

Plank—Zook.—On March 21, 1912, occurred the marriage of Bro. David E. Plank of Belleville, Pa., to Sister Fannie F. Zook of Garden City, Mo., Bro. Eli H. Kanagy officiating.

Brenneman—Brunk.—April 18, 1912, near Elida, O., Bro. Glen Brenneman and Sister Lizzie Brunk, both of Elida, O., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. J. M. Shenk. May this union give to the world another pious Christian home.

Obituary

Whisler.—Clayton E. Whisler was born in York Co., Pa., April 16, 1887; died at the home of his step-mother in Hanover, Pa., April 13, 1912; aged 24 y. 11 m. 27 d. He was a son of the late Pre. Martin Whisler of Hanover. He was a member of the Mennonite Church, having given up the world and was ready to die. Funeral services April 17. Services at the home and continued at Baer's Church by Bro. Daniel Stump of New Baltimore. Text, Rom. 8:18.

Stayrook.—Sister Catharine, wife of Bro. Francis Stayrook, was born in Somerset Co., Pa., Jan. 27, 1885; died April 20, 1912; aged 27 y. 2 m. 24 d. Funeral services were conducted at the Blough Church, April 22, by S. G. Shetler, James Saylor and L. A. Blough. Sister Stayrook was a faithful member of the Mennonite Church for a number of years. She is survived by a sorrowing husband, father and mother, 3 sisters, 2 brothers and 6 children. Two children dead—one little infant was buried with her in the same coffin. This is indeed a trying time for Bro. Stayrook to give up his faithful wife and be left with the family of small children, but he has the promise in God's Word, that "all things work together for good to them that love God."

Sala.—Joseph Sala of Hollsopple, Pa., died April 12, 1912; aged 64 y. 9 m. 13 d Funeral services were conducted April 14, at the Blough Church by S. G. Shetler, James Saylor and Simon Layman. Text, Acts 7:60. Bro. Sala was a faithful member of the Mennonite Church for many years. He is survived by a sorowing widow, 6 brothers and 1 sister. Three of his brothers had his home with him. One is crippled, confined to his bed and one is a lunatic. So if we look to the surroundings of the home we think that Bro. Sala was much needed in the home, but God knows what is best, so we say, "Not our will but God's be done." But the friends need not sorrow without hope. He expressed himself to the writer and others that he is ready and willing to go.

Flinchbaugh.—Walter H., son of Bro. and Sister Sadie (Hertzler) Flinchbaugh of near Mt. Joy, Pa., was born April 21, 1911; died April 19, 1912; aged 11 m. 28 d. He was in good health to a week before his death when diphtheria set in, and Jesus called him home. Baby Walter was an exceptionally good child and we realize that the Lord's ways are not always as our ways would be. May these dear parents in faith believing say, "The will of the Lord be done." The Lord comfort the bereaved parents.

He was buried in Erisman's Cemetery where brief services were held.

Go, little pilgrim, to thy home
On yonder blissful shore,
We miss thee here, but soon will come
Where thou hast gone before.

—Aunt Charlotte.

Risser.—Fannie Risser of Hagerstown, Md., died April 16, 1912; aged 79 y. 7 m. 19 d. Funeral services at he house by Bro. Christian Strite and at Reiff's Church by Bros. George Keener (Text, Phil. 1:21) and David Lesher (Text, Matt. 24:42). She leaves to mourn her departure 2 daughters, 3 sons, 11 grandchildren, 9 great-grandchildren and one survivng brother. She was the widow of the late Pre. Jacob Risser, who preceded her in death 20 years. She was sick eleven days with erysipelas, suffering much but bearing it patiently. She was fully resigned and expressed a bright hope to meet her loved ones gone before.

Mother, grand-mother, great grand-mother,
Her work on earth is o'er;
But in memory she is with us
Till we'll meet her on the other shore.

A Granddaughter.

Good.—Simon S. Good was born Oct. 27, 1867 died Mar. 14. 1912; aged 44 y. 4 m. 16 d. In March, 1894, he was married to Lizzie Smith, with whom he lived in matrimony twenty years. This union was blessed with 6 sons of whom 1 died in infancy. For the last twenty years he was a member of the Mennonite Church, and lived an exemplary Christian life and we have every hope that he is now resting from his labors. Besides the loss to the family, the community loses a kind neighbor, the Sunday school its superintendent, and the Church one of her ablest counsellors. Buried at Martin's cemetery Mar. 18. Services by the home minister, E. S. Bauman, and Bishop Jonas Snider, of Waterloo.

During the last few weeks the family of Sister Good all had an attack of measles of a rather severe type. Other families have also had them, and some have them now. Several who had them were dangerously ill. A young brother of this congregation is down with an affection of the throat which it is feared may cause his death. So we see the Lord is calling yet. Pre. J. B. Smith of Hesston, Kans., is Sister Good's only brother.

Witmer.—A very sad accident occurred in this community when Henry, the only son of Bro. William Witmer and wife, four miles north of Columbiana, O., lost his life almost in an instant. Henry was nearly 28 years old, was married about three years ago, and for some time had been living in Columbiana, but as his father was sick and not able to be out of bed, with no prospects of doing any work this summer, Henry with his family moved home about a month ago, intending to do the farming this coming summer. This being a backward spring he had gotten work on a sawmill, intending to work there until the weather became favorable to do farm work.

Last Friday, April 19, he left home in his usual health and early in the forenoon, while doing some work just in front of the saw with his back turned toward it, the saw teeth caught his coat and pulled him into the saw and cut him from his left hip to the right shoulder, cutting off his spine, causing instant death. His body would have been cut in two, had not the steam been nearly all shut off and the saw running slowly.

The funeral was held Sunday afternoon at Midway Church where several hundred more people came together than the house would hold. The services were in charge of Bro. E. M. Detwiler and A. J. Steiner, assisted by —— Moore of the Methodist Church of Columbiana, of which his wife is a member. Henry had not made a public confession and this makes it so much harder for the family. His young wife, a son two years old and his father and mother survive him. This indeed is a loud call, and it should be the means of bringing us all to the sense of our duty.

Kreider.—On March 12 at the home of her daughter, Mrs. David L. Groff, near Mellinger's Church, Lancaster Co., Pa., Sister Hettie A. Kreider, passed to her eternal reward, aged 66 y. 3 d. Her home was at Paradise. She resided at that only a few months, suffered no pain, only weakness and passed away rather suddenly, her daughter being the only one with her when her spirit took its departure to the better world. Sister Kreider was beloved by all who knew her, was of a kind and loving disopsition, always ready to help in time of need. Those who are left to mourn are 4 sons, 2 daughters, 23 grandchildren. One daughter, Susan, wife of Samuel Bookwalter, of Peabody, Kans., was able to attend the burial of her mother. The father, Tobias Kreider, was called to his reward about 17 months previous to the mother's death. Sister Kreider also leaves 4 brothers and 1 sister. Mrs. Susanna Denlinger of Rohrerstown, who died Oct. 3, 1911, was a sister. These two sisters were very attached to each other. Their parting here was short. We believe they are now reunited in that home where there will be no more parting. The surviving sister is Bro. Jacob B. Leaman's wife, and mother of A. H. Leaman, superintendent of the Chicago Home Mission. Short services at the house by Bro. Sanford Landis, continued at the Paradise Mennonite Church (of which our sister was a faithful member and Sunday school teacher for many years) by Bro. C. M. Brackbill, followed by Bro. John B. Senger and Jacob Mellinger. Midst flowing tears and sorrowing hearts our loved one was laid to rest in the Paradise Cemetery. But God who doeth all things well has called and may we humbly submit and say what He has done is well done.

"O, ye weary, sad and tossed ones,
Droop not, faint not by the way;
Ye shall join the loved and just ones
In the land of Perfect Day.
Harp strings touched by angels' fiingers
Murmured in my raptured ear,
Evermore their sweet song lingers
We shall know each other there."

A Sister.

Items and Comments

"There are in America eight hundred Chinese Students' Christian Association."

Two and a quarter million bushels of potatoes were imported into the United States during the month of February, 1912. Cause, shortage of crops in 1911.

As an idea of the immense power stored up in the vast coal fields of the world, it is estimated that "thirty-six pounds of coal do as much work as a man in a year."

Northwest Canada has become infested with Siberian wolves. These animals were forced south several years ago because of the severe cold in the northwest, sought shelter in the pine forests and were by hunger driven still farther south. "The Saskatchewan government thinks enough of the danger to have set prices of $100 and over on the heads of these unwelcome visitors, and wolf hunts are being organized in many places to secure the bounties."

The attention of the world has been called to the great famine in China. Western India represents a problem of a similar nature. Persia likewise presents its needs for help in places and the same is true, on a smaller scale, of other parts of the globe. All this emphasizes the fact that there are a few things radically wrong in the world's way of providing for its own. Among these may be mentioned the following: (1) The blight of heathenism, which makes the masses shiftless, living from hand to mouth. (2)The spirit of covetousness which puts millions into the hands of the shrewdest financiers while their neighbors may be penniless. (3) Extravagant waste of money in fast living. The only permanent remedy that we see is to return to the standard of righteousness as held forth in the Gospel of Jesus Christ.

The following extracts from Frederick J. Haskin's book on the United States Government gives us some idea of the immense printing plant owned by the government at Washington, D. C.:

"The United States has the largest and finest printing office in the world. It represents an expenditure of more than $10,000,000 for construction and equipment and an annual expenditure of more than $6,000,000 for maintenance and operation - - - - In 1910 it printed nearly 3,000,000,000 pages of matter, to say nothing of nearly 700,000,000 blanks, schedules, cards, etc., 72,000,000 letter heads, envelopes, and other things in proportion. - - - - Printer's ink is applied to forty tons of paper every eight hours. - - - - It requires more than a million dollars' worth of paper and upwards of $600,000 worth of material for a year's operation at the big printing office."

A MESSAGE OF THANKS

For the Gospel Herald.

I wish to extend my heartfelt thanks to all my relatives who remembered me on my recent birthday, thus showing that they still think of me. It is true that April 4, 1912, was my 90th birthday. Out of a family of thirteen I am the only one now living, and only one of my six children is yet living. My health is fairly good, my nerves being strong and steady. I do my own writing and shaving. For all of this I feel thankful to my heavenly Father. Amen.

Abram A. Good.

Elida, Ohio.

ANNUAL MEETING

Of the Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the A. M. Church near Metamora, Ill., May 20-22, 1912, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will be given to the discussion of mission subjects. The Meeting will convene on Monday evening, May 20, and adjourn on Wednesday evening. All members of the Board of Trustees should make it a point to be present at the Meeting if possible, and others who are interested in the Mission and Charitable work of the Church are cordially invited to meet with us.

All members of the Mission Committee and Executive Committee are requested without fail to meet at 8 A. M. on Monday, May 20, because of important business pertaining to their duties.

Representatives coming from the west via Peoria over the C. & A. Ry. or from the east over the same road to Metamora, should inform Bro. A. A. Schrock, Metamora, Ill., as to the time of their arrival, and those coming from the east over the C. & A. Ry. via Chenoa, or over the Santa Fe Ry, via Streator, or over the T. P. & W. Ry. via Effner will find it most convenient to stop off at Eureka. Notify Bro. C. S. Schertz, Eureka, Ill., as to time of arrival.

C. Z. Yoder, Pres.
J. S. Shoemaker, Sec.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Illinois

To accommodate those wishing to attend both the Mission Board Meeting and our annual Church and Sunday School Conferences, the Church Conference will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31. The annual S. S. Conference will convene on Tuesday evening, Wednesday, and Thursday preceding.

All conference questions should previously be presented to either of the bishops or to the secretary.

All interested in the cause of Christ are cordially invited to attend.

S. Honderich, Sec.

NOTICE

The annual meeting of the Mennonite Children's Home Association will be held at the Home, Millersville, Lancaster Co., Pa., on Monday, May 6, at 2 o'clock P. M. A full attendance is urgently requested.

D. M. Wenger, Sec.

BOOK REVIEW

Our New Music Reader
EDUCATIONAL VOCAL STUDIES
Will be ready May 15

A practical, comprehensive course of instructions in vocal music prepared especially for use in Normal Schools, Academies and the common Singing School. By John D. Brunk, with an introduction by D. H. Bender.

The book is carefully arranged in FIVE PARTS. The first part contains three divisions of exercises beginning with the simplest ones and advancing in grade until the most difficult ones are reached. The second includes songs of various kinds which have been carefully selected, both as to their adaptability in teaching music in its various forms and leaving a healthy influence with the singer. The third, fourth and fifth parts are devoted to Rudimentary statements, Training and Care of the Voice and Dictionary of musical terms.

The book is so arranged that the singing teacher of ordinary experience can readily adapt himself to it by following the instructions given to teachers. It will also serve as a useful text book to those who do not have class privileges. We hope to have a hearty response from all interested in the improvement of our **song service,** as we believe that a work of this kind should be given every possible consideration.

Contains over 150 pages. Neatly bound in muslin-lined cover. Furnished in either **round** or **shaped** notes. Unless otherwise specified, **shaped** notes will be sent.

Regular Price, **35c.** Postpaid.

Our special introductory price for all orders sent us before May 15th, 25c., postpaid.

ORDER NOW

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

A sense of deep and overmastering responsibility is the most sacred feeling, the profoundest thought that can come to the Christian's heart.—Chancellor James R. Day.

Table of Contents

65—Editorial
66—Tarry with Me (Poem)
What the Bible Teaches
67—Loyalty
Heaven
On a Wrong Foundation
Christ Shall Profit You Nothing
68—From Our Mission Stations
Glimpses of South American Life
A Case of Human Sacrifice
69—A New Irrigation Canal in India
70—What of Our Children?
71—Sunday School
Our Young People
72—Field Notes
73—Correspondence
74—Blessed Thoughts
What?
75—Drifting into Formality in our Worship
The Apostate
76—The Dust of Worldly Standard
77—How Jesus Speaks Today
78—Passing On (Poem)
Financial Report
Mission Meeting Report
79—Married
Obituary
80—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, MAY 9, 1912 No. 6

EDITORIAL

The Great Commission.—Elsewhere in this issue we print two articles on two phases of mission work which should be carefully read by all our readers. The first, "Our Rural Mission Work," appeared first as an editorial in the Christian Monitor. It is because we were impressed with the importance of the question that we reprint this pointed article in the Gospel Herald. The second, "Mission Work in Our Cities,' 'is explained in the letter which accompanies it.

Looking over the field in rural districts, we find hundreds of neglected places where effective work might be done if only the people of God would walk through the open door before them and improve their opportunities. Scores of struggling congregations have gone down and ceased to exist because there were no consecrated workers ready to lend a helping hand. There is scarcely one of our conference districts where there are not a number of these little congregations in need of help. Shall we let them go down, or come to the rescue? Within reach of perhaps a majority of our congregations there are openings for work in the way of establishing mission Sunday schools and preaching points. Shall we let these opportunities go by unimproved, or make the sacrifice needed to harvest the grain? We understand that to make this work successful it takes more than a willingness to spend an hour or two on Sunday afternoons in going through the form of holding meetings and Sunday schools. Unless we consecrate our life to the work we undertake, unless our souls are aflame with the love of God and our hearts burdened for the salvation and uplift of fellowman, we can not hope to succeed. But when the passion for souls takes hold of the children of God, other souls are born into the Kingdom.

Our cities likewise present a promising field for work. The conditions as described in Youngstown are similar to conditions in any ordinary city. We look at the depravity found in crowded districts which are little better than extensive cess-pools of vice, and like the priest and the Levite we are tempted to pass by on the other side. But when we remember that within the bosom of each one of these depraved beings there is a soul that may be rescued and shine as a jewel in the diadem of our God; when we reflect that many of these are the wayward sons and daughters of heart-broken fathers and mothers, and are but victims of conditions from which they would gladly be delivered, it puts another face on the question.

As we meditate over these things we are reminded of our Savior's last command—His Great Commission to the Church to "preach the Gospel to every creature." May His parting message stir the souls of all who have been rescued from the thralldom of sin, and may we never lay our armor down until in answer to the cry that comes from city and country, from the home land and from the foreign field, shall have been answered by a life-long and heaven-inspired effort to bring them the Gospel.

Great Problems.—"What is the greatest problem confronting the Mennonite Church today?" Doubtless this question has often been meditated upon by many of our readers. It is answered briefly by a number of brethren whose thoughts are printed on another page, and the problems named may be summarized as follows:

I. **How bring about that happy condition in which the whole Church is united, every member converted, obedient to the whole Gospel?**

II. **How bring all the world to Christ?**

III. **The application of Gospel principles to present conditions.**

IV. **How to promote the prosperity of the Church without exchanging up-popular truth for popular error.**

Doubtless if all who have an opinion on this question would have had an opportunity to express themselves a number of other problems would have been named. These problems will be taken up, one at a time, and discussed in future numbers of the Gospel Herald. While we expect to solicit a few articles in connection with each subject, yet we extend a welcome to all who are impressed with helpful thoughts to join in the general discussions. We trust, however, that there may be nothing presented that is not to the point, condensed to the least possible space and written only after prayerful meditation.

The brethren, L. A. Blough of Hollsopple, Pa., I. B. Witmer of Leetonia, Ohio, and J. W. Kropf of Orrville, Ohio, were with us a few days recently, being worshipers at the Scottdale Mennonite Church last Sunday. The occasion of their presence was the close of another fiscal year for the Mennonite Publishing House, they being here as an auditing committee. Bro. Abram Metzler of Martinsburg, Pa., treasurer of the Mennonite Publication Board, was also present and officiated at the communion services at the church here on Sunday.

Our gratitude is due to God for His protecting care during the year, and to the brotherhood in general for the hearty support given us, which makes it possible for us to submit a report which we believe will be satisfactory to the friends of the institution. This report will be published next week, the Lord willing. We ask your continued co-operation and prayers.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

WHAT THE BIBLE TEACHES

By J. A. Ressler.

For the Gospel Herald.

XVII. About Nonresistance

1. **The child of God is commanded not to resist evil.** He is to suffer wrong rather than to defend himself by force. "But I say unto you, That ye resist not evil," are Christ's own words. Again He says, "When they persecute you in this city, flee ye into another." In Rom. 12:14, Paul says, "Bless them which persecute you: bless, and curse not." These are injunctions of a negative character, yet they clearly indicate the attitude a Christian is taught by the Bible to take in case of personal attack or injury.

2. **The true Christian loves his enemies.** Not only does he refrain from injuring those who hate him, he will do them positive good. Love to an enemy is not a new doctrine under Christianity. In Lev. 19:18 we read, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." The Jews misquoted this passage and in the fifth chapter of Matthew our Lord refers to their version of it as being, "Thou shalt love thy neighbor and hate thine enemy." There is no command in the entire Bible to hate an enemy. Luke 6:27, 28 gives a very complete summary of the attitude we should have toward those who do not love us: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

3. **Using the force of civil authority is forbidden to Christians.** Not only is personal use of force in resenting personal injury forbidden, but Matt. 5:40 and I Cor. 6:1-8 clearly show that it is just as much a violation of Christian principles to invoke the strong arm of the civil law in one's defense as to use violent measures with one's own hands. He who would feel condemned in laying violent hands upon his neighbor, and thinks to escape condemnation by asking the officer of the law to do so, is deceiving himself. When wrongfully attacked, a Christian may state his cause before a civil tribunal, as Paul did before both Jewish and Roman officials, but he is certainly not justified in using force, either himself or through the law, in securing liberty or property. He may accept the protection of the law as a favor, but never demand it as a right.

4. **"Give to every man that asketh of thee"** (Luke 6:30). This is a most remarkable application of the principle of nonresistance, and many professed Christians with a sincere desire to do nothing but the right have questioned whether it can be carried out in practical, everyday life. But it is evident that the divine Lawgiver of the kingdom intended that it should be literally observed by His followers. But it should be noticed that the Bible nowhere commands us to give to every one that asks just what he asks. A drunkard may ask for money that he may get more drink. It would be wrong and unwise to give it to him. Just what to give him and fulfill this injunction would be determined by circumstances. It might be a warm meal, a good garment, or a kind, sympathetic word of advice.

5. **Nonresistance is a practical rule of life.** Rom. 12:17-21 goes into detail regarding the right way to treat those who hate and oppose us. Vengeance belongs to God. In no case can man ever usurp the authority of God and take the matter of revenge into his own hands. The probability is that if he undertakes to do so he will only bring upon himself more wrath and enmity from him whom he would punish. Verse 20 of this passage gives the better plan: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head." Of course no true Christian will do good to an enemy merely for the purpose of making him feel remorse, for this would be violating the rule, "Love your enemies."

Bible examples of the observance of this rule are found in David's treatment of King Saul, and Elisha's treatment of the Syrians. In modern life there are numerous examples of enemies being changed to friends by some one's observance of the Savior's rule of love. I Peter 3:9 is a restatement of the same law of retribution. If the reader doubts its efficacy let him try it in faith the first opportunity he gets.

6. **The principle of nonresistance applies to nations as well as to individuals.** II Cor. 10:4 and I Thes. 5:15 clearly forbid the Christian taking up arms even in national defense. Other passages are equally strong. As a living object lesson to the nations is the little republic of San Morino in Italy, 32 square miles in extent. Italy might easily subjugate it by force but the peaceful meekness of the inhabitants is a stronger defense than all the latest appliances of modern warfare.

7. **The Old Testament teaches love to enemies.** Prov. 25:21, 22 is quoted almost word for word in Rom. 12:20. In Proverbs is the additional promise, "The Lord shall reward thee." Isa. 2:4 and Micah 4:3 are prophetic utterances, but they show that peace and not war was in the olden times the condition of society approved by the Creator.

It is true that the Lord permitted and even commanded the destruction of wicked nations and used His chosen people as well as other nations to accomplish His ends. But the references already given abundantly show that the followers of the Lord Jesus are never used as such instruments of God's wrath. Theirs is a kingdom of peace, their life is to be an example of peace, and it is logically unthinkable that God should call them to so directly violate the commands He has given as to take the life of a fellow being under any circumstances. God used and still uses the kingdoms of this world to carry out His plans and He can execute His wrath through them without calling on the children of the kingdom of peace to become the instruments of revenge.

8. **Jesus Christ in His life and death exemplified nonresistance.** We have heard and read the story of His sufferings so often that it is apt to make less impression on us than it should. If we were to read in the daily papers an account of an innocent person being treated as was the Person spoken of in Luke 22:64; John 18:22, 23; I Pet. 2:22, 23, it would make our blood tingle with a sense of the injustice, cruelty, and baseness of such treatment. But He opened not His mouth in self defense, thereby "leaving us an example, that we should follow his steps."

In the face of these plain testimonies from the Word of God, the great surprise to a true follower of the Lord Jesus is that any one should attempt to defend warfare and the use of carnal weapons of defense for a Christian. In the world they are needed. They belong to the world, but they have no place in the true Church of Jesus Christ.

Scottdale, Pa.

Ponder also these wise words of the Anglican Bishop of Madras: "After an experience of twenty-six years in India, my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion and, like St. Paul at Corinth, to determine to know nothing among them but Christ crucified." Many of us feel that Bishop Whitehead expresses the true philosophy of the conversion of India. Apologetics and controversial methods are no doubt useful to some extent, but evangelism in the power of the Spirit is the winning factor.—Indian Witness.

WHAT IS THE GREATEST PROBLEM BEFORE THE MENNONITE CHURCH TODAY?

For the Gospel Herald.

The above question was put to a number of brethren recently, and the following replies have been received. We print them in the order in which they reached our desk. Others may be printed later. It is one thing to name a problem, another thing to discuss it, and still another thing to solve it. A few problems have been stated, we hope to have them discussed at length in future numbers of the Gospel Herald and pray for a united effort on the part of a consecrated brotherhood to solve them.

As I see it, **the greatest problem before the Mennonite Church today is to hold unwaveringly, inclusively and exclusively to the fundamental doctrines of the Church as embraced in the whole Gospel, and preserve the bond of unity throughout the brotherhood to such a degree as to maintain the working power resulting from a body united in one great purpose.**

First. With the rapid advances being made in the Church along the lines of education and general research, there is grave danger of overlooking the plain teachings of the Word of God and becoming engrossed if not entangled with the various phases of theology that may serve a purpose, but which, if allowed a prominent place in our religious life, lead to error in Scripture interpretation and will eventually result in apostasy. There is much need to take a firm stand to stay by the plain, simple teachings of the Word as interpreted by the Word and hold to that in exclusion of anything coming as the opinion of man, be it ever so plausible, and regardless as to how it may appeal to the advanced thought of the age.

Second. There is danger that in consideration of the prominence the Mennonite Church, and especially some of her leading men are receiving in a general way in this age, that some of the old-time, Gospel-seasoned doctrines and practices be relegated to the rear, or slighted if not discarded for that which is more popular and up-to-date.

Third. The activities of the Church in missionary, evangelistic and general reform lines brings her into prominence, and there is need for fear that she will have temptations to drift with the popular tide.

Then there are portions of the brotherhood who for various reasons stand aloof from some of the advanced steps taken by others, even along right lines. The great problem before the Church is to hold all together in one compact body, with the bond of love and unity so strongly formed that we can all work together in confidence and sympathy in doing the greatest good to the cause, the world about us and to enhance the glory of God.

D. H. Bender.

A number of grave problems are confronting our beloved Church in this day of civilized idolatry. In the writer's humble opinion, the greatest of these problems is, **How may the Church succeed in steering clear of the increasing tide of worldliness which is so prevalent in many of the Churches of today, and is manifested so plainly in wealth-getting, honor-aspiring, pleasure-seeking, and fashion-following?**



These are four popular self-centered evils which are threatening the life of the Church, and need to be radicated and kept out of the Church if she would have power with men, and be accepted of God.

How to do this successfully and wisely is a question which should be given our most thoughtful and prayerful consideration as well as our most earnest and faithful effort.

J. S. Shoemaker.

A thorough conversion of the world—a conversion that will change the heart and life of the individual, a conversion that puts the individual into such an attitude that he says, "I'll do, (or say or be) just what you want me to be" and mean it; that makes the individual want to know just what the will of God is to the extent that the Bible becomes the dearest book to him on earth. How to accomplish this is the greatest problem before the Christian Church today, for upon this depends almost every other question that can be thought of. This when accomplished in the life of the individual at once solves the amusement, the labor, the dress, the giving, the conversation, and the social problem, as well as every economic question that arises. It may not always help the individual to solve that question for others, but so far as he is concerned, when this has taken place in his own life, there is scarcely a chance for him to go wrong.

J. S. Hartzler.

No doubt, many writers would give many views on this question. To our mind it all depends on our relation to God, and we would therefore offer the following:

The greatest problem is, **To get every brother and sister into such a relation with God that the Holy Spirit can always have free course and that the Bible is made the rule of life without questioning or doubting its authority or its teaching.**

Higher education has been severely criticised by some, and in many cases may be. When the student is directed by the Spirit and accepts the book of Genesis and not some erroneous geological statement, then his knowledge of the creation and formation of the earth is safe. The student of astronomy has a wonderful text book in the book of Job. The philosopher and the scientist have sufficient without following "science falsely so called."

The religious fanatic is led by a spirit of the evil one and his doctrines appeal to his carnality.

The one who is being swallowed by worldliness flings aside the plain teachings on the simple life, modest apparel, and similar points are entirely discarded.

These are just a few examples of how people follow that which is not in harmony with the Word.

Let such an one be brought into proper relation with God, then the Holy Spirit will always lead into right channels and the Bible will be made the standard for everything. How can this be done? This is the question before us.

S. G. Shetler.

One of the questions which very greatly concerns the Church is, **The application of the principles of the faith which has been handed down to us, as an heritage from our fathers.**

Let us understand that there is and has been no question in the mind of any as regards the principles of the faith. We believe them to be based upon and thus are the teachings of the Word. These principles are, to a greater or less extent, the confession of faith of all of the branches of the Mennonite Church. Many of the separations and divisions of the Church have been marked by the different applications of these principles. Any lack of unity or harmony existing may be traced largely to the same source.

(Continued on page 90.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

CHINA

Mysterious land!
What thoughts arise as we contemplate thee,
For thou dost stand
Unique upon the page of history;
And in thy strangeness dost appear
A portion of another sphere.

Ancient thou art
Among the ancient nations of the world;
And ever loath to part
From the ancestral ways; thou hast unfurled
And round thee wrapp'd the mantle of reserve,
And they who fain would serve
Thy best and highest interests, are oft
Repelled and scoffed.

Hoary with years
And bloated with pride of tyranny,
Thy idol worship rears
Its hydra-headed form in enmity
To truth and right,
Filling each vacant place
With forms fantastic—gods of wood and stone,
And in thy wide embrace
Binding its devotees unnumbered down
with chain of night.

But China, thou shalt rise,
And from the spell burst free;
A voice now from the skies
Is speaking unto thee.
In distant climes the voice is heard,
And men whose hearts thy woes have stirred,
Are speeding over land and sea
To rouse thee from idolatry.

Resistless, firm and steady,
Rolls on the Gospel tide,
Its foremost waves already
Are bursting on thy side,
And soon o'er every city,
And every wayside green,
This deluge of God's pity
Shall flow in might serene.

—The Vanguard.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Nampa, Idaho

Dear Herald Readers, Greeting:—At this time we again have many reasons to praise God from whom all blessings flow. Especially do we feel grateful for the recent arrival of Bro. Charles Mitchell and family from Hubbard, Oreg., who have come as workers at this place. Pray for us that together by God's grace we may at least help some souls to be more than conquerors over the enemy who is so busily engaged in leading them the downward way.

Bro. Greenwood and wife, who came with Bro. Mitchells, are also with us at present. We are thankful to God for the brethren and sisters who have been remembering us in a practical way recently.

A box of raisins sent by the little church at Dinuba, Calif., was very much appreciated.

We are planning soon to open our street work again.

In His name we are yours for the Master.

Kate Blosser.

April 29, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

IV. Street-cars in Chile

Two things in connection with street-cars immediately attracted my attention in Chilean cities: double-deck cars and women conductors. Each car has room for the same number of passengers above as below. The fare for the lower part is ten cents and for the upper part, five cents. The poorer people usually go above if they are not too proud. I could see no reason why the upper deck should be cheaper because for comfort and for a view of the city it was far the best.

The reason why women act as conductors is because they will work for wages that do not tempt the men. To an American it seems very much out of order for a woman to do such work. Each woman wears a black sailor hat having on it the official mark of the car company. She goes about her work with very little show of dignity and I think she generally receives due respect from all classes. Tickets are given to the passengers and these are to be shown to the inspectors who very frequently come around. Sometimes, it seems, there are almost as many inspectors as conductors. Many people who happen to ride on a car, without having their tickets punched by an inspector, return them to the conductor who sells them again. Of course she puts the money for them into her own pocket.

The cars are practically all "made in Germany," hence they should be good. The companies are usually English or German.

OUR RURAL MISSION WORK

By H. F. Reist.

For the Gospel Herald.

When the question as to which is the most needy mission field is raised we find great difference of opinion. Our familiarity with the needs of a particular field will naturally lead us to consider it of first importance. Our conviction of need is commensurate with the knowledge of, and interest in that need. However if we are equally familiar with the conditions in a number of fields we will likely hestitate before we declare one more needy than another. That there is need in every nook and corner of the world where humanity dwells is evident to the Christian worker. It is not our intention to consider the question of the most needy field, but call attention to a field that, we believe, is neglected; a field specially suited for cultivation by our Church, and yet in which we are doing very little definite organized work. We refer to the rural districts of the United States and Canada.

This is a real field having real needs, and is an important factor in the problem of the evangelization of America. Its problems are becoming more and more complicated and constantly assuming new aspects as a result of modern progress and civilization, and the settlement of the frontier by new arrivals from European countries. It is a field that will tax the abilities of the best trained minds to solve its problems successfully.

This field has urgent religious needs. A perusal of the article "Work," in the Mission department of the May number of the Christian Monitor presents the appalling needs of the frontier settlements. Are there some sections of our country as truly heathen as India? As far as a knowledge of God is concerned many know no more than the Bushman of Africa. A home missionary worker in one of the Pacific Coast States, found some mothers who had not heard a sermon since their childhood; young people who had never been inside a church or attended a Sunday school. An eighteen year old girl when shown a picture of Christ said: "Who is He? I thought that was only a cuss word." In some of the western states are practically entire counties without any religious privileges whatever. There are thousands of communities in the United States and Canada that enjoy limited privileges, having perhaps an occasional service by some itinerant minister. Many such communities are ripe to harvest where an effective work could be established if some active, wide-awake worker would be located there to give time and energy to the work.

Then there are not a few sections where once we had a flourishing congregation, but because of a lack of workers the congregation dwindled until it became extinct or almost so. There are perchance a few members left and an occasional service is probably held, but it will only be a matter of time until the work will have entirely ceased unless speedy efforts are made to revive it. It is a sad sight to see a congregation going to nought because there is a lack of workers and organized effort to keep the work going. Most of us are familiar with such fields and also fields in which practically no work is being done.

We believe that since we are de-

cidedly a rural people, familiar with rural life and its problems; because our faith and practices appeal more strongly to country than city folk, and that our teachings and practices of simplicity can be maintained better there, that we are especially fitted for the work of evangelization in the rural districts and that it is peculiarly our field. It is evident that our work is not as effective in the towns and cities as it is in the country. We do not want to be understood as advocating retrenchment in our work in our towns and cities. Not by any means, push the work there with vigor, but not at the neglect of other fields for which we seem to be especially adapted.

The conviction has been growing upon us for some time that as a Church we are neglecting a great and promising field of work at the expense of developing another less promising field for which we are not so well fitted; a field that requires a greater expenditure of life and means to produce results, that, we believe, would not make a favorable comparison with the results in some rural districts were the same life and energy expended upon it. True, we have mission churches in the country, we have our frontier colonies, but each one is struggling along as best it can without any official recognition or support and direction from our Mission Board. The Board has not assumed any responsibility for the general supervision of this work similar to the supervision exercised over our city mission work; no organized efforts are being made to supply workers for these needy fields; no financial support is given for the erection of suitable places of worship; no provision made for the development of this work by arranging so that the workers give at least the greater part of their time to the work.

Would it not be possible and expedient for our Mission Board to devise some way of assuming the general oversight and supervision of this work and put it on an equal footing with our other missionary enterprises? The constant plea for workers for the institutions under the control of the Board has the tendency of creating the idea that the giving of service to any of these institutions alone constitutes mission work, and that the dedication of life to the establishing of a work in the rural districts is not mission work. We fear that this idea has already found lodgment in the lives of some. Should not the Board be as deeply interested in securing workers for the rural fields as for any other work, and be as ready to lend financial assistance when needs justify?

Because of our adaptability to rural work; because of the conditions of many sections where we once had a flourishing congregation; because of the great spiritual need generally and the marvelous possibilities of rural evangelism; because of the vital relation of the moral and spiritual conditions of the rural communities to those of the city and the country generally; this field of Christian endeavor should receive equal recognition with other lines of mission work conducted by the Board. It is our conviction that our Mission Board should consider this field and if possible assume the general supervision and place it on an equal footing with its other activities.

Scottdale, Pa.

MISSION WORK IN OUR CITIES

For the Gospel Herald.

Smithville, Ohio, April 28, 1912.

Editor Gospel Herald:

Dear Bro.—As leader of our Mission Study Class here at Oak Grove, I asked Bro. T. K. Hershey of Youngstown, to write an article especially for the class, which he kindly did. Believing that the article may be helpful to others and that you might be glad to publish it in the Gospel Herald, I enclose it herewith. May it be helpful to the readers in helping them to see the needs and conditions of the work, as I believe it already has been to our Mission Class, is my prayer.

Yours in the Master's service,
Vernon Smucker.

We gladly publish the article, as we believe that the problems discussed call for the prayers of every one interested in the salvation and uplift of human souls.—Ed.

Youngstown, O., April 9, 1912.

Dear Bro. Smucker,

Greeting in Jesus' Name:—In answer to your request for an article to be read before your Mission Study Class, will say I am glad to do this, trusting that it may inspire some of our people to active service.

Indeed, the conditions of our large cities are appalling, and I realize it is difficult to explain conditions as they really are without the inquirer himself being in the field.

One thing that impresses the mission worker in the large cities is the increase of population. For example, in this city, which is largely an iron and steel town, the foreigners are streaming in by the thousands, and are of many different nationalities. During the last ten years, the increase in population in Youngstown has been over 20,009, and a large proportion of this number is foreign element. What makes conditions so bad in the city is the flocking together of these people in settlements where vice and wickedness reign, not only in the shades of night but also in broad daylight.

The mission worker finds it a difficult problem to know how to deal with them, since he cannot converse with them in their own language. Again, the majority being Catholic, they will allow their children to attend the mission Sunday school until they are a certain age; then, as they say, the children must go to Church (Catholic).

The open saloon, also, is a hindrance to the work, as it gives a lodging place to the men, and even women frequent these places. This city of 100,000 population has over 400 licensed saloons, and I am told that there are fully one-half that number in operation that are not licensed. Just south of the mission one can walk around one square making four blocks, and count not less than twenty-five saloons. These with their open doors, attractive music, and inviting schemes make conditions for mission work in our cities a complex problem.

Another condition to be met in this city is the apparent indifference of the people. Many of the parents prefer to spend their evenings in the picture shows, theaters, or even in the brothel, rather than to go to the house of the Lord. Especially is this true of the men who seek their society among the saloon element. They will say, "Well, your religion is good enough for the women, but I'll have my good time in the saloon." This class seems hard to reach, but with patience and perseverance we feel to praise the Lord that many of them are being reached.

There are many more conditions which are to be met, such as houses of ill-fame, the disregard for the Sabbath, the many poor and the lack of interest in education among children as well as parents.

But with all these difficult problems which the mission worker has to meet, **mission work in the city does pay,** perhaps not in dollars and cents, (for the financial part is a great problem) but those who are brought out of the hands of Satan, and from the bondage of sin, cause the worker to say, "It is worth while."

The work truly is great in the city, and since the poor are received by such unfriendly attitude as in some of the popular churches I feel to us as a church, who profess to be a plain, common, unassuming people, there is a great and effectual door open—an opportunity to do good among the very class to whom Christ came to preach the Gospel.

Will you join us? Can you say with Paul in II Cor. 6:11—O ye poor of the city, our mouth is opened unto you and our heart is enlarged.

Your brother in the service of the Master,

T. K. Hershey.

Things that are for all time go down on record. Many things which Jesus did which were not so important to us did not go down on record. What we have is like the apostle says, "Jesus Christ, the same yesterday, today, and forever."—Jacob N. Brubacher.

A mother bringing up her family right is the best missionary.—J. W. Weaver.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"WHAT OF OUR CHILDREN?" III

By D. D. Miller.

For the Gospel Herald.

I trust a goodly number of us have read the two articles under this same head, in recent numbers of the Gospel Herald. I am quite sure that after reading the first article some have said or thought, "That's just my experience—failure, failure, failure! How shall I strike the **golden mean** in my teaching and training? Then as we read the second article and applied the many questions to ourselves and our families, some have again said, "Yes, we have certainly not measured up to the standard held out, but HOW shall we accomplish better results?—What shall we do?"

Perhaps a few general statements right here might help some one to be more successful in their all important duty of teaching and training of the children. Many parents do not realize the importance of the charge given them; as, "Bring them up in the nurture (training) and admonition (teaching) of the Lord," and "Train a child in the way he should go, etc."

From these passages we get at least that there should be training and teaching in the bringing up of our children. Either training or teaching will fail of its own best end if not accomplished by the other. Training is the shaping, the developing and controlling of the personal faculties or powers, while teaching is the securing to the child knowledge from beyond himself.

The essence of training is to cause to **do,** and the essence of teaching is to cause to **know.**

Training enables the child to make use of what he already has and teaching brings to the child that which he did not have before. Every home has its trials and difficulties and each individual child its peculiarities and so needs developing some of his characteristics and subduing or repressing certain others. Here come a severe test to the parents to know just what to do and how to do it and often discouragement stares parents in the face, but under all these trying experiences never give up in despair, remembering that largely upon this teaching and training hangs the weal or woe of **our children,** here and in eternity.

There are no two children alike in their looks, neither in their real self or makeup. Each child starts in life as if he were the only child in the world, and at that time he is more himself than at any other time in his life.

Left to himself, if that were possible, every child would continue to be himself, but no child is left to himself but is under training continually by those around him, and many influences that likewise have their effect upon him, and so it is that the training of a child is quite as likely to change him from his best self to a poorer self as it is to develop and perfect that which is best in his distinctive self.

The question of questions in child-training is how to learn wherein a child's real self needs stimulating, and wherein it needs curbing. It is not an easy thing to say what are a child's peculiar faults and what particular need of training therefore he should have.

Many a parent is unduly influenced by a child's best traits, and therefore underestimates or overlooks that child's chief failings which if not trained out of, will stand as a barrier to his truest manhood and will therefore make a one-sided or second-rate man instead of a well-proportioned first-rate man. Such a boy, since he shows unusual power and ability in a certain line, which may not be a bad way in itself, is permitted to have his own way in some other lines until he is almost past **training,** simply because his chief fault was not recognized by those who could correct it if they had only seen it in its due proportions.

Again other parents realize that their child is full of faults but can not say just what the faults are and which has the greater prominence as a power for evil and therefore needs the most prompt attention. A careful and prayerful study and discrimination is needed then by every parent to find out each child's peculiar faults and needs.

A number of questions might be asked by every parent to himself or herself concerning each individual one of their children:

1. What are the special faults of my children?
2. Where is he weakest?
3. In what way may even his strong points of character fail him?
4. Which of his faults needs the most immediate correction?

These questions or similar ones should be thought about long and well, and at a time favorable to a deliberate judgment, not being influenced by personal feeling, either of preference or dissatisfaction. Even the criticisms by neighbors and the suggestions by good friends should be well weighed and considered in making up an estimate of his failings and faults.

Even though every parent must decide for himself concerning the interests and treatment of his own children, yet he ought to be glad to take into consideration what others say and think about those children while he is making up his mind what is the best thing to do.

It is likewise well if parents will take note from writings what others who have experience may have to say on this subject. There is not near as much danger of parents giving **too** much study to the subject, **What of our children?** as there is of neglecting or undervaluing such study and meditation. All parents need help from others who are personal friends and who can be trusted to speak with impartiality and kindness. Sometimes the school teacher may aid the parents to this end. Any parent who carelessly, thoughtlessly, goes on in this great work will never do as well as might be done for his children.

God has given the great responsible charge to bring up the child, but He has also laid on the parent the duty of learning by the aid of all proper means what kind of training and teaching his child needs and how to meet it.

Having now a diagnosis of the case of your children, next you must apply the remedy which is sometimes quite a task:

Begin early—at birth.

Be loving, kind and thoughtful—but be firm.

A college president once said, "One advantage of the college curriculum is that it trains a young man to do **what** he ought to do, **when** he ought to do it, whether he wants to do it or not." There are few children who do not need to be trained to apply themselves earnestly to some work which they dislike, or to do certain work at certain times whether their inclinations are that way or not; in other words, to do what he ought to do, and to do it in its proper time, whether he enjoys it or not.

The measure of a child's ability to do this becomes the measure of his practical efficiency and usefulness in whatever sphere of life he labors.

No man can always work merely in the line of his preference. If he has not learned to do such things while a child, he can not to advantage do them when by necessity they come upon him. One of the hard yet very important things in the training of a loved child is to deny him that which he longs for, and the parent could give, but which he would better not have. Wise withholding is quite as important as generous giving. A child ought to be denied by his parents, many things which even in themselves are harmless. For instance, in having a certain place at the table or eating from a certain dish or have a certain cut of cake, or to dress just as they want to even if within their means, or to go wherever they please. It is to any parent's

(Continued on page 93.)

Sunday School

For the Gospel Herald.

Lesson for May 19, 1912.—Matt. 5:17-26

THE OLD LAW AND THE NEW LIFE

Golden Text.—He that loveth another hath fulfilled the law.—Rom. 13:8.

Introductory.—The mission of our Savior was to build, not to destroy—He was a builder, not a revolutionist. So far as the law was concerned, it was the divinely inspired expression of the principles of eternal righteousness, and the mere suggestion that Christ came to destroy this law is a suggestion of self-destruction. Yet the law was so woefully misconstrued by the Pharisees that it is refreshing to hear the Lord from heaven give us an exposition of the statement of eternal righteousness as revealed to man through the law. Accept the law of Moses by Jesus Christ (remembering that the law being 'a shadow of good things to come" was fulfilled in Christ and that therefore we now look to the Gospel and not to the Levitical law as our rule in life and as the application of the principles of righteousness for this age) and you have the correct view of the law.

Christ and the Law.—Christ's declaration was, "I am not come to destroy, but to fulfill." The law of ceremonies was done away in Christ. All the sacrifices under the law pointed to Christ, who "by one offering perfected forever them that are sanctified." Concerning the principles of righteousness, which were the foundation of the Levitical law, we have them clearly stated in Christ's explanation of the same. More enduring than the most substantial things of God's creation, "heaven and earth," is the law. "One jot or tittle shall in no wise pass from the law, till all be fulfilled." "It is impossible for God to lie." He who wilfully breaks the law, the least part of it, makes himself a rebel before God and forfeits his rights in the kingdom of heaven. This declaration on the part of Christ is a fearful blow for people who hold the law of God in contempt because they imagine that they have risen above the law. The most law-abiding citizens are those who, under grace, are submissive to Him in all things. Only let us keep this question straight in our minds and remember that it is to the Gospel of Jesus Christ, not to the Levitical law, that we look for the interpretation of the law of God as applied to this age.

Self-righteousness Condemned.—Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What was the matter with their righteousness? We read it in Rom. 10:3: "They being ignorant of Gods' righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They proposed to become righteous through obeying the letter of the law as interpreted by tradition. The child of God looks to the sacrifice on Calvary as the foundation of his righteousness, submissive to the spirit of the law as interpreted by Jesus Christ.

Some Timely Precepts.—Christ having delivered Himself as to His attitude toward the law, also as to what should be our attitude, takes up a number of subjects contained in the law and gives their spiritual interpretation. Only a few of them are recorded in this lesson, and these we shall endeavor briefly to notice:

1. **"Thou shalt not kill,"** is as much of a law as it ever was. But the Jews, like many people today, looked only to the letter of this precept. So long as they refrained from taking human life they were no murderers, however much they might have murder in their hearts. But Christ clearly shows that the sin lies not in the outward act but in the motives which prompt the act. Many an accident resulted in the taking of human life when no murder was intended. Christ clearly tells where the sin lies. No murder was ever committed unless that murder first had existence in the heart. John says, "He that hateth his brother is a murderer." Is your heart free from malice, free from the spirit of revenge? Then, and then only can you be said to be free from the sin of murder.

2. **Reconciliation** is another thing taught. When things are not right between me and my brother I am apt to lay all the blame on him and say that if he would only be willing to do what is right the thing would soon be settled. That may or may not be correct. But Christ, taking it for granted that I am all right, lays a burden on me that we usually lose sight of, "first be reconciled to thy brother," says He, before you do your ordinary duties, though they be so praiseworthy. In the matter of reconciliation Christ set the example when He, entirely innocent, left His home in glory and permitted Himself to be slain as a criminal. It is through innocent people that reconciliation is expected to be made. "Blessed are the peace-makers."

3. Another thing which Christ touches is to remain on peaceable terms with fellowmen as far as consistent with truth and righteousness. Not only should there be reconciliation between brother and brother, but also peaceable relations with mankind in general. Read and meditate upon the last two verses of the lesson.—K.

Our Young People

HONESTY.—I Pet. 2:12

Topic for May 26.

MOTTO

"Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich."

OUTLINE OF TOPIC

I. Honesty Defined—True, pure, just and good.—Phil. 4:8.

II. Honesty Applied.—
1. To our conscience.—
   a. Searching for the truth.—Jer. 29:13.
   b. Confession of sin.—Psa. 32:5.
   c. Restitution.—II Cor. 7:11.
   d. Obedience.—Rom. 6:17.
2. To our words.—Prov. 12:22.
3. To our business transactions.—Deut. 16:20; Isa. 33:15.

III. Blessings of Honesty.—
1. The approval of God.—Deut. 25:15, 16; Psa. 15:1, 2.
2. The winning of the lost.—I Pet. 2:12.
3. Light and understanding.—Prov. 11:3, 5; Jno. 7:17.
4. Prosperity to offspring.—Prov. 20:7.

STUDY OF THE TEXT

I Pet. 2:12

"Conversation."—Manner of life, conduct.
"Honest."—Meaning good and upright. It is the same expression as that used in James 3:13, where it says **"a good conversation,"** meaning to show forth a life worthy of the Christian profession.

PERSONAL THOUGHT

Honesty.—Do we realize what it means in every phase of our life? What issues are at stake when our integrity hangs in a balance of doubt. Oh that we may always hunger for this truth and honestly yield our whole being to its teaching!

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"good."**
2. Commit Psa. 15.

For Young People.
1. Honest with Ourself.
2. Honest with Our Neighbor.
3. Honest with Our God.

For Older People.
1. The Fruits of an Honest Life.
2. A Reliable Man.

SEED THOUGHTS

Give us the man of integrity, on whom we know we can depend; who will stand firm when others fail; the friend faithful and true; the adviser, honest and fearless; the adversary just and chivalrous; such an one is a fragment of the Rock of Ages.—J. P. Stanley.

A man of integrity will never listen to any plea against conscience.—Home.

Inward sincerity will of course influence the outward deportment; where the one is wanting, there is great reason to suspect the absence of the other.—Sterne.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 9, 1912

Field Notes

A class of eleven applicants for membership are under instruction at Souderton, Pa. God be praised. May many more join the number by the time of baptismal services.

A Sunday school meeting is announced for the Bowne congregation near Elmdale, Mich., to be held May 16. Among those from a distance whose names appear on the program are Bro. A. H. Leaman of Chicago, and Bro. Silas Weldy of Wakarusa, Ind.

Any one desiring to lend a helping hand in a needy and worthy field where consecrated workers are wanted would do well to correspond with Bro. I. S. Mast, Minot, N. Dak.

Bro. John W. Weaver of Union Grove, Pa., filled appointments at Doylestown, Deep Run, Blooming Glen and Perkasie congregations of Bucks Co., Pa., also stopped at Souderton, Pa., on April 27 and 28.

Bro. D. B. Kauffman of Kenmare, N. Dak., was with the congregation near Surrey, N. Dak., over Sunday, April 28, preaching the Gospel of the kingdom. A council meeting was held in which "peace and harmony prevailed."

Bro. J. F. Mast of the Martin's Creek Church near Millersburg, Ohio, was with the Walnut Creek Church over Sunday, April 21, at which time a council meeting was held. Communion services were appointed for May 5.

Change of Address.—The address of the Mennonite Rescue Mission of Chicago has been changed from 2259 W. 35th St. to 3404 S. Oakley Ave. Friends will please address the workers there at the latter address hereafter.

Communion services have been announced in the bishop district under the oversight of Bro. I. S. Mast of Minot, N. Dak., as follows:

Surrey, N. Dak., May 5.
Coalridge, Mont., May 19.
Baden, N. Dak., May 26.

Bro. T. M. Erb of Hesston, Kans., was with the congregation at Brandon, Colo., over Sunday, April 28, at which time communion services were held there. From Brandon he went to La Junta, Colo., where he expected to hold communion services with the several congregations at that place.

Change of Address.—Bro. J. D. Mininger and wife, formerly of the Old People's Home near Marshallville, O., and later of La Junta, Colo., are at present located with the Kansas City Mission. Friends will address them hereafter at 200 S. 7th St., Kansas City, Kans. The Lord bless them in their new field of labor.

Communion services were held at Walnut Grove Church near West Liberty, Ohio, last Sunday, at which time Bro. Benj. Gerig of Wayne Co., Ohio, was expected to be with the brotherhood there. Communion services have also been appointed for the same district as follows: South Union, May 12; Oak Grove, May 19.

A letter from Middlebury, Ind., says, "We had communion at Middlebury, Ind., April 21, at Clinton April 28 and expect to have at Nappanee, May 5.

A home Sunday school conference is announced for the Johnstown, Pa., district to be held at the Pleasant View (Elton) Church on Ascension day.

Bro. A. J. Steiner of North Lima, Ohio, left his home on Saturday, May 4, for Orrville, Ohio, where baptismal services had been appointed at Martin's Church for Saturday and communion services on Sunday.

A letter from San Gabriel, Calif., informs us that Bro. George Lapp and wife expect to land at San Francisco, about May 21 or 22, and that an appointment would probably be made for him at Los Angeles about May 24.

Communion services have been appointed for the several congregations in the Johnstown, Pa., district as follows:

Thomas Church, May 12.
Weaver's Church, May 26.
Kauffman's Church, June 16.

Errata.—In the report of the Dorcas Sewing Circle of Tiskilwa, Ill., found in last week's Gospel Herald, a few errors slipped in. In the first place a 5 took the place of a $, making the balance read 513.47 instead of $13.47. "Also quite a few members of the circle" should have read, "Also quite a few articles of clothing were donated by members of the circle."

Following is a list of appointments in some of the congregations in the bishop district under the oversight of Bro. George S. Keener of Hagerstown, Md.:

Stauffer's — Preparatory services, Saturday, May 4; Communion services, Sunday, May 5.

Miller's—Preparatory services, Saturday, May 11; Communion services, Sunday, May 12.

Cedar Grove—Preparatory services, Saturday, June 8; Communion services, Sunday, June 9.

An accident which nearly resulted in the death of Bro. David Burkholder, our aged and faithful bishop of Nappanee, Ind., is reported from that section. He was pruning trees and accidently sawed into his wrist, severing an artery. Because of his age he nearly succumbed from the loss of blood. Help arrived in time, and we are grateful to God that he was spared. Bro. Burkholder is past 76, but bears his age well, and is still active in the cause of his Master. May God spare him to us for many more years of useful service.

Sister Savilla Bender of Springs, Pa., who has been spending some time with friends in Ohio, stopped at Scottdale, Pa., on her way home, the guest of Bro. M. K. Smoker and family.

The Franconia Conference met at the Franconia Church, Montgomery Co., Pa., May 2. A number of important questions were considered and a lively interest taken in their discussion. Among the resolutions passed was an expression of "willingness to continue in the nonresistant and simple faith of Christ." May the Lord abundantly bless the work in this part of the field.

Correspondence

Tuleta, Tex.

Dear Herald Readers:—On April 28 we had the blessed privilege of once more celebrating the suffering and death of our dear Savior on the cruel cross, and take part in that humble ordinance of feet washing which He instituted for us, with the little congregation at Tuleta, for which we praise God. And also received one soul from another church. May God help him to be a power in the Church and for the rest of His family. Nearly all the members partook of the sacred emblems. O, my heavenly Father, give us as a part of Thy nonresistant people more of humble foot-washing spirit that this service may not only be a form of Godliness but that we may also show its power for Jesus' sake.

One of our Spanish converts expects soon to start a Sunday school for his people in his language. Pray for him and the missionary work at Tuleta.

Yours in Christian love,
D. Y. Hooley.

Palmyra, Mo.

Dear Herald Readers:—Council meeting was held at this place April 21. Peace was unanimously expressed. The Lord willing, we will have communion some time during this month. An all day Sunday school meeting was held here April 28. A number of brethren and sisters from Cherry Box were with us at this time.

We crave an interest in the prayers of God's people. Cor.

Harper, Kans.

(Pleasant Valley Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On April 27 Bro. S. C. Miller of Jet, Okla., came into our midst. In the evening preparatory services were held. On Sunday communion was observed. All the members present took part. Two members were received into church upon confession. As my mother was not able to go to church Bro. Miller and a few of the brethren and sisters came to our home in the afternoon and held communion services. It was a day of rejoicing for those who attended the services. Bro. Miller left for his home again Sunday evening. Bro. George Landis of Protection was with us Sunday and in the evening preached about the mission cause. As it was rainy there were not many at the meeting.

Yours in His service,
Mamie Plank.

Elmira, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—Spring time is again here, and how we all enjoy it. The crops are looking fine, for which we all feel thankful. How thankful we are for His kind remembrance. We feel to say with Samuel of old, "Hitherto hath the Lord helped us."

April 21 communion services were held at Albany, Oreg. I was blessed with the privilege of attending. I was indeed encouraged to press onward. ward.

Bro. John Bontrager has returned from the East. I was blessed with the privilege of hearing him preach two encouraging sermons.

Sunday school and church attendance at Albany were good.

Pray for us at this place that there may be more laborers sent forth.

We have had a very mild winter here. We are all enjoying good health for which we indeed feel thankful.

They were all enjoying good health at Albany but Sister Mary Yoder. She has been quite ill for some time. May God bless and strengthen her.

We invite all that can to come and visit us.

Pray for us that we may let our light so shine so as to win others to Christ.

Cora C. Evers.

April 25, 1912.

Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name: On Sunday, April 21, we had an all day meeting—Sunday school and regular services in the forenoon. Council meeting in the afternoon. Those present expressed themselves as having peace with God and man (with the exception of a few) with a desire to commemorate the death and suffering of our Lord and Master. We thank God for this peace among the brotherhood. We expect, the Lord willing, to have our communion the first Sunday in May.

We again ask the ministering brethren to be with us in the conference work the first week in June. It may be a busy time and perhaps takes a little self-denial, but remember that Christ has promised to add these things unto you if ye seek "first the kingdom of God and his righteousness."

Pray for the work at this place,
Katie J. Bontrager.

April 26, 1912.

Columbiana, O.

Dear Herald Readers:—A council meeting was held at the Midway Church, April 21, and communion services will be held immediately following the Church conference which will be held May 23 and 24.

Communion services were held at Leetonia yesterday (Apr. 28) at which time nine souls were received by water baptism and three were received who had been members of other churches.

Our young people's meeting that had been closed during the time of bad roads, was again started last evening at Midway.

Cor.

April 29, 1912.

Protection, Kans.

Dear Herald Readers, Greeting:—Last Sunday we had our council meeting, and there was an almost unanimous expression of peace. Bro. Ebersole preached from Matt. 5:20-25, from which we were reminded of our duties toward our brethren and also toward our enemies.

Good weather. Busy times. Health prevails. May our God have all praise.

Cor.

April 29, 1912.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Geo. R. Brunk of Denbigh, Va., was with us over Saturday and Sunday, April 27 and 28. We had council meeting on Saturday P. M. We were glad for the love and unity manifested (with the exception of a few, but we trust all will come right by the time of communion). We had services on Sunday morning and evening. Five precious young souls were received into church fellowship by water baptism. The meetings were well attended, and the sermons instructive and helpful to all that were willing to accept and obey. Visitors from other places were Bro. and Sister B. L. Kemp of Princess Anne Co., Va.; Bro. and Sister Ben Brenneman and Martin Shank of Denbigh, Va. Bro. Shank reviewed the Sunday school lesson and gave a nice talk to the school. Sisters Bucher and Buckwalter of Lancaster Co., Pa., were here also.

The Lord willing, we expect to hold our communion on Sunday, May 26, Bro. Geo. R. Brunk officiating.

Yours in the Master's service,
I. W. Eby.

April 29, 1912.

Harper, Kans.

(Crystal Springs Congregation.)

Dear Herald Readers:—On Sunday, April 28, baptismal services were held at the Crystal Springs A. M. Church. Five souls were received into church fellowship. May they prove good soldiers unto the end. Bro. Slagell officiated.

On April 14 Bro. L. J. Miller of Garden City, Mo., was with us and preached several interesting sermons.

Preparatory services will be held on Sunday, May 5.

Yours in His service,
C. N.

April 29, 1912.

Elkhart, Ind.

(Olive Congregation.)

On April 27, 1912, baptismal services were held at the Olive Church near Wakarusa, Ind., at which time 16 precious souls were received into church fellowship by water baptism. On the day following communion services were held, in which the greater part of the congregation participated. These two days were certainly days of rejoicing in that precious souls sealed their vow before the world and that following we could unite in commemoration of our Lord's suffering and death.

Pray for us as workers in His great vineyard.

D. A. Yoder.

April 29, 1912.

Kokomo, Ind.

Dear Herald Readers, Greeting in Love:—On Thursday, April 18, we held our council meeting. 114 members were present. Peace and harmony expressed by all.

On Sunday, April 21, baptismal services were held, at which time 13 precious souls were received into the church by confession of faith.

On Saturday, April 27, Bro. A. H. Leaman of Chicago, came here and preached to us the same evening from Ezek. 1:10, and on the day following we had our communion. Bro. Leaman preached the communion sermon from I Cor. 11:28. Bish. Mast officiated in services. 149 members communed. One precious soul was taken into the church by letter, and also 4 church letters were granted to members 3 of them are going to move to Ohio and 1 is at Topeka, Ind., and in the evening Bro. L. again preached from Luke 4:18.

G. W. N.

April 29, 1912.

(Continued from page 83.)

Let the Church understand the faith, and the righteous application of the faith to the needs of our every day life and to our worship and one of our greatest problems is solved.

In our extending fields of service for our Master, we must take into consideration differences in language, nationality, geographical locations, customs, environments, education and understanding. In no case will it be impossible to apply the teachings of the Word to any of these classes in a way that they will understand and appreciate it. Yet, it may require a different application of the same principle than that which we practice.

Did our martyr fathers contend for customs or principles? Have our German, Swiss and Holland ancestors handed down to us their traditions and national and social practices as our heritage, or given to us the spirit of their application of the principles for which they left friends and Fatherland? Is the burden of our labors to be the preservation of Mennonite traditions or the maintenance of the precious principles of the Truth? These are some of the weighty questions with which we have to deal.

The Scriptures speak to the heart and conscience and do not speak in the specific words of the law by forms and ceremonies. "Nonconformity" is a principle much wider than the "broad philactories" of the Pharisaical garment. "Nonresistance" has a greater fulfillment than not "going to law with brother." "Separation" has a greater end in view than abstenance from "fellowship with unbelievers" in a secret society. Our Christian vows and ordinances must be to us a living power in the soul that impels us to our highest service for God until the Gospel of Christ is brought to it.

Let us contend for the faith, pray for the peace and labor for the prosperity of the Church which we believe with all our hearts is striving to live and teach according to the Gospel of our Savior Jesus Christ.

S. F. Coffman.

For hundreds of years our people have been unpopular and to a great extent unknown—unpopular because they kept so **well** the latter part of the great commission, "OBSERVE ALL THINGS," and unknown because they have kept so **ill** the first part, "TELL ALL PEOPLE."

Now that we are awakening to our error and seeking to push forth among the people, I think the gravest danger that confronts us is that of becoming **popularized** by exchanging **unpopular truth** for **popular error**; the **power of God** for **influence with men**; the **last** part of the commission for the **first** instead of **holding both**; a general **compromise** such as **heathenized** the Church of the early centuries instead of **Christianizing** the heathen as they hoped.

Geo. R. Brunk.

Question Drawer

We do not want to make critics of children, yet teach them that many things are wrong. How shall we answer them when they ask if such and such people can go to heaven if they do what we have taught them is wrong?

B.

Here is a question which can not be answered—that is, no answer can be given that will fit all cases. Circumstances must be taken into consideration. In a general way we will say, weigh well what you teach your children before you give your instructions. If you teach them that the best of people are liable to err and that therefore they sould be on the alert and do their very best lest they fall into grievous errors, you are at the same time laying the foundation for them to look with mercy upon others who want to do the best they know how and yet do things that you think are wrong. Children should be taught early that the matter of eternal salvation is something so weighty and so completely left in the hands of God that we should be very slow in passing judgment upon fellow men. At the same time, don't smooth over things and call wrong right in order to shield other people. Teach your children to do the right and to shun the wrong, and if they raise the question as to what will become of this or that person in case they do the things that we teach them are wrong, counsel them to leave that question in the hands of God while they themselves should not do them because they see others do the same.

What does the wilderness into which John the Baptist went to preach represent; the lost world or some other place?

P.

The wilderness in which John the Baptist preached was not an uninhabitable desert, but a portion of Judea less densely populated than other portions of Palestine. It was here that John the Baptist was brought up and here that he preached and baptized. As to what this wilderness may be said to represent, a number of beautiful and impressive applications can be made. It is not incorrect to say that it may represent the lost world.

A belongs to the Farmers' Telephone Company. B belongs to the Farmers' Grain and Elevator Company. Is there any difference in belonging to either of these companies?

H. H. H.

The difference is in the personal character of the members of the companies, the aims of the company and the methods of conducting business. The "unequal yoke" of II Cor. 6:14, as we understand it, consists in being

allied with unbelievers in a way that will enable them to drag us into things unscriptural. Whenever this exists in any partnership organization, regardless of name, the admonition contained in II Cor. 6:14-17 should be heeded. Another thought worthy of notice in connection with this question is the fact that each organization should be considered upon its own merits, regardless of whether it is better or worse than some other organization.

Do we infer from Job 1:6, Rev. 12: 10 and other scriptures that Satan has access to heaven into the immediate presence of God at the present time? M.

We do not so understand these scriptures in that light. Since God is everywhere present Satan can get into His presence without entering the courts of glory. But the thing which should concern us most is not Satan's getting into God's presence in heaven but rather the awful fact that he gets into the presence and hearts of men on earth.

Will there be degrees in hell? Luke 12:47, 48. H. H. S.

Lest we give comfort to those who imagine that they will not be so bad off in hell provided they are not gross sinners, it is necessary to notice a few things. The Word says that at the last time the Lord will come, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8). It should also be remembered that our Savior's severest condemnation was on the sinners that knew better (Matt. 11:20-24). This scripture suggests also an answer to the question. There are a number of scripture references which have led many to conclude that while the cup of suffering will be full for each one in the end must hear the bitter word, "DEPART," some who not only lived in sin, but lived contrary to better light, will have greater cups of suffering.

Please explain Jno. 13:4. What constitutes the "and laid aside his garment?" C. E.

Take the verse as it reads, and you have the explanation. He laid aside his garment evidently as a matter of convenience, as we do at the present time when convenience suggests such a course. When it comes to the command, however, we have the simple command to "wash one another's feet," without mention being made of garments. Whatever may be done in the way of remembrance of this act of our Savior, let it not be confused with the command to wash one another's feet. Personally, we like the idea of imitating Him in action, so far as that is clearly known as well as to obey His commandments.

Miscellaneous

FREEDOM

Men! whose boast it is that ye
Come of fathers brave and free,
If there be on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works another's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe sweet freedom's air,
If ye hear without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains—
Answer! Are ye fit to be
Mothers of the brave and free?

Is true freedom but to break
Fetters for our own dear sake?
And with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains that others wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—Lowell.

ALCOHOLISM
I

By R. D. Becker.

For the Gospel Herald.

To give the reader some idea of the influence of alcoholism from one generation to another I will give some of the statistics from a noted physician in Philadelphia, Pa., which has more or less made this one of his main studies for eight years, in which he came in contact with 117 families, including three generations: 90 in the first, 20 the second, and 7 the third generation.

The 90 families furnished a contingent of 200 individuals who are all more or less affected mentally. This seems rather a small number probably to some readers, but this is the number which still lived; many died while in infancy.

A detailed analysis shows that apart from physical stigmata of degeneracy, such as cranial malformations, strabismus, anomalies of dentition, of the formation of the palate, ears, face and spinal column; also anomalies of special senses—deafness, mutism, partial or complete blindness, paralysis, and epilepsy. 130 out of this number suffered from convulsions in infancy, and then turning to epilepsy. These individuals, besides their many deficiencies, had irresistible impulses, and great tendencies to criminal acts. 75 out of the 200 had an extraordinary desire for alcohol at a tender age, craving it when they would receive the odor of liquor.

By the above details we can plainly see the great hereditary influences over the offspring. Oh! the poison fangs which such parents fasten in their children. If any reader of this paper should indulge in this great sin, stop, think, and consider what you are, how closely interwoven with your children, should such dear children of thine, be cast into the bottomless pit on your account?

Study the matter over; remember if you are addicted to liquor, it is not only you that will be cast into outer darkness, but most of your posterity will in all probability suffer likewise.

The tendency of alcoholic children is to crave after drink, next to commit crimes, then suicide.

If you can do anything for unfortunate victims of alcoholism do it, and do it quickly.

Lancaster, Pa.

A PRIMITIVE RACE

A primitive race, almost devoid of any knowledge except that necessary to eke out a precarious existence, has been discovered in Sumatra, according to Dr. Wilhelm Valez, of the University of Breslau, who has made extensive explorations in that land. He named these people the Kubus; they are much like the pygmies of the Indo-Malayan countries. They have nothing that could be called property, but wander through the forests seeking food.

They seek merely sufficient nuts, fruits and edible growths to keep them alive. They do not appear to have energy to wage war on the animals which are constantly attacking and killing stray members of the tribe. The words of their language are almost as few as the ideas the Kubus seek to express.—Young People's Weekly.

WORK

By P. Hostetler.

For the Gospel Herald.

By this we mean work for God. It may not be needful to repeat the oft quoted scriptures showing how **all** should be workers for God, but it seems some have wrong ideas of what constitutes working for God. To say that people all should work without giving directions as to what is to be done or how to do it reminds us of a farmer with many hands and telling them to go work without saying what he wants done or how to do or who is to do this or that work. At a certain ministerial conference the subject of the ministers' work was discussed. A minister from another denomination

who was present afterwards said he thought they left out the duty of ministers putting their members to work or giving as many as possible some special thing to do. While this is a good point, yet we need to be careful lest we get our members to think this is working for God and our common every day duties are not.

As physical exercise or work is needed for health, and many have shortened their life by quitting work, so spiritual life and health demand exercise along spiritual lines. We may well ask, as did those in Jesus' time, "What shall we do that we might do the works of God?" The answer from Jesus is, "Believe on him whom he hath sent." Jesus did not mean that this is all there is to do, but it is a first and most important duty; the one perhaps that many people today will not do and therefore their desire to work for God does not count. When we rightly consider I Cor. 10:31, Eph. 6:5-8, and Col. 3:17, we can see that all our works, both temporal and spiritual, shall be done for God; yea, not only our works but even our very life is lived for Him.

We once heard a minister say that he would as soon die behind the plow as in the pulpit. This is the point we want to emphasize. All Christians have a work, a place to fill. They have a mission in this world and in doing this work they are truly missionaries, whether that work be preaching Christ or plowing corn. So when we have in our hearts and minds, as we should have, the question, "Lord, what wilt thou have me to do?" the answer comes, Do God's will. Or, as the prophet said, "Fear God and keep his commandments, for this is the duty of all men" (German trans.) Do the duties nearest to you and learn in the Bible what God asks of all. Remember the true saying, "Actions speak louder than words" and when our life or actions are right we are loudly speaking to those around us of Jesus and Christianity and what it does for man or makes of man. Jesus tells us that if we do not scatter we gather for Him, and when we do God's will we are gathering for Him.

Again we are told to be witnesses for God. Our works as well as our words can be a witness for Him.

We are also told to be a light unto the world, letting men see our good works. In this we witness and gather for God. These good works are not so much praying and fasting and keeping ordinances, as every day deeds of love, kindness, mercy, honesty, meekness, etc., etc. The lesson we have of King Saul and his work for God may be quite familiar, but is so plain and important that it bears oft repeating. He was such a good, fine, young man. His first great mistake or wrong was in offering to God(which was a good and God-commanded work) but it was quite contrary to God's law of the offerings.

Then he did a great work for God, and a work he was commanded to do; but missed it again, not doing just what the Lord said he should, but took his own way or will in part, and the Lord had to reject him and tell him that obedience was better than sacrifice.

Obedience is the great thing that God wants of us all. All the great sacrifices we could make to work for God would not count if we are not obedient. Again all who are obedient are consecrated and true missionaries for God, and they need not long or look for great things to do or places of honor to fill, for all men do great things, by being faithful in little things and "doing with our might what our hands find to do." We also want to emphasize the fact that in Matt. 25 we see that in the judgment the righteous are reminded of their good works while they seem to have taken no notice of it, and the lost ones seem to have thought they did the good deeds but are told they did not do them. Again we hear Jesus saying that many in the judgment will say they did wonderful works in His name who will get the awful reply, "I never knew you."

I cannot say of any minister, "You are not true or faithful because you do not go about here and there preaching." Neither can I say to any individual or congregation, "You are not true and faithful because you do not go into all the world." God only knows in what sphere or measure our work and responsibility lies: and if a church must carry the Gospel to all the world before she can be a missionary Church, what denomination could be one? Where are we with one little foreign and a few city missions compared to "All the world." God, who said "Go" also said, "Teach all things," and very few are doing it if any are.

Our Church surely has been a missionary Church if any of them have, and we need to ever abound in the work of the Lord, as Paul says, "Knowing that our labor is not (cannot be) in vain in the Lord."

Pryor, Okla.

AN APPEAL FOR THE FAMILY ALTAR.

An enthusiastic Christian worker was telling us of the needs of the Church as he saw it from the standpoint of an evangelist. A thoughtful woman, keen about the growth of the Church, was another caller at our office. The leading editorial of a great paper spoke in similar fashion the same week. It was all about family prayer. What is there about it which makes it appear so vital to evangelists, housekeeper and editor alike? Does success depend upon it, even in small part? Success is a word not generally associated with spiritual things; it appears to belong to the material. If, however, we think of clean living, honest dealing, power in prayer, effectiveness in soul-winning as success, then we may look for the cause of failure in many a life and many a Church. A pastor called to ask for help only this week saying, "I must keep the family altar alive to keep my Church alive." All this personal and editorial comment these days is a hopeful sign. We do not remember the "old days." The only use of a past at all is to get a future out of it. There are new days coming—here now—in need of right use, and we continue our appeal to have them begun right. There are new families beginning their modest establishments every day, and old ones awakened by past memories or present appeals, and we call to them to go slower and get farther. The family was God's idea. He knew the strengthening influence, and the multiplied power, when he planned family life. No family can be ideal without a positive recognition of God as Father. The frequent table discussions of Church matters is not family worship. The father must not only symbolize the priestly office, he must exercise it. No parental excuse of haste will atone for a son's misdirected life. Better be sure than sorry.—Daily Bible.

THE LIFE BEAUTIFUL

By Ella H. Glick.

For the Gospel Herald.

Beauty is an assemblage of graces, or properties pleasing to the eye, the ear, and intellect. All humanity is inclined to admire the same. How often we hear the expression, "Oh, how beautiful," concerning a certain object or view. How soul-inspiring to behold the sun in all its splendor giving forth its warm rays to mother earth, and lighting up our pathway. May also the Sun of Righteousness arise in our hearts.

When we behold the beautiful rainbow of many colors which is a token of God's covenant with Noah, that He will not again destroy the world with water, how many of us remember the covenant we made with God? Do we let the Christ-life shine through the clouds? We have the moon and stars to illuminate our pathway by night, like the poet says,

"Will there be any stars in my crown?
When at evening the sun goeth down?
When I wake with the blest in the mansions of rest,
Will there be any stars in my crown?"

The sturdy oak, the tiny blades of grass covered with silvery dewdrops,

the blushing rose, the nodding lily and the happy songs of the birds are all object lessons for us to consider; all show forth their beauty in their own proper place, in honor to God their Maker. Yet man will rise up and say, there is no God.

Oh, vain wretched man that thou art, stop, and think how fearfully and wonderfully this house of clay is constructed, which contains a never-dying soul to be eternally saved or lost. "Therefore give unto the Lord the glory due unto his name; bring an offering, and come before him; worship the Lord in the beauty of holiness."

To possess beautiful features and a correct form, is a blessing from God, and should be employed to His glory, yet weak humanity vainly tries to appear beautiful before the world by putting on apparel that is neither for comfort and much less becoming, but leads to lewdness, and has been the downfall of many a poor soul, that might have been reconciled to plainer path of life if the proper instructions had been given.

Solomon says, "Favour is deceitful, beauty is vain; but a woman that feareth the Lord, she shall be praised." This soul-beauty is the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit; which in the sight of God is of great price."

The Christian's daily conduct is observed more closely by the world than the Bible itself. May we put forth every effort as never before to develop the life beautiful, in helping those in need, in speaking a kind word, for kindness has a wonderful power. It is like the echo; when kindness is sent out, kindness will return. We can not all be missionaries in far off lands, but we can be home missionaries, in a thousand and one ways to help spread the glorious Gospel of Jesus Christ.

Paul says, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." And when our life's work is ended, may we all enjoy beautiful heaven, which is beyond human comprehension in beauty and splendor, where we shall wear beautiful white robes, with crowns of glory, and palms of victory, shouting glad hosannas to the Lamb, forevermore.

Minot, N. Dak.

WHAT TO PRAY FOR

By Amanda Gerber.

For the Gospel Herald.

God wants us to come to Him in all circumstances of life. In I Jno. 5:14 we read: "And this is the confidence that we have in him that if we ask anything according to his will, he heareth us."

Our prayers must be agreeable to the will of God. We should never pray for worldly things. If we seek the things of this world, our prayers are not heard, because we ask amiss, to consume it upon our own lust. When we pray for any thing that we may serve God with it, we may be sure that He will either give us what we pray for or make us content without it. We should pray to God that He would send us such things as He sees that we can serve Him with. We should pray to God every day to feed us with bread and water of life eternal, and if we are true and faithful to Him, He will certainly give us what He sees is best for us. We must come to Him in prayer for those who are outside of the fold of God, as well as for ourselves. We should pray for our enemies. Every Christian should love his enemies and long to see them saved. When things look discouraging we should pray more, and then we should not complain so much. All that love Christ should show it by their earnest prayers to God, especially when the harvest is plenteous that He would send forth faithful and industrious laborers into His harvest.

Harper, Kans.

(Continued from page 86.)

discredit when a child can truly say, "Father and mother never denied me anything which he or she could bestow."

We will all admit that child training is a necessity; but beware, there is also a danger of overdoing in this line.

There are two don'ts that are good counsel for parents along this line:

1. Don't be always don'ting—that is, continually nagging at anything the child does and saying "don't, don't, don't."

2. Don't be always directing—that is, be always saying do this, etc.

Then again there is danger of neglecting entirely.

All these evils ought to be avoided. Sometimes, instead of **directing** or **don'ting,** it is wise to let alone and have them exercise themselves or perhaps have some other influence or inducement operating upon them in the direction of a right standard persistently held before them.

In conclusion, I will say as did a certain physician when he gave some instructions as to how to take care of a patient who had both legs broken in an accident. When some one asked, "Well, but if so and so happens then how do?" and he said, "Well, do the best you can and keep on learning by your experience."

So also with our children. Do the best you can and keep on learning by the experience.

Middlebury, Ind.

IF YOU WANT TO BE LOVED

Don't contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by." —Christian World."

DIVINE CONTENTMENT

By Martha Showalter.

For the Gospel Herald.

"Be content with such things as ye have.—Heb. 13:5.

No other Bible character has said so much of contentment as Paul and there are few who have endured so many hardships. He said, "Of the Jews five times, received I forty stripes save one." He was also beaten with rods, stoned, cast into prison, suffered shipwreck, was in perils of waters, in perils of robbers, in perils of his own countrymen, in perils in the wilderness, in perils in the sea, in perils among false brethren. Often in hunger and thirst, in cold and nakedness. All these things and many more, he suffered; yet he said, "I have learned in whatsoever state I am, therewith to be content."

Should not this incite us to live more contented lives? 'For we brought nothing into this world, and it is certain we can take nothing out. Having food and raiment let us therewith be content. For godliness with contentment is great gain."

We are all desirous of gain, some to the extent that we become covetous, which is strictly forbidden except in I Cor. 12:31, where Paul tells us to "covet earnestly the best gifts. I believe with most of us contentment would more rightly be called an acquirement than a gift. Nevertheless it is something we are all in need of. Happy is the individual who has it. A contented mind is the utmost happiness a man is

capable of in this world. We cannot have **real** happiness without it; for it is the very fountain of happiness. This fountain of content must spring up in a man's own mind.

Whosoever would have this jewel of contentment, which turns want into wealth; must come with his mind free of all ambitious and covetous desires, else they are never likely to obtain it.

He that seeks contentment and happiness by changing anything but his own life in fruitless effort. The best way to be content is to fully submit to God. Discontented persons live in open rebellion to God. Nature teaches us to live, but wisdom teaches us to live contented.

The rarest feeling that ever lights the human face is the contentment of a meek and quiet soul, which is its only dwelling place. It is said there are a hundred successful men where there is one contented man.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he **is** and not according to what he **has.**

"The richest home is not always found
Where wealth and splendor most abound,
But wheresoever in hall or cot,
Men live contented with their lot."

Contentment consists not in multiplying wealth; but in subtracting men's desires. It conduces much to our content if we pass by those things which trouble and consider those things that are pleasing. Like the little girl, whose father lost his store and dwelling by fire; and said, "All is gone: I've nothing left." She climbed on her papa's knee, threw her arms around his neck and said, "Papa you have me."

When you feel dissatisfied with your circumstances look at those beneath you: those who are not blessed with health, a comfortable home and friends as you are. We may think some times that our lot is hard to bear, but we can always think of some one who has a harder one.

Did you ever think of a person with whom you'd exchange places, if such a thing were possible?

Our sorrows should only tend to help us appreciate our joys all the more.

There was once an old couple who always seemed happy. On being asked if they never have any clouds the aged lady said, "Clouds? why yes, else where would the blessed showers come from?" When you feel discontented with your lot remember that "All things work together for good to them that love God."

Cullom, Ill.

A false report about a person may prove his ruin. Do not take any stock in gossipping.—J. W. Weaver.

WHY BE INTERESTED IN MISSION WORK?

By Lydia Kropf.

For the Gospel Herald.

"Go ye therefore and teach all nations" (Matt. 28:19). This is the last command our dear Savior gave before He ascended to heaven. Let us take for an example Christ (Luke 2:49) the greatest missionary the world ever knew. When but twelve years old He was engaged in His Father's business. In Acts 10:38 we read how He went about doing good.

And "when he ascended up on high he led captivity captive and gave gifts unto men" (Eph. 4:8). God has a perfect design for every Christian life if we yield ourselves to His will. He will use us to fulfil some mission for Him. Women and children as well as men can be used (Tit. 2:3; Psa. 2:2). There is a work for all.

While it is true that some Christians are better qualified to teach than others, Paul says, "There are diversities of gifts, yet one Spirit." But God giveth grace sufficient if we are only willing to go at His bidding. The mission work of the apostolic Church was not carried on by a few chosen ones among the believers, but with one accord the entire Church worked and suffered persecution for the spread of the Gospel. Hands are reaching out in pity, longing for something the world cannot give. If they die in their sin who is to blame for not telling them of Jesus?

We are interested in mission work because Christ was interested in us and gave His life for us. We can never repay Him, but we want to work for Him.

"Sound the great evangel's word of command
Go ye into every nation, every land
And preach the Gospel message to each tribe
And, lo, I'm with you to the end of time."

Hubbard, Oreg.

BOOK REVIEW

Our New Music Reader
EDUCATIONAL VOCAL STUDIES
Will be ready May 15

A practical, comprehensive course of instructions in vocal music prepared especially for use in Normal Schools, Academies and the common Singing School. By John D. Brunk, with an introduction by D. H. Bender.

The book is carefully arranged in FIVE PARTS. The first part contains three divisions of exercises beginning with the simplest ones and advancing in grade until the most difficult ones are reached. The second includes songs of various kinds which have been carefully selected, both as to their adaptability in teaching music in its various forms and leaving a healthy influence with the singer. The third, fourth and fifth parts are devoted to Rudimentary statements, Training and Care of the Voice and Dictionary of musical terms.

The book is so arranged that the singing teacher of ordinary experience can readily adapt himself to it by following the instructions given to teachers. It will also serve as a useful text book to those who do not have class privileges. We hope to have a hearty response from all interested in the improvement of our **song service,** as we believe that a work of this kind should be given every possible consideration.

Contains over 150 pages. Neatly bound in muslin-lined cover. Furnished in either **round** or **shaped** notes. Unless otherwise specified, **shaped** notes will be sent.

Regular Price, **35c.** Postpaid.

Our special introductory price for all orders sent us before May 15th, 25c., postpaid.

ORDER NOW

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

THE ILLINOIS CHURCH AND SUNDAY SCHOOL CONFERENCE IN CHICAGO

For the Gospel Herald.

As is announced in the Gospel Herald the Annual Mennonite Church and Sunday School Conferences of Illinois will be held in Chicago, May 28 to 30. This is our first experience in caring for meetings that will bring so large a number of visitors to the city and we feel it advisable to give, as information and instructions, the following suggestions to those who are expecting to attend:

1. **Lodging.** We will be able to furnish comfortable sleeping quarters for all who will attend. Most of the visitors will be cared for in the mission buildings. The purpose is to rent a number of mattresses to use in the living rooms and some of the halls in connection with the beds we already have. We have not yet sufficient bedding on hand. If any have quilts, comforts or sheets they would be willing to send to the mission before the time of Conference, to be distributed among the poor later, the same will be greatly appreciated.

2. **Eating.** Arrangements are being made to feed the people in the basement of our building. A small price—not to exceed ten cents a meal—will be charged to cover the expense of same. Some have expressed a desire to bring some provisions along when coming, which would be quite practical and would be appreciated.

3. **Transportation.** If you are not acquainted in the city we would much prefer that you notify us of your coming in order that someone may meet you. We would sooner meet strangers at the station than to have them undertake finding the missions alone and perhaps falling prey to some confidential, being misdirected, losing themselves, or something similar.

4. We would like to know by May 18 approximately how many will be in attendance. This information is essential to doing our work economically.

5. All interested in the church and Sunday school work are invited to attend. We trust none will come with the expectation of going sight seeing during the conference sessions.

A. M. Eash.

A widespread hopeful disposition is the best umbrella for this vale of tears.—William D. Howells.

When the best things are not possible, the best may be made of those that are possible.—Hooker.

REPORT

Of the 19th Quarterly S. S. Conference held at the Catlin Mennonite Church April 21, 1912

For the Gospel Herald.

Conference theme—"Whatsoever ye do, do it heartily as to the Lord and not unto man" (Col. 3:23).

Mod., A. H. Evers; Secys., Mabel Cassel, Lizzie Horst; Chor., Roy Ebersole.

Following are topics discussed, also a few of many thoughts presented:

Obedience to the Word essential to effective teaching. Maggie Horst, S. M. Buckwalter.

It is important that the teacher be obedient to the Word in all things. Teacher must be faithful in small things as well as great. Right living gives power to teaching. Must also have power of Holy Ghost to do effective work.

What influence has the appearance of the teacher on the class? Thad Beck, Roy Ebersole.

The appearance and conduct of the teacher has great influence on class. Modest and neat attire combined with Godly life will influence class for good. The teacher is closely watched by his pupils, and especially the small child often looks to him as an ideal. Hence teacher should endeavor to throw out good influence.

Shall we support a native worker in India? Benj. Horst, L. O. King.

God loves all people alike, hence we should be concerned for the heathen. The native Christian can do much to carry the Gospel to his people. We should freely give of our abundance to the Lord's work. Since the cost of supporting a native worker is not great, our school could easily do it. God will reward us for obeying His commands. (Motion carried to support a native worker for one year.)

What should be our spiritual attitude toward God in prayer? M. E. Horst.

The prayers of the publican and the sinner afford a good illustration. We should be humble and feel our dependence upon God.

Secretaries.

Married

Overholt—Bleam. — Bro. John Overholt and Sister Adaline Bleam of Bowne, Mich., were married April 27, 1912, at the home of the officiating bishop, Bro. J. P. Miller of Clarksville, Mich.

Garber—Zook.—On Saturday evening, April 20, 1912, at the home of the officiating bishop, Bro. E. A. Mast, Kokomo, Ind., Bro. Monroe Garber of the Walnut Creek congregation, Holmes Co., O., and Sister Jemima Zook of this place were united in marriage. May God's richest blessings attend them through life. They intend to leave for Ohio where they aim to make their home.

Obituary

Miller.—On April 28, 1912, funeral services were held at Walnut Creek (Ohio) A. M. Church for Claude Miller. This was the first time that funeral services were held there without the corpse being taken into the house. Services by M. A. Mast, S. H. Miller and Corson M. Mast. Text, Psa. 23:4; Matt. 5:4.

Culp.—Magdalena Culp was born in Medina Co., O., April 10, 1837; died April 26, 1912; aged 75 y. 16 d. She was united in marriage with Henry B. Culp March 28, 1858, who preceded her in death July 31, 1905. She united with the Mennonite Church in early life and remained faithful until death called her to her reward.

Six sons and three daughters are left to mourn the loss of a kind mother.

Funeral services conducted at the Yellow Creek Church by D. A. Yoder. Text, Eccl. 12:7, 13, 14.

Duxa.—Barbara Duxa was born in Holmes Co., O., April 10, 1877; died at the same place April 18, 1912; aged 35 y. 8 d. She was a daughter of Gottlieb and Mary Gardner of Trail, O., where she stayed at the time of her death. She was married to August Duxa Feb. 27, 1905. He was accidently killed Sept. 20, 1911, which left her in distressed circumstances with 3 daughters. A son was born to her a few days before she died. She leaves these children, her parents, 6 brothers, 3 sisters and many relatives and friends to mourn her departure. Funeral at Walnut Creek. A. M. Church where a large number had gathered to take the last view of her remains. Services conducted by M. A. Mast, J. F. Mast of Martin's Creek and S. H. Miller. Text, I Cor. 15:35-58.

Nahrgang.—Sister Cathrine (Bricker) Nahrgang, died at Berlin, Ont., April 11, 1912; aged 67 y. 3 m. 8 d. She was married to Bro. Isaac Nahrgang who preceded her 11 years ago and her daughter also preceded her 14 years ago. She leaves to mourn 3 sons, 9 grandchildren, 1 great-grandchild, 1 brother and 4 sisters. She was a faithful member of the Mennonite Church until death. A devoted and loving mother, she was greatly esteemed and loved by her neighbors, had a smile and a word of comfort for every one.

"Farewell, dear family, I am at rest;
My voice no more you'll hear;
Live faithfully and you'll be blest,
And death you need not fear."

By one of the family.

Sauder.—Mabel Magdalena, daughter of Daniel and Annie Sauder, Archbold, O., was born Oct. 24, 1905; died April 14, 1912; aged 6 y. 5 m. 20 d. Her death was due to rheumatism, of which she suffered a few weeks, but she had so far recovered that she could go visiting. She played all day Saturday, as usual, but the disease went to her heart and in the evening she took very sick and suffered intensely until death relieved her on Sunday evening. She was conscious to the last. She leaves to mourn her early and unexpected death her parents, a brother, a sister, (one brother had preceded her in death, grand-parents, a great-grandparent, uncles, aunts and many friends. It almost breaks our hearts to give our dear little ones, yet we know that God doeth all things well.

"My youthful mates, both small and great,
Stand here, and you shall see
An awful sight, which is a type,
Of what you soon shall be.

"When you unto my grave do go,
The gloomy face to see,
I say to you who stand and see,
'Prepare to follow me.'"

By her parents.

Kanagy.—Anna M., daughter of Moses and Magdalene Stutzman, was born July 14, 1861, in Fairfield Co., O. She was married to Jacob S. Kanagy in Champaign Co., Dec. 25, 1879. To this happy union were born 3 children. These, together with 4 grandchildren, an only sister, 2 step-sisters and step-mother, besides many relatives and friends survive her. At the tender age of 13, she gave her life to Christ and united with the Amish Mennonite Church, living a beautifully consecrated Christian life for Christ and the Church, exemplifying a self-sacrificing devotion for the good, the pleasure, and the happiness of the family, friends and acquaintances.

The father and the children are left to mourn the infinite loss of a most precious mother, wise counsel, and a presence which was the source of continuous sunshine and cheerfulness in the home. The sister likewise suffers a heartfelt loss of a sympathizing and loving sister. The community also experiences the loss of one who was interested in the welfare of all, in things spiritual as well as temporal, so that we can truthfully say, "She being dead, yet speaketh." Her dreams of loved ones gone before has become a reality since the morning of April 17, 1912, at the age of 50 y. 9 m. 3 d., when her earthly career was quietly and peacefully but suddenly brought to a close, by an affliction of the heart, at her home near Kennard, Ohio.

A sudden change, she in a moment fell,
She had not time to bid her friends farewell;
Think this not strange, death happens to us all,
This day was hers, tomorrow you may fall.

Funeral services were held at Oak Grove Church, April 19, conducted by Bro. S. E. Allgyer, assisted by Bro. J. J. Warye. Interment at the Hooley Cemetery.

Yoder.—Jacob K., son of Solomon and Sarah Yoder, was born in Mifflin Co., Pa., Aug. 28, 1828; died at the home of his daughter, Mrs. Elizabeth Peachey, West Liberty, O., April 9, 1912; aged 83 y. 7 m. 11 d.

He was married to Nancy Lantz in 1850. To this union were born 6 children, S. L. Yoder of Springfield being the only surviving child. The wife died in December, 1860. He remarried in 1862, to Nancy Yoder, who died in 1889. This union was blessed by the birth of one child, Mrs. Elizabeth Peachey.

Bro. Yoder with his family came to Ohio in 1854, locating in Champaign Co., near Mt. Tabor. He lived in that vicinity for a number of years, moving to Logan Co., in 1885. Since the death of his wife he had made his home with his daughter a greater part of the time, at times visiting among his relatives and friends.

He leaves a son, a daughter, a sister, 4 step-sons, 1 step-daughter, 19 grandchildren and 20 great-grandchildren, besides a wide circle of friends.

He became a member of the Amish Mennonite Church in his youth, and lived a faithful Christian life to the end. He could truthfully say, "I have fought a good fight, I have kept the faith," and for this he is receiving the reward of the faithful. He lived a long and useful life, having passed the four score mark, and was at all times ready to assist in the cause of his Master.

The prime cause of his death was heart trouble, from which he had been confined to his home for about three months, suffering greatly at times. God's children need not look upon death as being terrible, but as a happy transition into a fuller life beyond.

Funeral services April 11, were held at the home and at Oak Grove Church, conducted by Bros. J. J. Warye and S. E. Allgyer. Interment in the Hooley Cemetery.

Items and Comments

According to the census of 1910 there were 13,324,500 people of foreign birth in the United States at that time. Among these were 2,500,000 Germans.

Does kindness pay? A Newport, R. I., girl would answer yes. Because of her kindness to an aged millionaire who in delicate health last summer roomed at her father's hotel, she has been made a beneficiary in his will to the extent of $500,000.

The annual report of the United Brethren Publishing House at Dayton, Ohio, shows a prosperous business. The total invoice is nearly one million dollars while the entire indebtedness amounts to a little over four hundred thousand. Enlarged buildings are in contemplation.

It is reported that 500 saloons in Chicago are to go out of business when their present licenses expire. But since there are 7,000 saloons in Chicago there is no particular alarm expressed by tipplers and drunkards. As a reason given for the discontinuance of so many saloons it is asserted that all classes of men drink less than formerly.

Warsaw is the largest Polish city in the world. It is the capital of Russian Poland. Chicago is the second largest Polish city of the world and has a population of 350,000. New York comes next with 260,000. Then comes Buffalo with 100,000, Philadelphia with 60,000 and Pittsburg with 50,000. There are in all in America four and one-half million Poles.—Reformed Church Messenger.

There are 602 institutions of higher learning in this country. The enrollment of students totals 301,818, and the property of all these institutions is worth $363,409,978, with endowments in addition to the extent of $273,413,318 and an annual income of $88,369,736. In attendance upon all denominational colleges there are 176,642 students; that the property of these is worth $241,048,721, and that their endowment amounts to $240,803,267.—Reformed Church Messenger.

As the investigations into the cause of the late disaster to the steamer Titanic are bringing new facts to light it is evident that two things are mainly to blame for the loss of ship and life. They are "the pride of life" and strong drink. In the first place there was a general feeling of pride as this splendid ocean craft, costing $10,000,000 was completed and started out to sea. It was believed to be "unsinkable," and a thrill of admiration went through the hearts of all connected with this most splendid of all vessels afloat as it started out on its initial voyage to break all records. Then the strong drink imbibed during a night of revelry put the crew in splendid shape for just such a fate to befall the ship. It is needless to moralize. The lessons are self evident.

ANNUAL MEETING
Of the Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the A. M. Church near Metamora, Ill., May 20-22, 1912, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will be given to the discussion of mission subjects. The Meeting will convene on Monday evening, May 20, and adjourn on Wednesday evening. All members of the Board of Trustees should make it a point to be present at the Meeting if possible, and others who are interested in the Mission and Charitable work of the Church are cordially invited to meet with us.

All members of the Mission Committee and Executive Committee are requested without fail to meet at 8 A. M. on Monday, May 20, because of important business pertaining to their duties.

Representatives coming from the west via Peoria over the C. & A. Ry. or from the east over the same road to Metamora, should inform Bro. A. A. Schrock, Metamora, Ill., as to the time of their arrival, and those coming from the east over the C. & A. Ry. via Chenoa, or over the Santa Fe Ry, via Streator, or over the T. P. & W. Ry. via Effner will find it most convenient to stop off at Eureka. Notify Bro. C. S. Schertz, Eureka, Ill., as to time of arrival.

C. Z. Yoder, Pres.
J. S. Shoemaker, Sec.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Illinois

To accommodate those wishing to attend both the Mission Board Meeting and our annual Church and Sunday School Conferences, the Church Conference will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31. The annual S. S. Conference will convene on Tuesday evening, Wednesday, and Thursday preceding.

All conference questions should previously be presented to either of the bishops or to the secretary.

All interested in the cause of Christ are cordially invited to attend.

S. Honderich, Sec.

Ohio

The Lord willing, the Annual Mennonite Ohio Conference will be held at the Midway Church near Columbiana, Mahoning Co., O., on May 23 and 24, 1912.

A cordial invitation is extended to bishops, ministers, deacons and all, to be present at the several sessions of this conference. Those coming by rail will notify Allen Rickert or David Lehman of Columbiana, O.

I. J. Buchwalter, Mod.
N. O. Blosser, Sec.

Indiana—Michigan

The Indiana-Michigan A. M. Conference will be held with the congregation in Oscoda Co., Mich., on June 5 and 6, 1912. You are invited to be present. Persons desiring information concerning time and way of going may address Menno Esch, Fairview, Mich.

Jonathan Kurtz, Mod.
S. E. Weaver, Sec.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 2259 35th St., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

Table of Contents

81—Editorial
82—What the Bible Teaches
83—What is the Greatest Problem Before the Mennonite Church Today?
84—China (Poem)
From Our Mission Stations
Glimpses of South American Life
Our Rural Mission Work
85—Mission Work in Our Cities
86—What of Our Children?
87—Sunday School
Our Young People
88—Field Notes
89—Correspondence
90—Question Drawer
91—Freedom (Poem)
Alcoholism
A Primitive Race
Work
92—An Appeal for the Family Altar
The Life Beautiful
93—What to Pray for
If You Want to Be Loved
Divine Contentment
94—Why Be Interested in Mission Work
Book Review
Illinois Conference
95—Report
Married
Obituary
96—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, MAY 16, 1912 No. 7

EDITORIAL

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Annual Report.—On another page will be found the annual financial report of the Mennonite Publishing House as given by the Manager, Secretary and Treasurer of the institution. We trust that the same may be read with interest by all who are interested in the work of the institution. These reports are given to keep our people in touch with what is being done by the House. While most of the reports have to do with matters financial, let us not forget that money is but a means to an end, while the important work before us is the advancement of the cause of Christ by a defence of the whole Gospel and a spreading of the glad message of salvation as far as lies within our power. A continuation of the same hearty support which you have hitherto given the institution will mean a continued growth in its sphere of influence and usefulness. To this end let us work and pray.

Among the promises of God which should never be forgotten is the assurance of Christ, "Lo, I am with you alway." We sometimes forget. Moses forgot, and lamented that he was not equal to the task of delivering his people from Egyptian bondage. "Certainly I will be with thee," came the answer from the Lord in tones of mingled rebuke and assurance. When like Cain we may feel that our burdens are greater than we can bear, let us remember that the only burden we are called upon to bear is to take God at His Word and allow Him to work through us. There is but one thing that can bring ruin to the world, and that is for the people of God to quit trusting and obeying Him, so that He will have no more opportunity for winning mighty victories through their instrumentality. God is as powerful today as He ever was, and just as ready to honor the efforts of His people as He was in any age of the world's history. Failure belongs to man, not to God, and victory is the happy lot of all whose lives are upon the altar.

Uniform Divorce Laws.—That divorce is a great and growing evil is admitted by practically everybody. How to check it is perhaps more frequently discussed than how to eradicate it. The most common remedy suggested is that of having uniform divorce laws in every state and if possible in every country. Such a law, if adopted, would necessarily mean a compromise on broad terms, which would be worse than no law at all.

It is not generally recognized that there is a uniform divorce law already in existence, and that given by the very highest authority. It is perfect, because God is its Author. Put into universal practice it would eradicate the evil at once. Let us read it. Hear the conversation as recorded in Mark 10:2-12:

"Is it lawful for a man to put away his wife?"

"What did Moses command you?"

"Moses suffered to write a bill of divorcement, and to put her away."

"For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh: so they are no more twain, but one flesh. What God hath therefore joined together, let not man put asunder."

The Ascension.—There is not a public act of our Savior that does not remind us of something important and glorious. As we see Him bleeding, suffering, dying upon the cross we think of the atonement, the blood which "cleanseth us from all sin." As we witness His resurrection, triumphant over every foe, we think of that glorious time when all the saved of God shall rise in triumph and glory at "the resurrection of the just." Everything connected with the life and death of Jesus has an important bearing upon our own life and death and that which follows.

Just now our eyes are turned toward the ascension of our Lord. Elsewhere in this issue will be found a number of articles calling our attention to the meaning and importance of this event. For the disciples who stood watching His majestic flight heavenward until a cloud received Him out of their sight this was a time of great mystery and bewilderment until the two men in white apparel told them of His returning to earth again. Then they returned to Jerusalem and continued steadfastly in prayer and praise and service until they were endued with power from on high.

For us the event is one of surpassing interest. When Christ ascended He opened the way to glory. That cloud which received Him out of the sight of man is a continual reminder of the clouds in which the Son of Man shall again appear as the mighty Son of God and glorious King of kings and Lord of lords, sounding the voice which shall open the graves and seas of earth and summon to Himself the elect of all the ages. Let us never think of this event without a feeling of joy and rapture and reverence.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE LIVING CHRIST

By L. Z. R.

Jesus, the Christ, His brief earth mission ended,
On Calvary the great sin-ransom paid;
He tasted death by angels unattended,
By human hands in Joseph's tomb was laid.

Behold! on that first glorious Easter morning,
He broke earth's fetters and in glory rose;
No watching guard His Majesty molested;
He rose in triumph over all His foes.

For forty days yet lovingly He tarried,
With His disciples in earth-life again;
Gave messages of healing, help, and comfort,
With glimpses of His future glorious reign.

He called them all to meet Him on the mountain
The mount of mem'ries tender, helpful, true;
He gathered faithful ones that He might even yet,
With strength and courage fainting hearts renew.

The moment comes when He must leave them waiting,
And gazing on His loving face they see,
The old-time kindness longing still to bless them,
Just as He since has oft blessed you and me.

A heritage He leaves, a task to help them,
In loving faithfulness to grow more strong:
"Go tell the world, I love them, and would help them;
Go spread the news in measure full of song."

'Tis the last message, sweet with eager longing,
This the true heritage. Could sweeter word
Of loving service even now be given?
How His strong earnestness their being stirred!

Upward He rises, and the eager watchers
Gaze rapturously and listen for each word;
He's leaving, but the Comforter He promised:
How deeply every waiting heart is stirred.

They gaze and wonder, Jesus no more seeing.
A cloud has curtain-like His glory veiled;
But looking upward they still feel His being,
In rapturous influence over them prevailed.

An angel, messenger from heaven's threshold,
Comes to the waiting group with glory bright:
"Why gaze ye heavenward, why stand watching?
Your Master's far beyond your feeble sight.

But hark! they tell you, "This same Jesus,
Whom ye have seen so gloriously ascend,
Will come again as ye have seen Him going,
His bidding, then, with faithfulness attend."

Scottdale, Pa.

THE ASCENSION

By Laura E. Burkholder.

For the Gospel Herald.

Only a few weeks have passed since our thoughts were carried back to Calvary. There we beheld God's own Son on the rugged cross, extended between heaven and earth, suffering the awful agonies of death for the sins of the world. Here He said, "It is finished," and bowed His head and gave up ths ghost. Joseph, a disciple of Jesus, went to Pilate and begged the body of Jesus, wrapped it in a clean linen cloth and laid it in his own new tomb. Early on that Easter morn when the women came to the tomb the angel announced to them:

"He is not here: for he is risen as he said."

They departed quickly with fear and great joy to bring the disciples word and on the way they met Jesus. This is His first appearance after the resurrection.

We have on record where He made His appearance ten times in all.

Jesus remained on earth forty days after the resurrection. In this time He was seen by more than five hundred persons.

He spoke to the apostles of the things pertaining to His Father's kingdom and commanded them to tarry at Jerusalem for the promise of the Father, which was, "the Comforter."

After the Holy Ghost was come upon the disciples they were to receive power and witness for Jesus in Jerusalem, Judea, Samaria and unto the uttermost part of the earth. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

No doubt the disciples were very attentive to the discourse given by Christ as He was speaking to them about His Father's kingdom.

While they beheld Him, possibly wondering and listening what more He was going to say, He was received up in a cloud and was taken out of their sight.

While they stood on Mount Olivet, their eyes cast heavenward as He ascended in the cloud two men in the form of angels appeared unto them clad in white and addressed them in the following language: "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Jesus was received into the cloud and the disciples were no longer accompanied by Him on earth; but He did not leave them without a promise. "Let not your heart be troubled." He is going to prepare a place for you and at the appointed time will receive you into the kingdom prepared from the foundation of the world.

He is coming to earth again; but not in the same manner He came to Bethlehem almost two thousand years ago. There they beheld the world's Redeemer, a helpless babe in the manger; but when the eyes of man behold Him again it will be in the same manner the men of Galilee beheld Him as He ascended, from the Mount of Olives. No doubt it was very unexpected to the disciples to see Him vanish away at this time when He was so earnestly teaching them about His Father's kingdom; but before the crucifiixion He had foretold them what should befall Him.

After the ascension they never saw Him personally; but enjoyed the spiritual presence of an ascended Savior. It was necessary for Jesus to leave the disciples that the "Comforter" might come.

It was better for Him to leave them, "for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. I will not leave you comfortless." He loved the disciples and would not depart from them without speaking words of consolation to them.

This was His mission all through His earthly career. He speaks the same words to the believer today. The "Comforter" abides with all who receive Him and do the will of the Father which sent Him. His mission is to teach, reprove and to guide us into all truth. He is ever near the Christian through the trials, temptations and difficulties of life.

Jesus has ascended to glory; but He is coming to earth again in due time. Are you gazing heavenward? Are you prepared to behold Him descending in the clouds with power and great glory?

Are you faithfully using the talents He has entrusted to your care till He shall return to receive you; or have you neglected the most important work He has left for you to do? "Behold He cometh and every eye shall see him." None shall escape the judgment of God. He is coming as a thief in the night and at a time when He is least expected. "Awake thou that sleepest," prepare for eternity. Today is grace; tomorrow may be too late.

When we study God's Word we are led to believe that we are living in perilous times, and the day is speedily approaching when we shall behold Je-

sus descending to earth in the clouds to gather the weary pilgrims home.

"When the Lord descends from heaven
To receive the pure and just,
And He calls through His archangel,
To the slumberers in the dust,
There will be a glorious meeting,
In the house not made with hands,
There the loved of all the ages,
Will unite in happy bands."

Harrisonburg, Va.

THE ASCENSION OF OUR LORD

By Oliver H. Zook.

For the Gospel Herald.

Among the 365 days which form our common year there are four days that should appeal in a special way to every follower of the Lord, namely: Christmas, Good Friday, Easter and Ascension day. The reason is obvious. They are days having special bearing upon the earthly pilgrimage of Jesus Christ, the Son of God. As these days come and go, thoughts of praise and adoration crowd rapidly through our minds.

We think of His "heavenly home" with the Father and all the glorious hosts of heaven. We think of the innocence, the purity, the glory and the beauty that was His to enjoy. We think of His holy communion with the Father and the sacredness of their fellowship together. Then our minds return earthward again and we think with pain and anguish of the awful, sad, rebellious condition of the human family. We see the doom that awaits us all. We hear the trumpet voice of God saying, "There is none that doeth good, no not one" (Rom. 3:12). It was evident that if man was to be redeemed, it would have to be done through the blood of Christ. So Jesus came, lived and fulfilled the whole law of God, was crucified, buried and rose triumphantly over death and the grave, spent forty days after His resurrection in making appearances to His followers, fully confirming to them that he was the Son of God and giving them their final instructions and then quietly, peacefully, triumphantly ascended from the earth in their presence and went back to be forever with the Father. His disciples stood gazing up after Him, until two men in white apparel stood by them, giving them the comforting assurance that Jesus was coming again.

But what does the ascension mean to us? Ah, my dear reader, it means very much if we have given ourselves entirely to Him. The thought of parting with their Lord gave the disciples much sorrow, but the comforting assurance of Jesus that it was necessary in order that the Holy Spirit might descend and abide and continue with them to the end of life. And now while Jesus is at the right hand of God making intercession for us, the Holy Spirit is working in our hearts, guiding our feet in paths of peace and leading us on in the joys of eternal glory forever more. And besides all this we have His assuring promise that He is coming again to take us home to Him in glory where we can be forever with the Lord. The advent of the Holy Spirit could not take place as long as Jesus was in the world. While Christ was still here He could be only at one place at a time and speak to only one audience. Now since He has gone to the Father, the Holy Spirit works in the hearts of all God's people everywhere and the possibilities of Christian service and experience have been greatly enlarged. We praise God for Christ's ascension. We praise Him for the Holy Spirit. We praise Him for our opportunities. May God help us all to more frequently meditate upon these things.

Belleville, Pa.

OUR RISEN AND ASCENDED LORD

By D. N. Gish.

For the Gospel Herald.

How well Jesus knew that we as pilgrims and strangers in this world need just such assurance and comfort as you read throughout the whole fourteenth chapter of John. "Let not your heart be troubled." Today He as our Intercessor is giving comfort and assurance to more aged, distressed and troubled souls than any thing else the world ever knew. Read it! Study it, until it becomes a part of your life. When we are bound for any destination we set our faces toward it, we make preparation for it. No wonder the disciples repeatedly inquired, when the Master said, "Yet a little while I am with you." Lord, whither goest thou? Why cannot I follow thee now? Jesus then, as now, knew all things, that the Father had given all things in His hands, that He came from God and went to God, therefore repeatedly said, "A little while and ye shall see me, again a little while and ye shall not see me." What is this that He saith A little while? We cannot tell what He saith.

Jesus knew that they were desirous to ask Him and said, Do ye inquire among yourselves of that I said, "A little while and ye shall not see me: and again a little and ye shall see me. Notice the contrast! Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice. You will prove your position by how Ascension day is observed by you or your children!

Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice because I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe.

I came forth from the Father and am come into the world: again I leave the world and go to the Father (Jno. 16:28).

If Christ had not come and spoken, they had not had sin; but now have they both seen and hated both Christ and the Father, that the Scripture might be fulfilled. He tells us that He will pray the Father, and He shall give us another Comforter that He may abide with us forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. "I will not leave you comfortless; I will come to you." Yet a little while and the world seeth me no more; but ye see me: because I live ye shall live also." How He can be touched by the feelings of our infirmities! "I have given them thy word: and the world has hated them, because they are not of the world: I pray that thou wouldst keep them from the evil that is in the world."

Since He is praying and we pray and answer our own prayers the desire of heaven will consume the lust of the world.

Millersville, Pa.

LIFE ASSURANCE ETERNAL

Sel. by Elmer Herr.

The oldest company in existence.—Eph. 1:4; Tit. 1:2.

Policies are non-forfeitable.—Jno. 10:28; 11:25, 26.

The assets are inexhaustible.—Eph. 2:7.

The premiums are low enough for anyone.—Isa. 55:1, 2.

Profits are distributed to the policyholders.—II Cor. 5:10.

Much depends upon obedience to instructions.—I Cor. 3:14.

No applicant refused. Apply personally.—John. 6:37.

No extra charge for bad lives, no discount for good.—Matt. 9:13.

Advantage in beginning now, placing beyond want.—Phil. 4:19.

Only one examining officer. Apply to Him.—Jno. 10:9.

No assurance for tomorrow. May close today.—II Cor. 6:2.

Agents are wanted. Great inducements.—Jas. 5:19, 20.

—W. G. C. in G. W. S. Herald.

Holtwood, Pa.

THE DIFFERENCE

The difference between the associations of the Church and world is this: In the Church each esteems 'the other better than themselves;" in the world, each esteems self better than the other.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in the precious name of Jesus:—We praise the Lord for His goodness and His wonderful works to the children of men.

Since our last letter several changes have been made in the working force at Kansas City. Sister Emma King has been called home on account of the sickness of her mother. Since she left Bro. and Sister J. D. Mininger of La Junta, Colo., have come into our circle and are assisting in the work.

A series of meetings was begun last Wednesday evening. There has been a good attendance and one confession so far. Our prayer is that others that are counting the cost may become willing to take the way of the cross.

A number of visiting brethren and sisters have stopped with us lately. Among them were L. J. Miller, Emanuel Stahly, Henry Weaver, I. G. Hartzler and others.

This has been a winter of unusual severity here, and there has been considerable need among the poorer class. Our stock of clothing for the needy is lower this spring than it has been heretofore. While the return of warm weather will greatly lessen the need along this line it is true that "the poor we have always with us" and if we will we can do them good.

Asking that you continue to remember us in your prayers, we gladly labor on, assured that God will bless His work.

In Jesus' name,
The Workers.

Toronto, Ont.

Greeting:—At this time we are especially glad for the favor the Lord seems to have bestowed upon us in every way. We enjoy good health. Friends have remembered us and often visited us and above all the Lord has abundantly blessed us in allowing us to lead souls to know the Master. This seems the greatest enjoyment that we can possibly have.

The attendance of the meetings is above the average. The men's meeting, "Pleasant Sunday Afternoon" is one of the best meetings we have. The average attendance since Oct. 1, has been over 30. The evening meetings are increasing in attendance.

The new building is a feature which has helped us much in gaining ground in this section. Nearly all the land that was open fields at the time when we came into this part three years ago are now building lots. Lots that were sold for $100.00 then are worth from six to seven times as much. This will change the neighborhood in the next few years. Two street car lines are being built into the neighborhood which will be a great convenience and give people who desire to attend church a better chance of getting to our church from any part of the city. At the present time the car service is bad.

At the close of this year, May 1, we feel that the year has been the best in the history of the Mission. We have more people that are able to help in all the different lines of work. It is so different from the time when we of necessity were teachers, preachers and sometimes audience all in one. We have good reasons to think that in the next few years we shall see a working congregation here self supporting and able to care for itself.

Just now we feel the need of your prayeds and continued support. If we had a Mission home it would be of great convenience and also a great reduction of expenses. It must be borne in mind too that in two more years rent will be more than double what it was two years ago.

Thanking you all for your hearty support in finances and prayers we beg to remain yours in the Master's service,

John I. Byler.

May 6, 1912.

Columbia, Pa.

(274 S 4th St.)

Dear Herald Readers, Greeting:—Since our last letter in the Gospel Herald we have been able to secure another building here in town in which we have Sunday school each Sunday at 9:30 A. M. Sunday school opened April 28 with 26 present. It is located at 145 N. Front St., near the Pennsylvania R. R. depot. We feel that the Lord is leading. Eight children have been taken from Columbia and placed in the Children's Home at Millersville, Pa. Seven of them have lived on Front street quite close to our new mission station. This is a part of God's great harvest field in which more faithful laborers are much needed. It is white to harvest. Part of this building, two rooms up stairs and two down stairs, one a store room, is still unoccupied and is for rent. As we lift up our eyes and look on the fields we see in some communities so many persons who have a desire to do more for the Master. Will not some one or more of you who are living in a community where there are others qualified and able to carry on the work which you are now doing not leave the Lord use you in some other place where the laborers are so few?

How true the words in the Gospel Herald of May 9, on first page, like the priest and the Levite we are tempted to pass by on the other side. But when we remember that within the bosom of each one of these depraved beings there ih a soul that may be rescued and shine as a jewel in the diadem of our God, it puts another face on the question.

C. B. Byer.

May 10, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Bro. J. G. Wenger of Harper, Kans., and Sister Lydia Gerber of the same place, have both arrived today (May 10) at the Orphans' Home to help along in the work. Bro. Wenger was formerly superintendent of the Old People's Home at Marshallville, Ohio. We are glad that the Lord has answered our prayer as we were very much in need of their help. They also brought along a family of five little children from Jet, Okla., to be placed in the Home as inmates, their mother having died. All are well. We have 74 inmates at present.

West Liberty, Ohio.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

V. "Geche al Pie de la Vaca"

I was walking in the slum districts of Santiago one morning and as usual noticed various kinds of signs above the doors of the different shops. The above sign looked very peculiar to me and I studied it quite a while before I could grasp its meaning. "Geche," I knew meant milk, "Pie" foot, and "Vaca" cow. To translate it, **milk at the foot of the cow,** sounded ridiculous, but I was compelled to decide that is what it meant.

Just why such a sign should be posted I could not fully understand until one morning a day or two later. When I got up there was a sound of voices below my window which overlooked the street. Upon looking out I discovered a woman and a child, also a cow and calf. The woman was milking into a cup while the calf, having over its mouth a big leather muzzle, stood looking mournfully at the performance. The cup when filled was handed to a woman across the street. Then the peculiar quartett started down the street to the next customers.

I asked several people why such a

performance should be necessary. The answer was, "That is the only way to be sure the milk is not watered." Very frequently after that I would see the milk-woman or milk-man in the early evening or morning thus engaged at their business. "Why can't people be honest?" I thought, it would save so much time and bother.

NOTES FROM INDIA

For the Gospel Herald.

Communion services were held at the Sunderganj Church April 7, at which time 125 native Christians and 5 missionaries partook of the holy sacrament. This is always a time of deep joy and gratitude when we can commemorate the death and suffering of our dear Savior with those who were once in heathen darkness and who have come to taste of His great love and saving power.

A very encouraging feature of the Church is, that people are very anxious to be at peace with their brethren and sisters and with God at this time. If their condition is not such they would not think of communing. Effort is made to help those make peace who are not ready at the time of council meeting and as a rule very few are absent on communion day.

New circumstances however always present new problems. That the Rudri Mission Station has been acquired for canal purposes will be known to many of our readers. The majority of the Christians there have sought shelter at Sunderganj. Communion services were held at Rudri one week previous to that at this place. These people had all communed at Rudri but thought that sufficient, and although they were present and ready and had been invited during the week to come again yet they could not see the great pleasure and blessing in repeating the act. This gives new material to dwell on in personal work before another six months expire.

Bro. and Sister J. N. Kaufman left Tuesday, April 16, for Darjeeling, where they will spend a few months taking a much needed rest and we hope shall be able to return strengthened both physically and spiritually. Pray for those who shall be away and also for those who shall stay by the stuff.

We are in great need of a church building especially so since the congregation is so much larger and the school growing which makes it necessary for this building to be arranged and fitted for school purposes. Much hard effort is being put forth daily to purchase a building site for a church. Thus far none has been had. The one place that is most desirable is under mortgage. Will you pray with us and give of your means as the Lord has prospered you toward this cause. We have every reason to believe that the native church as well as the missionaries will do all in their power to erect this building but it will be impossible for them to raise the needed amount. Pray about it and act as you are directed.

Cor.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Did Joseph and Mary have other children besides Christ? What is meant by Mary's firstborn son?

E. Y. M.

According to Matt. 13:55, 56 and other scripture references it is clear that Jesus had a number of half-brothers and half-sisters. According to Matt. 1:25 it is evident that at least some of His half-brothers were born to Mary after the birth of Jesus. When the Pharisees asked, "Is not this the carpenter's son?" they made the same mistake as our modern Pharisees (skeptics) do when they deny that Jesus is the Son of God.

Are we living in the kingdom of God today? E. K. C.

In a certain sense we are. When Christ declared that "the kingdom of God is within you" (Luke 17:21) He gave us an idea of this kingdom. The admittance into the kingdom is conditioned upon the new birth, as stated in Jno. 3:3, 5.

Kindly explain Luke 16:9: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." E. W. K.

That is best understood when we consider the entire parable, of which the quotation mentioned is the most important lesson to be learned. That God did not intend to commend the unjust steward for his dishonesty is evident from Vs. 10-12 of the same chapter. But that He did intend to hold him up as an example to show how that we may make use of our opportunity in a way that our eternal happiness may be assured is evident from Vs. 8 and 9. The mammon of unrightetousness referred to is money. It represents the world. This, taken in connection with the brief space of time in which we are permitted to be here, constitutes our one great opportunity which if improved means eternal existence in the realms of the blest, or if unimproved means eternal existence in the regions of the doomed. The unjust steward acted wisely (from a purely business view-point, without considering right or wrong methods) in that he so used his "unrighteous mammon" that when his stewardship was taken away he had friends to take care of him. In like manner we should make such use of life's opportunity, so use our stewardship, that when at the end of life's journey our stewardship will be taken away our friends in heaven—Father, Son, Holy Ghost, the hosts of heaven—may receive and welcome us into our everlasting habitations.

Why keep Sunday as our sabbath?

A brother.

1. It was the day on which our Savior arose, and has ever since been kept by the Christian Church as "the Lord's day."

2. The disciples frequently met on this day, and on a number of occasions Christ sanctified the same with His presence.

3. On this day the Holy Ghost was given, and on this day the disciples came together to break bread.

4. The change from Saturday to Sunday took place immediately at the resurrection of Christ, and there is no account in Scripture of any of the ordinances being administered on Saturday as the sabbath.

5. The New Testament is silent about keeping Saturday as the sabbath.

6. In the absence of Scripture to the contrary, and in view of the fact that the laws of the land command us to keep Sunday as the sabbath no law-abiding citizen should stand against it.

SIN IS SIN

Don't send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please don't tell him so.
Don't send my boy where your girl can't go,
For a boy or a girl sin is sin, you know,
And my baby boy's hands are as clean and white,
And his heart as pure as your girl's tonight.

—Selected.

Manlike is it to fall into sin,
Friendlike is it to dwell therein,
Christlike is it for sin to grieve,
Godlike is it all sin to leave.

Nothing is so strong as gentleness; nothing so gentle as strength.—St. Frances de Sales.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE QUIET HOUR

By Elsie Reinhart.

For the Gospel Herald.

My heart is tired, so tired tonight,
How endless seems the strife;
Day after day of restlessness,
Of all this weary life.
I come to lay my burden down
That so oppresseth me,
And shutting all the world without
To spend an hour with Thee
Dear Lord,
To spend an hour with Thee.

A foolish, wayward child I know,
So often wandering,
A weak, complaining child—but oh,
Forgive my murmurings.
And fold me to Thy breast
Thou who hast died for me,
And let me feel 'tis sweet to rest
A little hour with Thee
Dear Lord,
A little hour with Thee.

Lancaster, Pa.

PARENT, WHAT ARE YOU DOING FOR YOUR CHILD?

By Levi Blauch.

For the Gospel Herald.

Children are a gift from God to parents. For this reason parents should take good care of their children. In what way? In a number of ways. First, you need to look on them as coming from God into your home, but there are, no doubt, many parents who never think that far. They need to be reminded. Second, you need to show great love towards the tender little plant that sprung up in your home, making the home a place of happiness. What is home without a child? Third, the parent should earnestly and fervently thank the kind heavenly Father for giving them children into their home and care. Parent, do you pray for your children? Do you lift them up to the throne of grace in their presence, do you read the Word of God to them? Do you sing spiritual songs with them? Do you take them to Sunday school and church? God bless the parent that thus cares for the child. Let us look at a few Bible characters for a moment. In Ex. 2, we find that a mother gave birth to a goodly child. This child was in danger of being killed, but the mother being deeply concerned for the child, hid him for three months, and when she could no longer hide him she took for him an ark of bulrushes and daubed it with slime and pitch and put the child therein, and she laid it in the flags by the river-side. There was also an older sister in the home who was concerned about the welfare of her little brother, so she stood afar off and watched. Now through the good care of the mother and the watchfulness of the child's sister, by the providence of God, this child was saved and brought to the mother's home again and later became a great law-giver and the leader of thousands of people. Parents, are your children in danger? Yes. How? Why, Satan wants their little bodies to be bedecked with lace, ruffles, rings, their hair curled, their minds polluted with foolish talking, and taken to places of worldly amusement. They are in danger of forming evil habits unless you are prayerfully watchful. Parent, are you concerned as the mother of Moses was?

In I Samuel 1, we have a description of Hannah, who was in bitterness of soul, and prayed unto the Lord and wept sore, because she wanted a man child to be born. She promised to give him to the Lord all the days of his life. She continued to pray, the prayer was answered, the child was born, and when he was weaned she brought the child to Eli and she said, "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord, For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also have I lent him to the Lord: as long as he liveth he shall be lent to the Lord." Dear brethren and sisters. I would to God that every parent would feel as Hannah felt, would pray as she prayed, would promise as she promised, would keep their promises as she kept them.

Now, I have no better advice for young people than this: That they consecrate their lives fully to God before marriage, and after the marriage ceremony is performed and housekeeping is begun, that they may not forget their consecration, but that they ask the Lord for guidance in all their undertakings, and in particular in the matter of raising a family. Pray to the Lord for children. It is no disgrace to bring children into the world, but it is a disgrace for married people to refuse to obey the first command of God to mankind. God has assigned two special duties to women, housekeeping and motherhood.

Many of us who are now aged and gray can look back over a life of experience and see where we have made great mistakes in bringing up our families. These mistakes have been made, we cannot recall them, we cannot go back and do our work over, it is a thing of the past. But we can ask the Lord for forgiveness, as many of these mistakes were made on account of ignorance. Many of us know better now, because we have a better knowledge of the good Book. Therefore we should not refrain from teaching our dear young people concerning the great responsibility resting upon them, as they take upon themselves the parenthood of a family. Before a child is given to them, parents should be deeply concerned and pray much. After a child is born they should thank God and continue praying. Parents, what have you done for your children years ago? What are you doing now?

Johnstown, Pa.

SEED SOWING

By Chris Roth.

For the Gospel Herald.

Seed sown in the ground brings forth the same kind of seed in harvest. Corn will bring forth corn, wheat will produce wheat, weeds will bring forth more weeds. It is the same way with the things sown into our hearts. God's Word in the heart will result in righteousness. Good seed sown in the heart means kind words and good deeds later on. But if we learn and love evil things, that is, have bad seed sown in our hearts, the same will result in wickedness. Let us therefore watch and pray, ever learning that which is good and shunning that which is evil that the harvest may be good for the soul and pleasing to God.

Allensville, Pa.

TO MY MOTHER

And canst thou, mother, for one moment think,
That we, thy children, when old age shall shed
Its blanching honors on thy weary head,
Could from our best of duties ever shrink?
Sooner the sun from his high sphere should sink,
Than we, ungrateful, leave thee in that day,
To pine in solitude thy life away,
Or shun thee, tottering on the grave's cold brink.

Banish the thought!—where'er our steps may roam,
O'er smiling plains, or wastes without a tree,
Still will fond memory point our hearts to thee,
And paint the pleasures of thy peaceful home;
While duty bids us all thy griefs assuage,
And smooth the pillow of thy sinking age.

—Selected.

If you feel the need of a closer walk with God, the need of a more constant communion with Him, seek the salvation of some soul. It is the work that our Savior loved so much that He left His Father's home and throne to wander weary and worn upon the earth, that He might seek and save that which is lost.—Sel.

Sunday School

For the Gospel Herald.

Lesson for May 26, 1912.—Matt. 5:33-37; Jas. 3:1-12; 5:12

TRUTHFULNESS

Golden Text.—Putting away lying, speak every man truth with his neighbor; for we are members one of another.—Eph. 4:25.

Introductory.—As the reader glances over this lesson he is impressed with the fact that it begins and ends with an emphatic declaration against the swearing of oaths in any form. It is quite appropriate that this subject is considered in connection with truthfulness, for it is the lack of honesty in testimony which alone affords an excuse for setting aside the authority of these scriptures in justifying the taking of a judicial oath. Every reader should carefully weigh the words of Christ and the beloved apostle on this subject.

"Swear not at all."—Around this emphatic command hinges the force of our Savior's teaching on the subject. He calls attention to the custom under the old dispensation. Even now people go back to what was "said by them of old time" to convince themselves and us that we need not listen to the teaching of Christ, the highest authority. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." It is clear from this that such a thing as a profane oath was never permitted. Irreverence has been a sin in all ages and blasphemy has from the beginning been held as an abomination. Profane language gives evidence of the most horrid abominations in the heart, for it is simply the overflow of what the heart is filled with. "Out of the abundance of the heart the mouth speaketh." When therefore a man takes the name of God in vain, even if it is in an unguarded moment, it is an evidence of irreverence and a blasphemous condition of the soul which calls for immediate repentance and cleansing. This has been true in all ages.

But our Savior speaks of another matter. There is a form of an oath which is not blasphemy, is not profanity. When a man lifts his hand in court and solemnly swears that he will "tell the truth, the whole truth, and nothing but the truth," he may do this with the best of his intentions and with the greatest degree of reverence for God. It is in this sense that Abraham and Isaac and Jacob and other worthies under the old dispensation took the oath. This kind of an oath, the judicial oath, was not condemned in the law.

Now comes Christ and says, "But I say unto you, **swear not at all.**" He does not stop with a single declaration against swearing under any circumstances. He enumerates a number of things in whose name people may take the oath and presents arguments showing that they are all out of place. Then He proceeds to give us an idea of the beauty underlying his declarations when He says, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." The oath passed away with the rest of the ceremonial law. In the simplicity of the Gospel we speak the simple truth, absolutely free, do not need an oath to bind us to the truth (since we speak it naturally as a matter of course) and it is a reflection upon the character of any Christian man to suggest that he will not tell the truth unless bound under pain of the strictest penalties to do so.

We have an echo of the same teaching from James when he says, "Above all things, my brethren, swear not, neither by heaven, nor by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." With teaching on this subject so emphatic, so plain and so direct, we have nothing to do but to rejoice and obey.

It is claimed by some that there is substantially no difference between an oath and an affirmation. The difference is this: The oath is forbidden (Matt. 5:33-37; Jas. 5:12) while the affirmation is commanded (Tit. 3:8). The oath embodies swearing by action (the uplifted hand), swearing by declaration ("I do solemnly swear") and swearing in reality ("so help me God"). In the affirmation all these are omitted.

Use of the Tongue.—James draws a graphic picture of the works of the "unruly member." Though a little member, it is the mightiest of all the members given to man. What has swayed the world so much as has the tongue? What has produced half the mischief, brought about half the good, that the tongue has? Mightier than the horse which may be kept under control by bit and bridle, more ferocious than the beast which may be tamed, "the tongue is an unruly evil, full of deadly poison." Moreover, when in its unbridled condition, we find the same tongue cursing and praising, lying and telling the truth, pouring forth filth and purity, etc., etc., etc.—at different times, of course, depending upon circumstances. "This ought not so to be." The purified tongue sends forth a pure stream at all times. Hence blasphemy, or filthy talking, or telling untruths, and other sins of the tongue, are indications that there is something wrong with the heart, for "out of the abundance of the heart the mouth speaketh." The remedy, therefore, is not hard to find. Get the heart right, and the fountain will send forth a continual stream of pure water.—K.

Our Young People

PATIENCE AS A CHRISTIAN VIRTUE

Jas. 1:2-4; Rom. 5:3-5.

Topic for June 2

MOTTO

"Rest in the Lord, and wait patiently for him."

OUTLINE OF TOPIC

I. Definition.—Calm endurance, resignation. As a living virtue, patience has its source in a living faith and derives its power through the Spirit (Gal. 5:22).

II. The Virtue of Patience.—

1. Works experience leading to hope and confidence because of the Holy Ghost.—Rom. 1:36.
2. Brings a reward.—Heb. 6:15; I Cor. 15:58; Heb. 10:36.
3. Brings in favor with God.—I Pet. 2:20; Rev. 2:2, 3.
4. Gives encouragement to others.—II Thes. 1:4; Jas. 5:10.
5. Enables God to perfect our character.—Jas. 1:4; Heb. 12:1, 2.
6. Enables us to possess our souls in great trial.—Luke 21:19.
7. Helps us to bear with the weakness of others.—I Thes. 5:14.

STUDY OF THE TEXT

Jas. 1:2-4.

"Count it all joy."—Temptation is something not desirable, yet when it comes upon the Christian unsought and unsolicited it may be accepted with resignation as a joy, not to yield to, but an opportunity for growth in grace.

"Worketh patience."—Those who never have hardship or trial do not develop strength for trial. Patience is the grace that holds us firm in trial.

"Let patience have her perfect work."—Those who give over to temptation never know what blessings awaited them if they had but endured. Those who let patience have a complete work shall experience not only the force of evil, but the grace of God to overthrow evil.

Rom. 5:3-5.

"Tribulation worketh patience and patience experience."—This passage fully accords with the teaching of James 1:2-4. The word **experience** is a good word meaning, a proven character or something of worth because it has stood the test.

PERSONAL THOUGHT

Lord we need wisdom that we may understand and in our understanding that we may know how to count a trial a joy. Joy, not because the suffering is pleasant, but joy that through the grace of patience we may obtain the blessing in store for the faithful.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Patience."**
2. Commit Jas. 1:1-12.

For Young People.—

1. The Need of Patience.
2. The Blessing of Patience.
3. How May We Become Patient?

For Older People.—

1. Examples of Godly Patience.
2. Acceptable Patience.
3. "Consider him . . . . lest ye be weary."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.
CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, MAY 16, 1912

Field Notes

Bro. J. S. Shoemaker was with the congregation at Sterling, Ill., on last Sunday, holding communion services.

Bro. Aaron Loucks of this place spent Sunday last with the Thomas congregation, Somerset Co., Pa., where, if previous arrangements were carried out, communion services were held.

Bro. S. C. Yoder of Chappell, Nebr., expected, the Lord willing, to leave his home May 10 for a few weeks' visit among the congregation of Nebraska, preaching the Gospel of the kingdom. The Lord bless the efforts put forth to the strengthening of the cause.

We rejoice to hear that Bro. W. B. Stover, founder of the mission in India of the Church of the Brethren, and his family, have arrived safely in America. Bro. S. has spent about eighteen years as a missionary in India and written a comprehensive book with the suggestive title, "India, a Problem."

The program for a Bible and Sunday school meeting to be held at the Elizabethtown, Pa., Mennonite Church on Friday and Saturday, July 19, 20, 1912, has been received at this office. Three sessions are announced for each day. Timely subjects are assigned to different instructors, among whom we notice the names of J. N. Brubacher, S. G. Shetler and Daniel Kauffman. If this program is carried out there will be a most interesting and profitable meeting. May the Lord bless this effort for building up the kingdom.—R.

Inquiry meeting was held at Masontown, Pa., on Sunday last. The brotherhood generally expressed peace and communion services were announced for Sunday, May 26. The work at this place is in a promising condition. Bro. Hess preaches at several places besides attending to the regular work at the home church.

The brethren of Hershey's district, Lancaster Co., Pa., will (D. V.) hold a Sunday school meeting in the Kinzer's Mennonite Church on May 29. They extend a hearty invitation to all interested in the cause to come and take a part in the meeting and help along in the good work. Coatesville and Lancaster trolley cars pass the church every hour.

The brethren, George S. Keener of Hagerstown, Md., and A. D. Martin of Greencastle, Pa., came to Scottdale on Monday evening of last week and filled an appointment in the Mennonite Church the same evening. Bro. Keener remained until Wednesday morning, looking over the Publishing House plant and getting acquainted with its affairs as well as forming pleasant ties of association with the staff of workers. Bro. Martin remained until Thursday as he had work to attend to relative to his position as Secretary of the House.

Bro. Daniel Kauffman spent the greater part of last week and last Sunday with the Springs-Casselman congregation. On Saturday Bro. Noah Miller was ordained to the ministry at the Casselman Church, Garret Co., Md. Nine applicants were received into church fellowship at the same time and place and preparatory services were held. On Sunday forenoon the communion was celebrated. On Sunday evening preaching services were held at the Springs Church, Somerset Co., Pa. We rejoice with the congregation at this place. May their bright prospects in the service of the Master continue to grow brighter as the days go by.—R.

Correspondence

Markham, Ont.

(Wideman's Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—At this time we praise God for His goodness toward His people. May He help us to set out with renewed determination to spend our lives to His glory.

We were much pleased to have Bro. J. I. Byler of the Toronto Mission with us at the Bible meeting April 30. He gave us a vivid description of the mission work in our own city—its problems and its needs. Truly there is much to do. Pray with us that God may strengthen the laborers at present in the vineyard and that more laborers may enter the harvest.

Yours for His cause,
Joseph Fretz.

Thompsontown, Pa.

On April 28, the Sunday school at the Delaware Church, Juniata Co., was reorganized for the coming year, and the following officers were appointed: Supts., Eli Graybill, Jacob Benner; Sec.-Treas., W. Banks Weaver, Mary Adams; Libr., Walter Adams, Nettie Nickel.

Yours in faith,
W. Banks Weaver.

Morrison, Ill.

Gospel Herald Readers, Greeting:—On April 21 Bro. I. W. Royer of Chicago was with the congregation at this place as Sunday school field worker. He gave us an interesting talk on Sunday school work.

On Sunday, May 5, one soul was received into church fellowship by water baptism. May she prove faithful and be a bright and shining light to the world.

We expect to hold communion services at this place May 19.

Bro. and Sister H. T. Nice, who were staying at the Sanitarium in La Junta, Colo., for over a year, returned May 3. Sister Nice, who had been very sick, was able to come home and can be up again, for which we are thankful.

Remember the work at this place.
Cor.

Fairview, Mich.

Dear Herald Readers:—Again we had great reason to rejoice and praise God. On May 4 Bro. David Garber came into our community very unexpectedly, and on Sunday he preached the Word with power and also observed communion and feet washing with us, for which we thank God. He preached four interesting sermons. May God ever bless him in the work.

Conference will be held here June 5 and 6. Those wishing to come will please write to the brethren, Levi A. Kanffman, Comins, Mich., or Eli A. Bontrager, Fairview, Mich., stating whether you are coming to Lewistown on the M. C. R. R. or to Comins on the Au Sable & Northwestern.

We again extend a hearty welcome to all of you. Come.

In love,
Katie J. Bontrager.

East Petersburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us; whereof we are glad." The brotherhood at this place experienced a season of rejoicing. Seven precious souls were added to the

church. We trust and pray that they may remain true and steadfast in the faith, being rooted and grounded in love, and that their lives may prove a blessing to those with whom they come in contact.

Communion services were held May 5, conducted by Bro. J. N. Brubacher, assisted by our newly ordained bishop, Bro. Peter Nissley. Oh, that we could but fully realize the solemnity of the occasion.

We have again reorganized our Sunday school. The enrollment at the present time is 170. All are enjoying the privilege of attending and assisting in this grand and noble work. We keenly feel the responsibility in the work and need the prayers of God's children. "The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16).

In Christian love,
Anna H. Brubacher.

Brandon, Colo.

Dear Herald Readers, Greeting in Jesus' Holy Name:—After a long and cold winter it seems that spring is here. Vegetation is nice and green. Oats and speltz are looking good. We hope that the Holy Spirit is making our spiritual lives grow so that more will be accomplished in His service, especially to the saving of the unconverted.

The colony here have again great reason to be thankful to the Giver of all good, for His wonderful mercies to the children of men. On April 28 Bro. T. M. Erb of Hesston, Kans., came into our midst. While here we had council meeting and communion services, also observed the ordinance of feetwashing. We were glad for the peace and harmony that seemed to prevail. From here Bro. Erb went to La Junta, and Holbrook to hold communion. May God add His blessings. May He bless us all that we may all live to His glory is our prayer.

The colony here seems to be encouraged, as the prospects seem brighter and better here this spring than they were last season. We crave an interest in the prayers of God's people and invite all who can to stop off here and give us a call and especially do we invite ministers to stop with us. There is plenty of work here to do for the Lord.

Yours in His service,
J. C. Hershberger.

May 4, 1912.

Schellburg, Pa.

Dear Herald Readers, Greeting:—Communion services have been announced for June 2 at Pleasant View Mennonite Church near Schellburg, Pa. All are cordially invited to attend these services.

Yours in His name,
Isaiah Hoover.

West Liberty, Ohio

Baptismal and communion services were held at Bethel May 5. Six precious young souls were baptized and received into church fellowship, four of them being Orphans' Home inmates. May God help them to live for His service. Bro. John Blosser officiated at this service, and also gave us a very interesting and practical talk at the same place in the evening on the condition of the mission field along the Pacific coast, where he has spent nearly a year.

Cor.

May 6, 1912.

Canton, Kans.

(Spring Valley Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, May 5, we held our communion services at this place; also received three souls into church fellowship, Bro. D. H. Bender officiating.

Bro. James T. Hamilton of Oronogo, Mo., stopped with us over Sunday and preached in the evening. He is on his way to Plainview, Texas.

May 7, 1912. E. D.

Flanagan, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On May 5 Bro. I. W. Royer and family came into our midst. Bro. Royer preached two very impressive and helpful sermons for us on Sunday and on Monday evening he gave a talk on Sunday school work. May God bless the brother in his work and help us to be doers of the Word and not hearers only.

The Lord willing communion services will be held at this place May 12.

Ada Orendorff.

May 7, 1912.

McVeytown, Pa.

On May 5 communion services were observed at the Mattawana A. M. Church, to commemorate the suffering of Jesus and instill upon our minds afresh our duty of obedience to Him as His followers. The brethren and sisters were well represented. May the Lord bless the work that we may go forth with zeal and renewed energy, to reproduce the life of Christ, to the praise of His glory.

J. H. Byler.

May 7, 1912.

Guymon, Okla.

Dear Herald Readers, Greeting:—We have many reasons to be thankful for the many blessings the Lord is daily bestowing upon us. Bro. Joseph Schlegel of Hydro, Okla., came into our midst May 1 and stayed until the 6th, preaching five interesting sermons.

On Saturday, May 4, we held our council meeting, and the following Sunday we had communion, which all of the members partook of. We are thankful to God for the brother's visit and hope he may be used for much good in building up the Lord's work. From here the brother went to Harper, Kans.

We have again been blessed with rain the last two nights, which looks promising. Man can sow but God alone can give the increase. May God bless us all that we may be daily sowing good seed that when the great harvest comes we may all be found faithful, bringing in the sheaves.

C. J. and Sarah Kauffman.

May 9, 1912,

Waynesboro, Va.

(Springdale Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Inquiry meetings have been held in Bishop A. P. Heatwole's district, and appointments made for communion as follows: Springdale, May 19; Hildabrandt, May 26; Mt. View, June 9. Preparatory services at all these places on Saturday previous at 3 o'clock.

We trust every brother and sister that possibly can will attend these meetings, and if any from a distance can be with us, their presence and company will be much appreciated.

Sunday school and preaching service every Sunday morning seems to be moving on nicely. The Sunday school has been steadily increasing until now. Think they are about all in we can expect. Have about 125 enrolled.

May God give us grace that we may increase in zeal and earnestness, and that all workers be so Spirit filled that their lives may shine for Jesus whereever they go.

May every one be wide awake to duty and God be glorified in all that is done.

Maggie M. Driver.

May 10, 1912.

Shipshewana, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—David Garber was with us on the evening of April 24, and preached a very impressive sermon.

On April 27 Bro. Jacob Bixler of Wakarusa commenced a series of meetings at this place. He remained with us until May 7. We had good meetings and good attendance. Two precious souls became willing to come over on the Lord's side. May the Lord bless them and keep them safe in His fold until death is our prayer.

Bro. Silas Weldy of Wakarusa, our mission field Sunday school worker of this conference district was with us on April 7 and gave us a very good talk on Sunday school work. The Lord willing we expect to hold a Sunday school meeting at this place (Shore congregation) on Ascension day. We ask the prayers of all God's people that the Lord's blessing may rest on the work.

G. L. M.

May 11, 1912.

New Paris, Ind.

(Salem Congregation.)

Dear Herald Readers, Greeting:—On May 4 three young men sealed their vow with God and the Church by baptism, another one was reclaimed and three more received from another denomination. The Church welcomes these and prays that the Holy Spirit may find an abundant entrance in their lives. Communion was held on Sunday following. Sixty-eight partook of the sacred emblems. Bro. David Yoder officiated at these services.

We trust these services may be the means of spiritual growth and development.

Yours for the extension of God's kingdom,

May 7, 1912. A. W. C.

Dale Enterprise, Va.

Bro. Christian Good and the writer were with the few remaining members of the once prosperous church of Winchester and vicinity, over the third Sunday of April. As there was no appointment for preaching, there being no suitable church that was available, we attended services at the Christian Church and visited with the members and friends and holding services in the homes. There were only five who claimed their membership and they are well up in years. From present indications in a few more years the church there will be a thing of the past. The members there deplore their condition and desire to be visited. One sister said, "It is a hard life to live; we need food. It is true we have the Bible we can and do read that, and that is food, but there is still something lacking. I have been solicited to unite with other churches and have church privileges, but I cannot. I have lived a Mennonite, I will die a Mennonite." The question then arises in our minds, Do we appreciate our church privileges as we should?

On Monday before returning to our homes we visited Sister Myers, living near Stephenson. We found her seriously ill. We could not converse much with her. She expressed her resignation to the will of the Lord, and the hope of an eternal blessedness. We held a season of devotion with her, commended her to the Lord and departed, feeling that only a few days at most were allotted to her in this life. On the following Saturday Bro. Good was called to preach her funeral. Her death notice will appear in another column. This leaves the number four. One by one we pass away. Be ye also ready.

S. M. Burkholder.

May 7, 1912.

Dost thou love life, then do not squander time, for that is the stuff life is made of.—Franklin.

Miscellaneous

LOVE TO CHRIST CRUCIFIED

I love the holy Son of God,
Who once this vale of sorrow trod
And bore our sins, a dreadful load,
On Calvary's sacred mountain;
There on the cross He mournful hung,
The sport of many an impious tongue,
While pains immense His nature wrung,
And streamed life's crimson fountain.

Ne'er was, nor shall be such distress,
Nor such amazing proof as this,
Of mercy, love, and tenderness,
That our Redeemer's given;
Not one, among the host above,
Can comprehend the matchless love
Which did within His bosom move
And bring Him down from heaven.

How ardent ought my love to be
For Him who's done so much for me;
My service constant, faithful, free,
It all my powers employing;
I ought His cross with pleasure bear,
And place my all of glory there,
In His reproach most gladly share,
In tribulation, joying.

And never shall it be concealed,
He hath Himself in me revealed;
For all my sins a pardon sealed;
I feel His blessed favor;
In Him I do and will rejoice,
I'll praise Him with a cheerful voice,
Until the theme my tongue employs
In heaven above, forever.

—Selected.

ALCOHOLISM

By R. D. Becker.

For the Gospel Herald.

II. Mental Deficiency of the Offspring of the Second Generation

This is a continuation of the first generation, which appeared in the former issue.

The second generation embraces 78 individuals whose parentage could be traced back to 20 families two generations back. Very carefully gathered data led to the discovery in the 78 grandchildren presented mental abnormalities of a greater deficiency than the first generation. There were more idiots, imbeciles and feeble-minded than in the first generation, thus showing the great need of living a strictly temperance life in every respect so that we may not bring damnation to our children. Most of the 78 individuals were of a low moral caliber, having vicious tendencies, outbreaks of extreme anger and irrestistible impulses for all sorts of crimes.

Study the vast difference between a temperate and an intemperate life, and their effects. Which will you choose, dear reader?

It is also well to observe that the majority of these 78 grandchildren were orphans (think) their parents filling drunkards' graves early in life.

Painstaking investigations showed that the 20 families were all more or less abnormal mentally.

Joel 1:5 tells us the drink shall be cut off from your mouth. "Awake, ye drunkards, and weep and howl, all ye drunkards of wine, because of the new wine, for it is cut off from your mouth."

There will be no drink in hell, but the drunkard will be there with his burning desire—no drink to quench his eternal thirst.

The third generation will appear in the next issue. May the Lord add His blessing.

Lancaster, Pa.

A POLICEMAN'S GOOD ADVICE

Police Inspector Lawrence H. Bartley of the First District, was hurrying through the courtroom at Central Station when I hailed him. To my question as to whether he had a "story" for me, he stopped and replied:

"Yes, I have, and I wish you would write it up, and write it strong. I am sick and tired of seeing young girls brought into this station who have run away from home. We have one upstairs now—no you can't see her today," checking my eager inquiry. "I don't believe it will help her to give her too much publicity and I want to do the best I can for her.

"But she is only one of the hundreds who get in here. We manage to send a lot of them back home that you reporters don't learn anything about. It is one of the hardest problems we have here—what to do with them. But I wish the mothers would take them in hand before we get them. The trouble is, we can't touch these girls until they are at the bottom of the precipice. If we only dared try to stop them from falling over! But that is out of our hands.

"I go down street in the evening and I see dozens of young girls, anywhere from 13 to 18 years old, walking up and down Fifth ave., fairly inviting the glances of all the men they meet. Now, these girls aren't bad. They are pure, young, innocent girls and have no idea of the danger they are running. They think it 'smart' to flirt. They get dressed up in these fearfully tight skirts which attract the attention of all the cheap 'dudes' who loaf on the avenue. They powder and paint themselves until they look like Bowery actresses. They curl their hair away down over their faces, or fix it up in a hundred or more of those puffs.

Wear Flashy Clothes

"They wear flashy stockings and shoes. They don't realize what harm they are doing to themselves. The men don't know these girls are merely foolish. They think, and rightly, too, any girl who dresses so conscicpously,

who laughs boisterously on the street and who seems to want to attract attention, is open for any proposition offered.

"The first few times a girl is accosted, she naturally is insulted and hurt. But, very soon, if she keeps up her promenading, she gets used to it and thinks the insults are a tribute to her attractiveness. 'Familiarity breeds contempt' and once a girl allows a man to say things to her, unrebuked, which are 'off color,' she is well on the road which will bring her here, sooner or later.

"Another thing I don't like, is to see young girls and men, sometimes men twice their age, holding up all the dark corners in the city. Go around town late at night and in the mouths of alleys, in secluded corners by buildings, in every place where it is a little dark, there are a couple of girls and boys laughing and talking. Girls should be taught that boys who don't want to stay in the light when they talk to them haven't any good purpose in their minds.

"I feel sorry for the young girls. They don't realize. But the men who are leading them on do. And we police officers are helpless. If we dared go up to a young girl who was attracting attention to herself on the street and warn her quietly of the danger she is running, we probably would have a whole horde of indignant relatives down on us the next day. We can't arrest the men except when we have some reason to arrest them, or we will be up before the law ourselves. We have to stand helplessly by and see girls go straight to ruin before our eyes without being able to hold them back for even a minute.

"I wish you could make girls, especially the very young girls, realize they should dress modestly, act modestly, and not let themselves be the prey of these fiends who call themselves men and who walk the streets at night just to gather in these poor young things.

"I wish the mothers would realize they should supervise their daughters' manner of dressing. I wish the girls would realize how these degenerate men will lie and deceive and swear black is white and red is no color at all to gain their purpose. It is pitiful to see the girls come in here, deserted, ruined, shamed, when just a little care taken by themselves and their mothers would make it all impossible. If girls only knew the difference between flattery and true admiration. If they only would learn by the wrecks of their sisters that men who truly love and admire to not flirt with them on the street, take them into dark corners and talk to them, pay them silly compliments and suggest evil to them. There's your story. Make the most of it."—Gertrude Gordon in The Pittsburgh Press.

THE USE OF THE SABBATH

By Nelson Bechtel.

For the Gospel Herald.

Realizing the desecration of the Lord's Day at the present time, I thought it might be good to have my Sunday school class of young girls write compositions on the Sabbath from which the following is derived:

The Sabbath is a day which God at the time of the creation set apart for the benefit of man. In six days God created heaven and earth and all that in them is, and rested on the seventh day, wherefore he also commanded that man should keep the seventh day. "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord" (Ex. 35:2).

In observing the Sabbath we should observe it to the glory of God, not as the strict Pharisees that we may not even do the needful work, which may be done to God's honor. They thought it unlawful for the disciples when passing through the grain fields to pluck and eat of the grain, and accused the Savior for healing the sick on the Sabbath. But Jesus replied by asking the supposed learned Pharisees if they had not read how David and they that were with him ate of the shewbread on the Sabbath which was meant for the priest only.

Jesus performed these acts of mercy for the purpose of showing that such kindness is the very best Sabbath-keeping.

There is also such a thing as keeping the Sabbath day as an idle day. We cannot glorify God by spending the day in idleness. Doing the necessary work that nothing may suffer is not breaking the Sabbath, yet we should avoid all unnecessary labor.

I think going to church and religious meetings is a blessing and a real day of rest—we should not get too tired to go to church and then afterwards indulge in sports and games that are not suitable on the Sabbath, nor remain all day at home in our working clothes as if that were keeping the Sabbath, but turn from all selfish work and pleasure if we profess to love God, seizing every opportunity to do good and to help the needy, as did our Savior.

A Sabbath spent in fellowship and service with God, reading His blessed Word and singing praises unto Him, brings rest to our souls and is a Sabbath well spent.

Hespeler, Ont.

If the mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth?—Sel.

WHY I ACCEPTED THE CHRISTIAN RELIGION

Sel. by Rufus Buzzard.

In the garden adjoining my house, which is situated near Foo Chow, I had a deserted well, which for many years was covered over simply with boards. Over these boards the grass had grown until they were covered in part. Yet I knew the well was there and, although I knew it was a dangerous thing to leave it in that condition, I had failed to have it properly protected.

I was walking in my garden one day, busy with my thoughts, and although I knew the well was there, I had failed to notice where I was going, until I had broken through, letting me fall violently into the well, which was partly filled with slime and filth.

I struggled for a time, torn and bruised and bleeding from my fall, trying in every way to climb out— but the well was deep and the stones were slippery.

Knowing that by my own exertions I could never hope to get out of this dreadful place, I began to shout for help, thinking perhaps some one would hear me and come to my relief. I shouted and shouted until I was hoarse, but, being a long way from the house, no one heard me. At last I gave up, thinking I must perish there alone.

Gazing above me at the tiny bit of blue sky, which was to be seen through the opening made by my fall, I saw the face of an old man looking down at me.

I cried out in my agony—"Oh, Father Confucius, save me." And Father Confucius replied, "My son, did you not know the well was there?" I answered, "Yes, I knew the well was there, but I fell in. Will you not save me, Oh Father Confucius?" "My son," he replied, "you knew the well was there; you should have kept away. I can do nothing for you—you must suffer for your own mistakes." And he left me in my agony to suffer alone.

Again I looked, and saw the serene face of one who gazed at me with arms folded across his chest. Hope again filled my heart, and I cried out: "Oh, Father Buddah, will you not save me? I have fallen into this well, and I shall perish if you cannot help me to get out." And Father Buddah answered, "My child, think of Nirvana, and be happy!" Then I pleaded, "But Oh, Father Buddah, it would be so much easier to think of Nirvana if I were by your side; save me, save me, from my distress." But Father Buddah only said, "My child, I can do nothing for you. Think of Nirvana and be happy. And he too passed on.

While I stood and gazed, with my last hope gone, there appeared to me

the benign, compassionate face of the Savior, the Divine Jesus, who, without waiting for me to cry out, reached down and lifted me out of my distress. He washed away the slime and filth, He bound up my bruises, He clothed and fed me, and I have followed Him ever since.

This story of my distress is true, and it typifies not only my own beloved nation, but all the nations that, without a knowledge of the true God, are struggling in the filth and slime of the idolatry and superstition into which they have fallen, and from which they are unable to extricate themselves, nor has their religion power to rescue them.

Only as the divine Christ comes with His saving power and lifts her up and sets her upon a solid rock, purified and helped, can my great country take her place, as the new China, not only a mighty leader in the Orient, but one of the great world powers.

Who will help to send the benign Christ to lift my people from their dark well of ignorance and filth?—Tract.

THE BLIGHT

Sel. by Geo. W. Coffman.

We have a Crimson Rambler climbing over the southeastern corner of our house. Last summer when it was loaded with clusters of buds, full of the promise of beauty, I used to go out every morning and look at it all laden with dew, enjoying in anticipation the glory to come when it would be crowned with its wealth of crimson bloom.

I always think it is time well spent if I can see something beautiful and think something beautiful, when I begin the day. It puts new strength into me for the work-laden hours. So imagine my sorrow one morning when I made my trip out to the Rambler, and found its beautiful foliage all turning brown. I hastened to spray it with a solution I had used before, but by another day the leaves were doomed. Nothing availed and even part of the long graceful climbers commenced to turn brown and die. I called my husband and he said, "Blight, I fear the Rambler is doomed." But a few buds remained and bloomed in a half-hearted way, but they were no pleasure to us when we remembered what a thing of beauty it might have been. At its base was growing a large chrysanthemum. I noticed one day it was drooping; by another day the poor thing was lying flat on the ground. I said, "So the blight has taken you too," and I picked up a stalk and broke it in two. It was hollow, nothing but a shell remained. I found thousands of little ants had eaten the stalks out inside; they had gone to the heart and destroyed it utterly.

We planted our sweet corn by a field of wheat that had been badly damaged by the fly, we supposed. Our supposition was wrong, for just when the corn was giving great promise of earing it began to turn brown at its base, finally all turned brown, fell flat and the entire patch was destroyed. Chinch bug did its deadly work. Not content with that they walked over to our neighbor's fine field of corn and left their poison trail there.

In a few days the men were hurriedly mixing up a solution with which to spray the field of potatoes; and I heard one say, "I smell the blight, we must hustle." "Well," I thought, "is every crop we raise going to be blighted by something this year?"

And then I looked down into the sweet, dimpled face of my little man of five years and I prayed, "God help me to save my lad from the blight." For there are worse things than blighted crops. Human beings are far more valuable and yet never a day passes but I am forced to see some one whom the blight has struck. And some way I always picture to myself how that man or woman would have looked if he or she had lived straight and true. How few there are created in God's image who live true enough to fulfill His purpose and reap their true destinies. Some one says, "There's a divinity that shapes our ends, rough hew them as we will." But the "rough hewing" does have an awful effect and the reaping time is bitter.

Boys, keep yourselves clean. Be free men. Time was when "bound boys" were very common and they were to be pitied. But at the age of 21 they were set free. But today when I see a boy bound by the tobacco habit, I know unless he breaks the chains soon he is bound for life. His future has the deadly trail of blight already reaching its poison arms over it. A boy who begins early in his 'teens to use tobacco and keeps it up is a boy with no great future ahead of him. The habit will cause early decay, his heart will be affected, his brain will be affected, and he can only be a shadow of what he might have been, all because of a filthy habit. Blighted crops do not yield fruit. Blighted boys do not yield full-grown bodies and brains. They are only cripples in life's race. Brain stunted, will weakened, heart affected, breath tainted, nerves wrecked, every delicate organ in that wonderful body has the blight over it. I am not telling an idle tale, and I ask any doubter who reads this to take it to any honest physician and ask him if it is true.

Dr. Kellogg has spent his life for suffering humanity; and has made a special study of the effect of poisons on the human system and he says "Tobacco shortens the life on an average of from fifteen to twenty years." To be sure there are exceptions to all rules and some like to point out those who have lived to a great age and drunk whiskey and used tobacco since early in life. Well, think what a priceless heritage they have wasted; they might have lived far past the century mark and died with clean, sweet bodies as God intended they should. Dr. Kellogg went on a long journey once to see an old man of one hundred and five years of age. He found him sitting in an old chair, sucking away at an old black pipe, and his mind was gone and all he knew was to smoke; and he kept that up continually while awake. Dr. Kellogg said, "Why, that man died long ago, don't call that living." One good physician said, "When typhoid fever attacks a young tocacco user I feel like throwing up my hands, for even if we pull him through till the fever leaves, his heart, weakened by tobacco, deserts him at the crisis and he is almost sure to die."

Nothing is so true in this world as those words spoken so long ago, "Whatsoever a man soweth, that shall he also reap."

Masontown, Pa.

THE LORD IS GOD

Who dares to say there is no God,
While in the vaulted skies
The bright sun shines and ocean's waves
With ebb tides fall and rise?
The granite mountains, capped with snow,
The valleys green and fair,
Proclaim His name and testify
Unto His watchful care

And lesser things attest His power—
The lily, bending low,
Seals in its cup a mystery
We may not hope to know.
Whence comes its life, its perfect bloom?
Whence comes its fragrant breath?
Ah! none can tell, save 'tis of God
Who wills to life or death.

Let him who says he has no faith,
In night hours walk abroad,
And question of the countless worlds
Above him: "What of God?"
And deep immensities of space,
And every bright star beam
Will send reply: "The Lord is God!
Above all else supreme."

We should not question: we should trust,
For who can understand
The myst'ry of His providence,
Or read what He has planned?
All knees must bow to Him at last,
And earth's most lowly clod
Shall one day see Him as He is,
And know that He is God.

—Sel. by Rosa V. Weber.

MY MOTHER

My mother, at that holy name
Within my bosom there's a gush
Of feeling which no time can tame,
A feeling which, for years of fame,
I would not, could not crush.

—Selected.

FINANCIAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the year ending April 30, 1912

For the Gospel Herald.

Received

Books, Bibles & Mottoes sold		$19,735.44
Gospel Herald Subscriptions		7,172.55
Words of Cheer		1,970.28
Beams of Light		398.15
Christian Monitor		1,393.37
Mennonitische Rundschau		3,636.36
Jugendfreund		516.04
Sunday School Quarterlies		7,670.87
Advertising Space in Rundschau and Almanacs		1,017.46
Manufacturing account for printing books and other jobs		8,119.11
Machinery sold		29.80
Total		$51,659.43
Total Loans by the House	$ 6,475.00	
Total Amount rec'd. from Board as Capital to date	26,088.56	
Tract Fund	195.36	
Surplus to May 1, 1911	10,501.28	
Accounts Payable	1,013.84	44,274.04
Total		$95,933.47

Paid Out

Machinery and Equipment Inventory, May 1, 1911		$20,015.54
Additional Purchases to date		4,741.68
Books, Bibles, etc., Inventory May 1, 1911		16,435.38
Additional Purchases to date		12,328.56
Manufacturing Inventory May 1, 1911		3,494.65
Additional Purchases to date, including material, power, rents, wages, salaries, etc.		25,389.52
Total		$82.405.33
Amount Returned to the Board	$ 3,250.00	
Loans Canceled	3,575.00	
Total for Printing, etc., of Tracts	103.22	
Accounts Receivable	5,134.83	
Cash on Hand	1,465.09	13,528.14
Total		$95,933.47

INVENTORY

Of the Plant and Stock

Machinery and Equipment		$22,254.68
Bibles	$ 3,591.74	
Bound Books	5,769.17	
Unbound Books	1,927.00	
German Books and Bibles	1,827.77	
Mottoes, Reward Cards, etc.	1,127.14	14,242.82
Paper Stock, Inks, etc.		2,753.63
Total		$39,251.13
Net Gain for the Year		$ 8,505.23

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit, Machinery, etc.	$22,254.68
Stock in Books and Papers, etc.	16,996.45
Subscription Lists	16,000.00
Annuities	1,600.00
Accounts Receivable	5,134.83
Cash on Hand	1,465.09
Total	$63,451.05

Liabilities

Accounts Payable	$ 1,013.84
Loans by the House	2,900.00
Loans by the Board	2,850.00
Tract Fund	92.14
Total	$ 6,855.98
Net Solvency	56,595.07
Total	$63,451.05

Gratefully submitted,
Levi Mumaw, Treasurer.

May 4, 1912.

AUDITING COMMITTEE'S REPORT

We, the undersigned auditing committee of the Mennonite Publishing House, have examined and verified the accounts of the business of the House done during the year ending April 30, 1912, and find same are kept in a regular and business-like manner, and the financial reports are correct and true to the best of our knowledge and belief.

We believe that the management of every department is such as will tend to the best interests of the Church.

The manager and workers deserve credit for the manner in which they are applying themselves, and deserve the continued cooperation and support of the brotherhood at large, both by prayer and substantial patronage, that the kingdom of Christ may be extended.

Signed,
L. A. Blough.
I. B. Witmer.
J. W. Kropf.

May 6, 1912.

SECRETARY'S REPORT

A look back over the reports of the past four years brings to mind a number of things for which to be thankful.

The net gains have steadily grown from year to year.—From the fore-going financial report it will be seen that the net gain for the past year was $8,505.23. Add to this the surplus of $10,501.28, which is the net gain of previous years carried forward, and you have $19,006.51. This is the amount the business has cleared during the four years of its existence.

The debt is almost wiped out. Notwithstanding the large additions to the plant in the line of machinery and book stock we have about arrived at the place where the House can be declared clear of debt. By adding together the accounts receivable ($5,134.83) and cash on hand ($1,465.09), and then subtract from this amount the accounts payable ($1,013.84) and the loans by the House and Board ($5,750.00), it will be seen that there remains but $163.92. This is the amount we would yet be owing on the plant, now valued at $56,595.07, after collecting all outstanding accounts and paying bills due others.

It has been the fond hope of those who labored to get the publishing work of the Church under the ownership and control of the Church, and also of the many who have donated funds to this cause, that the day would soon come when from the profits of this business, financial help could be given the mission and charitable work of the Church. It is now clear that the realization of this hope is not far distant.

The House has been remembered by several donations and annuities during the year. One brother has turned over to the House on the Annuity basis the sum of $1000.00. Others have made inquiry. Full information concerning the opportunity and advantage of these annuities can be had by addressing A. D. Martin, Scottdale, Pa.

From the field there have come many expressions of appreciation for the help received from the papers, books and tracts sent out. Real tears of joy have been shed by some who have received regularly the Gospel Herald as a donation from some kind brother or sister.

For all these things we are glad. But as we look into the future we see opportunities not yet used. The country is being flooded with "cheap" literature, sold at a low price—trash and even poison. Precious souls are being fed upon this. As much as we can we need to remedy this condition, else there must be great loss. Christ's command is to "feed my lambs," "feed my sheep." By the grace of God it is the aim of the House to put forth a greater effort to meet these crying needs. First, by supplying the best books and booklets at the lowest price and second, by giving out through special funds most important literature free of cost. We earnestly hope that the day is coming when Gospel truth may be heralded throughout the land as freely as has much of the country been sown down with error. The interest of some of our dear brethren in donating annuities and in supporting the Tract and Free Herald Funds is an evidence that this can be done.

Let us look about us, is there anybody hungering or thirsting for food? Of course, we would see that they are supplied, to the last one of them. Is there anybody hungering or thirsting for Gospel truth? Then let us not be less concerned. May our Motto for the coming year be, "Look, pray and feed." Look to discover the need of our friends and neighbors, pray to God for direction and help, and feed the sheep and lambs lest without the words of eternal life they perish.

A. D. Martin.

MANAGER'S ANNUAL REPORT

To the Mennonite Publication Board and the brotherhood at large, Dear Brethren:—At the close of another year's business we herewith submit this, our fourth annual report of the work of the Mennonite Publishing House, covering the past twelve months, closing April 30. The results of the past year are very satisfacory from a financial standpoint, as the treasurer's report sumbitted herewith will show, and we trust that it has been even more so from the view-point of spiritual help to a larger number of people than ever heretofore.

The force of workers has remained much the same as last year, except that Bro. D. H. Bender, lesson help writer, on account of increased burdens in his school work, resigned as editor of the Advanced Quarterly, but continues to write the Primary Quarterly and Lesson Picture Cards. Bro. J. A. Ressler was secured to write the Advanced Quarterly. He moved to Scottdale last October. In addition to writing the Advanced Quarterly he edits the Words of Cheer and assists Bro. Kauffman on the Gospel Herald.

Every department has shown an increase over the past year. The subscription lists of our various periodicals are still growing.

The Gospel Herald enjoys the largest list, at the close of the year numbering 8,978. It has been our aim to reach the 10,000 mark and trust that by the end of this year this aim may be realized. During April we sent out letters to all who were in arrears on the Gospel Herald, with a view of ascertaining as to whether they wished their paper continued. Our policy has been to continue subscriptions unless ordered to stop, because of the many letters received expressing appreciation that we did not stop the paper when it expired, as they did not wish to miss any numbers. The response to these letters were very hearty and brought in about $1,400.00 in two weeks, besides enabling us to make corrections where errors appeared on the list.

The Rundschau list has also had a steady growth and finds a hearty welcome in nearly 5,800 homes in the United States, Canada and Russia, and is a valuable means of communication to its many readers and a medium through which the Mennonites, which geographically are widely separated, keep in touch with each other in their work. Through this medium there has been received and forwarded to Russian sufferers to date alone, $24,388.85, besides what has been received and forwarded to home and foreign missions. It has the distinction of having the largest circulation of any German Mennonite paper in the world, and stands second among any Mennonite papers, the Gospel Herald having the largest.

The Christian Monitor has been welcomed into many new homes the past year, and the list now numbers more than 2,600. We feel that this paper ought to have a much wider ciruclation than it now has, yet ye appreciate the substantial growth it has had up to the present time.

Our Sunday School Papers.—The Words of Cheer, Beams of Light and Jugendfreund have more than held their own the past year.

The Quarterlies are still finding their way into new schools. In addition to the line we were publishing we are now issuing a German Primary Quarterly also. The following is the list now published and the number printed for the second quarter (April, May, June) of this year:

Advanced Quarterly	32,500
Primary	12,000
German (Advanced)	7,000
German (Primary)	2,000
Teachers	3,000
Lesson Picture Cards	6,500

In addition to the above we also printed for the Brethren in Christ Church for the same period the following:

Pauline	500
Berean	3,500
Timothean	1,750

The manufacturing department has been increased during the year by the installation of a new No. 6 Babcock Printing Press, and an automatic press-feeder attached at a cost of $4,000.00. This was the only large item of expense for equipment paid out during the year. In addition to the above we also installed a Miller Saw-trimmer and an automatic knife-grinder, the two machines costing approximately $400. By the addition of this equipment we have been enabled to greatly facilitate the turning out of our work promptly and at a minimum cost.

The income from the job department has made a substantial showing the past year. The amount received for job work was $8,-119.11, a gain of $2,980.90 over that of last year. During the year we printed an edition of the "Mast Family History," a book of 825 pages, and a 5000 edition of the book "Among Missions in the Orient and Observations by the Way," by Shoemaker and Hartzler, containing 470 pages. The latter is now in the bindery and will be ready for delivery in a few weeks. In addition to the publication of a large number of tracts and pamphlets we ran three editions of 5,000 copies each of the combined Hymnal with supplement, and 13,000 copies of the supplement alone.

The book department makes an exceptionally good showing this year, which in part is attributable to the large Hymnal trade which continued throughout the entire year. We have had a larger sale on Bibles and other religious books through the mail-order department than heretofore and our local trade is still growing. As in the past we are striving to furnish good, wholesome literature at the lowest possible price consistent with honorable business methods. Any business entrusted to us along this line will receive our careful and prompt attention. We expect to have our new music reader, "Educational Vocal Studies" ready for delivery soon and shall then endeavor to have our stock in line to fill all orders promptly as they are received. The new book "Among Missions in the Orient" will be sent out exclusively through the House, the plans for its distribution being on a missionary basis. We hope to have a hearty response from all who are interested in the mission cause as we believe the book will fill an important place.

The workers in the institution are all doing good work and rendering efficient service. In the institution we aim to maintain a healthful, Christian atmosphere. Those who are so fathfully laboring for the institution in the field are constantly remembered in our devotions.

In reviewing the work of the Mennonite Publishing House for the past year we are again reminded that the results attained have largely been made possible by the hearty way in which the brotherhood has co-operated in and supported the work of the institution. With the prayer and the hope that the House may continue to have your united sympathy, support and prayers, and that God may own and bless the labors of this institution for the upbuilding of the kingdom and His Church, we are,

Sincerely yours,
Aaron Loucks.

REPORT
Of the Sixth Pacific Coast Quarterly Mission Meeting, Held at Albany Mennonite Church, Albany, Oreg., Saturday, April 6, 1912

For the Gospel Herald.

Devotional exercises by J. D. Mishler.

Organization: Mod., J. P. Bontrager; Chor., David H. Kauffman; Secys., Chas. E. Mitchell, E. Z. Yoder.

Mission sermon. J. P. Bontrager. Text, Luke 10:1. The field is large. The work is great and the workers few.

What constitutes a missionary? N. L. Hershberger, Chas. E. Mitchell.

One who is born again, living the new life, and led by the Spirit.

The yielded life. Emma Troyer.

The field by observation. A. P. Troyer, J. P. Bontrager.

There is a great need of the whole Bible being preached and taught. Few souls are saved today. Too much formality, and not enough consecration. Many are crying for the bread of life, and no one to break it to them.

Personal responsibility. Lillie Schragg.

Hindrances in mission work. J. M. Schlegel, E. Z. Yoder.

Selfishness, fault-finding, love of money, neglected prayers, honor-seeking, too many dim lights, (Matt. 5:16) sadly neglected.

What can I do? Sadie Schlegel.

Good attendance. Good interest.

Secretaries.

REPORT
Of the Meeting held at Palmyra, Mo., Mennonite Church, April 28, 1912

For the Gospel Herald.

Sociability. Creates love for the Sunday school. Tends to create oneness. Christ, the Great Teacher, was sociable even with the Samaritans. Some people are naturally sociable; others should strive to be.

Gospel way of getting and keeping disinterested pupils.—Set them an example. Teach them the Bible in such a way that they will realize it is for them. Strive to get them to believe. Be reasonable in your teaching. Invite them.

How can the teacher best impress the love of Christ on the pupil's mind?—It is necessary that we be possessed with the love of Christ; that we love one another, that we hold up Christ. "If I the Son of man be lifted up, I will draw all men to me."

The isolated family. Christian families should seriously consider before isolating themselves. We should do all we can for isolated ones.

Compare advantages Sunday school attendants have over non-attendants. The Sunday school attendant has the advantage of having Bible truths planted in their minds which will keep out evil thoughts. The Sunday school prepares for service and helps preserve the Church.

The Christian's duty to the Sunday school. It is every Christian's duty to attend, and use the talent God has given, to pray for, watch that the Sunday school is conducted in accordance with the Gospel, and that the right kind of literature is used.

H. R. Buckwalter, Sec.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

April, 1912

Donations.—Sister Maria Hess, eggs for hatching and 1 quilt; Katie Davison and Susie Garber, 1 box of soap; Harry Hostetter, about 1 peck sweet potatoes, some dried sweet corn and lima beans; Mrs. John Schreiner, 1 box early cabbage plants; Bro. Amos Kolb, bag potatoes for seed; Mrs. John S. Kreider, box lettuce plants; Mrs. John S. Brenneman, four pieces soap and 1 day to help clean house. The following helped to clean house 1 day:: Anna Ebersole, Barbara Newcomer, Susie Brubaker, Anna Seitz, Sarah Eshleman, Anna Mae Charles. The following helped 2 days: A. B. Eshleman, Amos Kauffman and wife, Ida Harnish.

Services.—April 6 we had funeral services over the remains of Bro. Geo. Brill, by Bro. Daniel N. Gish. Text, Heb. 4:9. His age was 81 years and 26 days.

April 7, regular services, by Frank Kreider and D. H. Mosemann. The lesson was Mark 16:1-23. Text, I Pet. 1:3.

April 14 preparatory services were conducted by D. N. Lehman and A. B. Eshleman. Text, Matt. 6:1-23.

April 21, regular services and communion by Abraham Herr and A. B. Eshleman. Text, Luke 22::7-21. At this time one of our number joined the visible church, for which we feel so glad and hope that more will take that step before it is forever too late. Pray for us that we in our weakness may be an instrument in His hand to do His will. The health is very good just now at the Home.

Gratefully acknowledged,
T. E. Moyer.

I never yet found a Christian who was disappoited in Christ, although I have found a great many who were disappoited in themselves. It is now twenty-three years since I first caught a glimpse of Him and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

IN MEMORY

Of Stephen, son of Abram and Lizzie Troyer, who died Feb. 16, 1912.

By R. J. Heatwole.

For the Gospel Herald.

"Farewell papa and mamma dear,
Loved ones at home dry every tear;
I am here in a beautiful Paradise,
Far, far beyond the starry skies.

"Thirteen years I was there with you,
I was blind a while, and nothing could do.
Great joy I have, where now I see
The heavenly joys surrounding me.

"Many Christians and children are here,
Nothing molests us, there's nothing to fear;
No one is sorry or sick or blind,
All are very, very happy and kind.

"Fathers and mothers and angels are here,
Darkness and night can never appear.
We help the angel choirs to swell
The songs that earth can never tell.

"If you feel lonely since I am gone,
While with Gertie and Dessie all alone,
Don't wish me back—'twould be unkind,
Since the glories you taught me here I find.

"Now, parents dear, I'll bid adieu,
To my two little sisters and to you;
May your hearts be ever clean and new,
And may each one find a place here too."

I write these lines and feel to say,
I remember you, Stevie, day by day.
At church where it was my wish and choice,
You would shake my hand and knew me by voice.

Your friendly face I cannot forget,
Your Christian life is living yet;
At the church our last farewell was given,
So farewell again, till we meet in heaven.

Windom, Kans.

Obituary

Troyer.—Stephen, son of Abram and Lizzie Troyer, died Feb. 16, 1912, of paralysis; aged 13 y. 3 m. 20 d.

Custer.—John, son of Bro. Joseph and Sister Lydia Custer, was born Oct. 28, 1885; died April 29, 1912; aged 26 y. 6 m. 1 d. He leaves to mourn his departure, father, mother, 2 sisters and many friends. He will be missed as a faithful brother in the church, and his seat will be empty in the home, church and Sunday school. Buried May 1, in the Kauffman Cemetery near Davidsville, Pa. Funeral services by S. G. Shetler and L. A. Blough. Text, Psa. 17:15.

Miller.—Bro. Eli Miller died at his home near Ramona, Okla., of a complication of diseases. He was born in Ohio May 3, 1841; died April 22, 1912; aged 70 y. 11 m. 19 d. He united with the Mennonite Church in 1876 and lived a consistent Christian life. He leaves his companion, 6 sons and 6 daughters to mourn the loss of husband and father and brother in the church. But we mourn not as those that have no hope, believing that our loss was his gain. His last days were days of rejoicing, desiring to be with the Lord. Peace to his ashes. Funeral was preached by Pre. Griffets of the Society of Friends. Text, John 17:4.

A brother.

Brenneman.—Ann Brenneman of Pequea Twp., Lancaster Co., Pa., widow of the late Jacob Brenneman, was born April 17, 1825; died April 30, 1912; aged 87 y. 13 d. She is survived by 4 daughters, 17 grandchildren, and 17 great-grandchildren. She was the last and oldest of a family of 9 and was a member of the Mennonite Church for many years. Funeral was held May 3 at Byerland Church. Services conducted by Bro. Aaron Harnish at the house, and at the church by Bros. David Mosemann and Noah Hess of the Church of the Brethren.

Myers.—Alice, wife of the late David Myers, died of diabetes at her home near Stephenson, Va., April 25; aged 59 y. 2 m. 11 d. She had been in declining health for several years, but was confined to her bed only a few weeks. She had been a member of the Winchester Mennonite Church from the time of its organization and was one of the few that remained and continued faithful. On being visited by a brother and the writer a few days before her death she expressed herself as being resigned to her Master's will, having a hope of an eternal blessedness. Funeral services were conducted on the 27th by C. Good of Dayton, Va., and —— Cromer. Text Eph. 1:23. Her body was taken to Winchester for burial.

Harshbarger.—Bro. Jacob Harshbarger of near Mattawana, Pa., was born April 16, 1834; died April 29, 1912, at the home of his son, Reuben A. Harshbarger. A few days over five weeks ago his companion preceded him to the spirit world. Not being very well at that time he continued to grow weaker till the time of his death. He leaves 1 brother, 4 sons, 1 daughter, and 8 grandchildren to mourn his departure. Six brothers, 2 sisters and 1 daughter, preceded him to the spirit world. Funeral took place May 1, when a large concourse of relatives and friends met to pay their last respects to the departed one. Services conducted by S. K. Yoder from Eccl. 12:5, latter clause, and John E. Kauffman, from Rev. 14:13. Interment in the Mattawana Cemetery.

J. H. Byler.

Butters.—George F. Butters was born in Concord, N. H., Sept. 22, 1839. When about 15 years of age he began life as a machinist. He was a soldier in the Civil War and after the war worked for many years in the Lake Shore shops as a machinist. He came to Elkhart, Ind., soon after these shops were built. He was united in marriage with Julia Streely Jan. 20, 1886. In the latter uart of his life he was retired from active service at the shops and pensioned by the L. S. Ry. Co., and had since lived a retired life. He died of heart trouble at his home in Elkhart, on April 22, 1912, at the age of 72 years and 7 months. He is survived by his sorrowing companion and several distant relatives in the East. Funeral services were conducted at the home on April 25, by John F. Funk.

Firestone.—Catharine Myers Firestone was born in Columbiana Co., O., Nov. 24, 1833; died at her home in Elkhart, Ind., April 28, 1912, of hemorrhage of the brain, with which she was attacked only 2 days before she died; aged 78 y. 5 m. 4 d. She is survived by 4 sons, 2 daughters, a brother, and a sister. She came to Wakarusa, Ind., when about 18 years of age and to Elkhart in 1880. In later years she united with the Congregational Church and remained a faithful and devoted Christian to the end of her life. She was for many years a regular attendant at the Mennonite Church in Elkhart, and her quiet devotion and the deep interest she took in the services was indeed an inspiration to all. We have reason to believe that she has overcome and has gone to the blessed rest of the children of God. Funeral services were conducted at the Mennonite Church in Elkhart on May 2 by John F. Funk, from I Cor. 5:1.

F.

Hoover.—Martin G. Hoover was born in Elkhart Co., Ind., Jan. 3, 1860; died at the home of his sister in Elkhart, Ind., April 28, 1912; aged 52 y. 3 m. 25 d. He was the son of David W. Hoover who died in 1883. He prepared himself for the profession of law, and practiced his profession in Salt Lake City, Utah, for seven years. He returned to his native county and lived in Goshen, and later resided in Middlebury. When after a time his health failed, so that he was unable to attend to business, he came to Elkhart and for the last year and a half, lived with his sister. He suffered for many years from heart trouble and during the last two weeks of his life had no less than four attacks, the last on the day he died. He was unmarried and is survived by 4 sisters and 1 brother. Two sisters residing in Salt Lake City, were unable to attend his funeral. He was a man of brilliant mind and of a very kind and benevolent disposition. His chief delight was to make others happy. He was buried at the Clinton Mennonite Church on May 1, where services were conducted by John F. Funk, from I Pet. 1:24,25. Peace to his ashes.

Hershey.—Christian S. Hershey of Lancaster, Pa., died April 27, 1912; aged 59 y. 8 m. 11 d. He was a son of Abram and Barbara Hershey, both deceased. He was born and lived in Paradise until a year ago when he with his family moved to Lancaster. He was a faithful member of the Reformed Mennonite Church in which Church he held the office of deacon. His wife who was Elizabeth Kreider, survives; also 4 sons, 1 daughter, 3 brothers and 2 sisters. The family have lost a kind, loving husband and father, he was loved by all who knew him. The young, middle aged and old, all found in him a friend. Although he had been in failing health a few years he was able to be about, until a few days before his death. Funeral services were held on April 30, conducted at the house by Pre. Jacob Kreider and at the Paradise Mennonite Church by Pre. John Kohr. Text, I Pet. 1:24. Interment in cemetery adjoining.

Although we shall never see him again,
In this dark vale of grief and gloom,
But if in Christ's service we faithfully remain,
We shall meet him in that heavenly home.

Kinports.—Pre. Daniel Kinports was born in Lebanon Co., Pa., Nov. 18,1830. He died of cancer of the face, in Clay City, Ind., Jan. 21, 1912. He was united in marriage with Anna Orth, who survives him, Nov. 30, 1854. He united with the Mennonite Church about 40 years ago, and proved himself a faithful and acceptable member during all these years. Some years later he was called to the ministry and was an earnest and zealous advocate of the tenets and doctrines of the Church and we believe that in his death he received the crown of righteousness which the Lord the righteous Judge shall give to all them that love His appearing. He suffered many months with the terrible disease which finally caused his death, and in his suffering plead earnestly with his heavenly Father that he might be taken home and released from the terrible suffering and misery which he was called to endure, but was quite patient through it all. His surviving companion is in feeble health. May God comfort her in lonely life through this vale of tears and at last bring her also to himself where husband and wife, now separated by death, may be reunited to rejoice in never ending joys at the right hand of God.

J. F. Funk.

Items and Comments

Deposits of platinum have been discovered in the Grand Canyon of Arizona. The value of these deposits is estimated at $30,000,000.

Estimates of the loss caused by floods in northeast Louisiana have reached $15,000,000. Twenty-five thousand persons are homeless in eleven parishes and heavy rains have served to swell the floods.—Ex.

The General Conference of the Methodist Episcopal Church opened May 1 at Minneapolis, to be in session one month This conference meets once in five years and in the highest legislative body of the church.

Three prominent railroads were recently fined an aggregate of $40,000 for violating the law against granting rebates. This speaks well for the good intentions of the Government to enforce the laws. Offenders should by no means escape because they are prominent or wealthy.

Another triumph of reason and good sense over brute force is noted in the fact that the locomotive engineers and railroad managers agreed recently to arbitrate the demands of the engineers and so averted the possibility of tying up the fifty roads east of Chicago and north of the Ohio River.

It is probable that electric motors will displace steam locomotives on railways in the future—and that future not so far distant. Already plans are being put into effect for handling trains by electricity in the vicinity of a number of large railway centers, aside from New York which is already practically so equipped.

The Post Office appropriation bill was passed by the House of Representatives on May 2, by a vote of 227 to 5. The bill provides for an expenditure of about $275,000,000, of which amount some $16,000,000 is intended for good roads. With the general awakening in this country on the subject of good roads it is to be hoped that soon a marked improvement will be seen. Visitors from Europe are surprised at seeing our country so progressive in other respects and yet so far back in the matter of roads.

In Kansas the State Board of Health has taken action with a view to abating the fly nuisance. Each of the 485 incorporated towns of the state has been asked to pass a drastic anti-fly ordinance at town meetings that were to be held in the first week of May. Evils should not be neglected because they seem small. Being small does not mean being insignificant. Though long considered innocent, and even counted as a benefit, the fly has been found to be a conveyor of disease germs, especially of typhoid fever.

ANNUAL MEETING
Of the Mennonite Board of Missions and Charities

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at the A. M. Church near Metamora, Ill., May 20-22, 1912, for the purpose of electing trustees and transacting such other business as may be deemed necessary. Considerable time will be given to the discussion of mission subjects. The Meeting will convene on Monday evening, May 20, and adjourn on Wednesday evening. All members of the Board of Trustees should make it a point to be present at the Meeting if possible, and others who are interested in the Mission and Charitable work of the Church are cordially invited to meet with us.

All members of the Mission Committee and Executive Committee are requested without fail to meet at 8 A. M. on Monday, May 20, because of important business pertaining to their duties.

Representatives coming from the west via Peoria over the C. & A. Ry. or from the east over the same road to Metamora, should inform Bro. A. A. Schrock, Metamora, Ill., as to the time of their arrival, and those coming from the east over the C. & A. Ry. via Chenoa, or over the Santa Fe Ry, via Streator, or over the T. P. & W. Ry. via Effner will find it most convenient to stop off at Eureka. Notify Bro. C. S. Schertz, Eureka, Ill., as to time of arrival.

C. Z. Yoder, Pres.
J. S. Shoemaker, Sec.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Illinois

To accommodate those wishing to attend both the Mission Board Meeting and our annual Church and Sunday School Conferences, the Church Conference will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31. The annual S. S. Conference will convene on Tuesday evening, Wednesday, and Thursday preceding.

All conference questions should previously be presented to either of the bishops or to the secretary.

All interested in the cause of Christ are cordially invited to attend.

S. Honderich, Sec.

Ohio

The Lord willing, the Annual Mennonite Ohio Conference will be held at the Midway Church near Columbiana, Mahoning Co., O., on May 23 and 24, 1912.

A cordial invitation is extended to bishops, ministers, deacons and all, to be present at the several sessions of this conference. Those coming by rail will notify Allen Rickert or David Lehman of Columbiana, O.

I. J. Buchwalter, Mod.
N. O. Blosser, Sec.

Indiana—Michigan

The Indiana-Michigan A. M. Conference will be held with the congregation in Oscoda Co., Mich., on June 5 and 6, 1912. You are invited to be present. Persons desiring information concerning time and way of going may address Menno Esch, Fairview, Mich.

Jonathan Kurtz, Mod.
S. E. Weaver, Sec.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

OUR SPECIAL OFFER

on our new Music Reader
EDUCATIONAL VOCAL STUDIES
will be extended until **May 25**

The book will likely not be completed before that date as we have been delayed in getting the plates. They are now in our possession and as fast as our presses can take care of the work, we will push its completion.

Thanking our many friends who have already shown their interest in the book by sending in their initial order and trusting to hear from many more before this special offer closes, we await your kind favors.

Regular Price, 35c.
Our Special Price 25c. Postpaid.

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

97—Editorial
98—The Living Christ (Poem)
The Ascension
99—The Ascension of Our Lord
Our Risen and Ascended Lord
Life Assurance Eternal
100—From Our Mission Stations
Orphans' Home Letter
Glimpses of South American Life
101—Notes from India
Letter from Mary Burkhard
Question Drawer
Sin is Sin (Poem)
102—The Quiet Hour (Poem)
Parent, What are You Doing for Your Child?
Seed Sowing
To My Mother (Poem)
103—Sunday School
Our Young People
104—Field Notes
Correspondence
106—Love to Christ Crucified (Poem)
Alcoholism
A Policeman's Good Advice
107—The Use of the Sabbath
Why I Accepted the Christian Religion
108—The Blight
The Lord is Good (Poem)
109—Report of Publishing House
110——Reports
111—In Memory (Poem)
Obituary
112—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, MAY 23, 1912 No. 8

EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Conference season is now on. Two of our spring conferences have already been held, one is to be held this week, several next week and several later. We trust that they may all be well attended and that the Lord may have His way in all things in all of them. Let us pray that the results of conference may be such that God will be glorified and the Church strengthened.

On another page we print an address by the committee appointed by General Conference in the interest of church history. Every workman must be well supplied with tools to do efficient work. The historian must be well supplied with reliable facts and information in order to write a true history. A good historical library including books of rare interest and value throwing light upon the progress of the Church from the days of Christ until the present time will be of great help to the cause. Those interested in this work would do well to read the address and correspond with members of the committee as suggested.

A Sister from Rainham, Ont., sends us a newspaper clipping which defends in strong language but weak arguments the doctrine of Russellism and suggests that we give scripture teaching counteracting such erroneous teaching. It is one of the many evidences that this heresy, though proven untrue over and over again, is forcing itself upon the attention of the people everywhere. A number of able articles proving the fallacy of this heresy have appeared in these columns from time to time. To all who are in the least disturbed by this unscriptural doctrine we would recommend our little booklet on "The Heresy of Russellism" by Bro. J. E. Hartzler, which may be had at the nominal cost of 5c each or $2.50 per hundred.

Two New Books.—Mention has been made in these columns, from time to time, of two new books, just off the press, and which will be ready for distribution in a short time.

The first is entitled, **"Educational Vocal Studies,"** by Bro. J. D. Brunk of Goshen, Ind. It is designed for use in singing classes or in the home, wherever there is any one who desires to learn more of the elements of vocal music. There has been a demand for this kind of a book among our people for a number of years, and we trust that it may fill completely the long-felt want. An introductory price of 25c. has been made for all who desire the book at once. This offer has been extended until May 25, at which time it is hoped the book may be ready for delivery.

The second is a narrative of the travels of Brethren Hartzler and Shoemaker among the missions of India, China, and other oriental countries, together with such observations as were thought helpful to the reader. These brethren were sent by the Mennonite Board of Missions and Charities to inspect the work of our missions in India and to make such further investigations into the work of other missions as circumstances and opportunities permitted. These things are carefully given in their new book which will be ready for delivery in a few weeks. The book is published by the authors, and will be distributed by the Mennonite Publishing House on a mission basis among all who desire a copy of the book. While a number of books of travel have been written by our own and other people, none has been written covering the same ground covered by the book entitled, **"Among Missions in the Orient, and Observations by the Way."** For further particulars send to Mennonite Publishing House, Scottdale, Pa.

Can the Church Afford to Fellowship Members Who Belong to Secret Lodges?—We oppose the secret lodge on the broad ground that it is contrary to Scripture and to the highest interests of man. The professed child of God who enters into covenant relations with this secret, oath-bound organization is shockingly unfaithful to his covenantal vow before God. How can he swear to "always hail, and ever conceal and never reveal the sublime truths" of which he is yet in the dark when the oath is positively forbidden by Christ and the apostles (Matt. 5: 33-37; Jas. 5:12) and the law specifically condemns swearing to things unknown (Lev. 5:4, 5)? How can he profess to have come out from the world and identified himself with "a peculiar people" (Tit. 2:14) when at the same time he holds "inviolable" in his breast things which bind him more closely to this unscriptural organization than to his family or his church (II Cor. 6:14-18)? How can he confess to have his life "hid with Christ in God" and at the same time maintain his fellowship with a motley crowd of professed believers, half-believers and unbelievers in an organization which studiously avoids and deliberately refuses to permit any official reference to Jesus Christ as the immaculate Son of God?

These are a few of the many questions which indicate how incompatible is lodge membership with membership in the body of Jesus Christ. Let us therefore speak in no uncertain tones when we testify again this arch foe of real spiritual life which has been for generations robbing both Church and home. To all who are in danger of succumbing to the voice of this siren we would say with Paul, "Have no fellowship with the unfruitful works

(Continued on page 115.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

A GRAIN OF MUSTARD SEED

By Susan Good.

For the Gospel Herald.

It was but a grain of mustard seed,
The least of all herbs seed,
And often in the farmer's field
Is counted but a weed.

But place it to where nature calls
Hid in the earth below,
Give it a chance to spring from there
And let its branches grow,

It does not only make for birds
A pleasant lodging place,
But many comforts it bestows
When we its virtues trace.

But that is not the theme today;
I rather wish to know
Why Jesus in a parable
Would to this trifle go?

It makes me think if I were His,
Just as this little seed,
I might sometime a comfort be
To such who are in need.

Could I have faith as this small grain,
Then I might others bless,
And be a living comforter
With virtues I possess.

Wolftrap, Va.

SOME OBJECTIONS TO THE DEVOTIONAL COVERING ANSWERED

By J. K. Bixler.

For the Gospel Herald.

Although the devotional covering has been discussed through these columns and from the pulpits many times, yet we have failed to note an answer to a few objections we have had occasion to meet. We shall not discuss the spiritual significance of the covering, but only endeavor to throw some light on the objections named.

Objection 1. The Revised Version in I Cor. 11:2 calls this a tradition instead of an ordinance.

Answer.—In II Thes. 2:15 the brethren are exhorted to "stand fast and hold the traditions which ye have been taught whether by word or our epistle," and in 3:6 they are commanded to "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." Whether it be a tradition or an ordinance makes no material difference for both belong to the "all things" we are commanded by Christ to observe (Matt. 28:19, 20). This leads to the next objection.

Objection 2. Christ did not teach it, only Paul.

Answer.—It is not recorded that Christ taught anything on this subject, but He did put His stamp of approval on all that the apostles taught. The Lord Jesus Himself said concerning Paul, "He is a chosen vessel unto me to bear my name before the Gentiles," etc. (Acts 9:15). Paul was chosen as an apostle by a special act of Christ and his authority was the same as those chosen earlier. In Acts 26: 15, 16, Paul claims that Jesus said He would not only make him a witness of what he had already seen but also of future revelations. That he had future revelations is evident from such scriptures as I Cor. 11:23; Eph. 3:3, and II Cor. 12:7. To question Paul's authority on any subject on which he writes is to doubt the inspiration of his epistles. But Christ plainly taught in John 16:12, 13 that the disciples were to be further taught after His departure, and knowing just what they would teach and write He gave their word equal authority as His own (Luke 10:16). Therefore what Paul taught is just as binding upon the believer as Christ's direct words. If we doubt Paul's authority on this subject what part of his epistles can we believe?

Objection 3. Paul was teaching only to conform to the customs then prevalent.

Answer.—Paul did in other scriptures teach us to conform to the customs when we can do so without doing violence to Gospel principles. That he is in I Cor. 11:2-16 teaching the Christian women to veil their heads not only as a custom but from principle is plain from the three reasons he gives for its use: (1) "Every woman praying or prophesying with her head unveiled dishonoreth her head" (V. 5, R. V.) and hence dishonors God (see Vs. 3-5). (2) It is a shame for a woman to worship uncovered (V. 6). There being only two classes, the women are either to appear veiled or else they are classed with those shorn or shaven who were the lewd women. (3) She is to have a covering, or power, or sign of authority on her head because of the angels (V. 10). These reasons involve moral and spiritual principles which never die and are binding upon all Christian women. Had he taught the wearing of the veil as a custom only it would have been binding only where such custom already existed. Customs and manners of dress may change, but the divine principles governing the relation of the woman in the Lord to her head and the method of manifesting that revelation can be changed only by the express command of God.

Objection 4. Since it is no longer considered a shame for women to appear uncovered, I Cor. 11:2-16 is fulfilled and no longer binding.

Answer.—Where is your scripture authority for it? This on the very surface shows the marks of the beast. Why not consider the latter part of the chapter also as fulfilled? Yet with but few exceptions all denominations observe the Lord's supper. A few chapters previous Paul gives some advice which he seemingly did not think necessary for all time. In I Cor. 7:26 he advises "for the present distress" that virgins remain unmarried. He looked forward to the coming of a great calamity and advised accordingly. If the teaching on the devotional covering was "for the present distress" or time, would he not have so stated it? Again to prove the above objection you must prove that the angels have changed their relation and attitude, since Paul wrote, and that they no longer expect to see the "covering an sign" (see margin.) Also that God no longer considers it a dishonor for women to pray or prophesy uncovered. Nature certainly has not changed, for a woman's long hair is still considered a glory to her. Even if the uncovered head of a woman is no longer considered a badge of disgrace and is tolerated in socalled good society, let us remember that natural man is sinful and corrupt and that man has changed. Styles at first rejected are afterward tolerated and then accepted as becoming. Nature's covering is still the same. Jesus Christ is the same yesterday, today, and forever. Hence, since God has not changed, it behooves us to conform ourselves to the divine plan instead of our changing customs, especially when customs involve principles affecting our moral and spiritual relations.

A few other thread-bare objections are often made which need but little attention. That the woman's long hair is not the veiling Paul referred to is plainly shown in the Revised Version. V. 16 teaches her hair is given for a **covering** but Vs. 5, 6, 13 speak of an artificial covering or **veiling,** this agreeing with the original in Greek. Were there no two distinct and different coverings in view this scripture would be decidedly contradictory.

The argument that the ordinary head-gear answers the purpose also falls short but I fear that often in our effort to stand for the right we help the objection along. Often have I heard it said that a man must remove his hat during prayer. This is just what the opposition want us to say. If the man's hat is the "veiling" (V. 7, R. V.) he is to remove during worship, then the woman's protection covering as the bonnet or hood, is the covering or veiling she shall keep on. The thing the woman is to be covered with is the thing the man is not to

have. I am not advocating men sitting in churches with hats on during funerals, but the contrary. In a house we have no need of head-gear. The man's bared head at a grave, etc., is considered a mark of respect or reverence. But the devotional covering has no connection with the ordinary head-gear. The only conclusion we can arrive at is that the "veiling" referred to is a "covering in sign" not only to believers but to all men.

Concerning V. 16 the only logical conclusion is that we have no such custom as our sisters praying or prophesying unveiled. And sufficient it is for me to know that the "churches of God" observe this teaching, for that is where we wish to belong. If others do differently, we must live up to the light we have. Neither will the Spirit ever direct differently concerning this teaching, for the Word and the Spirit always agree in their teaching and guidance. If the Spirit (or rather what we think is the Spirit) does not agree with the written Word, rest assured it comes from the other source and is not the Holy Spirit. May we submit to His will in all things.

Wakarusa, Ind.

SEVEN REASONS WHY I BELIEVE THAT THE BIBLE IS TRUE

Let me give you seven reasons why I believe the Bible is true.

1. Any boy or girl in school can easily grasp its geography. All the mountains, rivers, seas, plains countries and cities may be easily located today, and are well known—just as stated in the Bible—even the plants, trees and animals are all there.

2. Its histories of the ancient races, kingdoms and empires, with the biographies of their great kings, warriors and prophets, are all true in detail as far as any evidence that has been found in secular history and researches of modern times.

3. The spade of the archaeologist is proving it true today, in unearthing the ruins of the very cities, palaces and temples described, and bringing to light tens of thousands of clay tablets which bear record of the same people and events described in the Bible.

4. In the internal record of the Bible we find within, a library of sixty-six books, composed by at least thirty-six authors, and covering a period of about sixteen hundred years in writing. In these we have a history of this world, purporting to begin with the very beginning of this world's existence, and following it through to its final finished product, from Gen. 1 to Rev. 22. But one theme pervades it all —God the Father, and Jesus Christ the Son, through whom He made the world. Besides this, it quotes no authority. The thirty-six writings by the various authors are a unit—testifying the same—and produce a chain of self-sustaining evidence that never had and never can be broken.

5. Its prophecies are true, in so far as proved by those that have now been fulfilled. It is said that more than three-hundred of the prophecies of Christ in the Old Testament have been fulfilled to the very letter by Christ, as recorded in the New Testament. The complete overthrow of all the nations, prophesied by Jeremiah, chapter 2:15, 16, the return of the Jews after seventy years (25:12), with hundreds of other equally striking happenings have been fulfilled to the very jot and tittle. Those not yet fulfilled are yet in the future and will be just as sure as have been the others.

6. The enemies of the Bible are compelled to admit that its teaching is the purest and loftiest on earth. Pilate said, "I find no fault at all in him." Bob Ingersoll admitted the same, adding that His life and teaching was all right, "but you professors do not live up to it." The law of Moses, even up to this day, is the last word in the legal profession and no human code ever devised by any people has approached its perfection. Only the "law of the Spirit of life in Christ Jesus" exceeds it in glory.

7. Its ideals of the marvelous unfolding of a world and its inhabitants are perfect, and in perfect harmony with all the laws of nature with which we are acquainted. They bring to us a complete answer to all things, and are satisfying to the hungry soul. Its promises, to those who believe and accept it, are beyond all human conception and are as great and wonderful as He who gave them. In short, I find in it all I want, all I need, to satisfy me and make me supremely happy for time and eternity. I often turn, from all else, discouraged and empty, but never from it. I find its doctrines holy and pure—more precious than all earth's treasures.

"Its laws are perfect, converting the soul.
Its testimonies are sure, making wise the simple.
Its precepts are right, rejoicing the heart.
Its commandments are pure, enlightening the eyes.
The fear of God is clean, enduring forever.
His ordinances are true and righteous, altogether."

—J. S. Secrist, in Gospel Messenger.

"What I do thou knowest not now." Blessed explanation of the mysterious trials and experiences of life. Jesus is always working in our behalf. Often we see only the **deeds,** but cannot understand His **reasons.** If the door of faith is hard to open, here is the key. Beware of Peter's haste and ignorance. Do not fight what you cannot understand. But wait and submit.—Our Hope.

EDITORIAL—Continued

of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret."

Recognizing that both Bible and the highest interests of man are against the things for which organized secretism stands, the question naturally arises, Can the Church afford to fellowship as members those who are also members of secret orders? Is not the Church which professes to oppose secret societies and at the same time tolerates lodgemen as members, simply inviting the lodge to come in and take possession of the organization in the next generation? Has not this been the history of many a denomination which at first vehemently opposed secret orders, then for the sake of peace and winning more members allowed members of lodges to remain as members of the church, then eased up on the question of ministers belonging to lodges, then kept silent, and then embraced and defended this subtile foe of real Christian faith and life. Where is the consistency in railing out in thunder tones against an institution of evil and then hugging it close to our breast by holding in Christian fellowship members who have been hypnotized and captured by this evil? Though the ship at sea may be encompassed and tossed about with mountain billows as it faces the mighty storm, it is safe so long as the water is kept outside. But when the water comes in it is a sign that unless the leakage is stopped and conditions changed the billows will soon begin to roll in and sink the ship. So with the question of the secret lodge or any other evil. Let these troublesome waters be kept outside and the Church is safe, even though we may have rough sailing at times.

To all churches that have weakened and permitted members of secret lodges to find membership among them we would say with Paul, "Purge out the old leaven, that ye may be a new lump."

May the Lord help us to remain pure and loyal, consistent and courageous, standing up in defence of the whole Gospel, praying and working that the Church may be pure from all evil, acknowledging the Bible discipline which if put into force in the spirit of the Gospel will keep the Church free from entangling alliances with any institution of iniquity. May we do all that we can to persuade men to throw off the slavery of sin whatever may be the form of the chains forged about them.

There is great danger in the Mennonite Church falling away to the popular religions, unless we are strict and teach self-denial.—J. N. Brubacher.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

MISSIONARY MOVEMENTS

Bogatsky.

The following are some of the verses of this famous ode the classical Missionary hymn in Germany, which was the Battle-song of the dawn, in the Missionary movements, two centuries ago.

Wake, oh wake, Divine Inspirer
Of the earthly witness band,
And the watchman, ever faithful,
Who on Zion's ramparts stand,
Through the world their word doth ring;
And men to Thee in myriads bring.

Hosts of servants, Lord, commission,
Power upon them all bestow;
Tarry not, make haste, to help us,
Satan's kingdom overthrow:
To the earth's remotest end
Let Thy kingdom soon extend.

May Thy Word the wide world over,
Freely run and all illume;
May the fulness of the Gentiles
Crowding unto Thee, Lord, come
And awake Thine Israel—
May they too Thy praises swell.

Thou Thy glorious work wilt finish,
Judge and Savior both art Thou,
Human woe Thou wilt abolish,
Though Thy way we know not now,
Thou dost all our thoughts exceed.

—The Vanguard.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers, Greeting in Jesus' Name:—"Oh, praise the Lord for his goodness, and for his wonderful works to the children of men."

We are glad to say that since our last letter our Sunday school has again been opened which had been closed for a few weeks on account of the measles, and were made, we believe, to praise our Maker more for the Sunday school and the privilege of teaching the children God's Word after not being permitted to meet together for a short time.

We are glad, too, for the interest shown in the home department work of the Sunday school and the eagerness of many to hear the Word. Then again there are others who are not so willing, but we are glad for the promise we can claim that the Word "shall not return unto thee void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

So we feel like pressing onward in the good work and helping as God sees fit to lead and use us and continuing to pray for those whom we eagerly are longing to see be saved, for as we press on we know Satan too is busy; but we know the power of God is stronger and is one that hath all power and mighty to save.

The Tuesday evening prayer meetings are so helpful. The interest is good and we are glad for the many that welcome us into their homes to hear the Word. Sometimes we are able to hold three meetings in one evening.

Asking that you continue to remember us in the good work we gladly labor on, remaining,

Yours in the Master's service,
Katie Buckwalter.

May 18, 1912.

Kansas City, Kans.

(200 S. 7th St.)

Dear Readers of the Gospel Herald:—Greeting you in the name of Him who saith "unto all, watch."

This gives me the privilege to visit you all from Kansas City, instead of La Junta, Colo. It is a great thing to be submissive to the will of God, as it gives to our own conscience that sweet "peace of God which passeth all understanding."

Please note the change of my address. Street number, 200 S. Seventh Street.

It is a blessing to know to provide for the poor, that we may have the privilege of partaking of the highest delights prepared for those who do His will. I remain, as ever, yours happy in His service,

Lizzie M. Wenger.

May 17, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

VI. Woman's Garb in Western South America

Among the upper classes in every large South American city there are women who follow the fashions of Paris. If any different from the dress of "great ladies" of the United States, it is that there is more gaudiness and display of jewelry.

But in this little sketch I wish to describe the street garb of the women; in fact, the garb worn for every occasion except for society. I refer to the "manto," a black crepe covering that is skillfully folded around the head and allowed to fall either in smooth folds or in draperies over the shoulders. It is the most modest looking garb that could be imagined. It is sometimes so long that is reaches almost to the shoes. Sometimes it is thin as a veil and other times heavy and concealing. It is worn by the poorest woman of the slums as well as by the most wealthy. The poor woman always wears it when outside of her home; the wealthy woman only when she is not out in society or at the theatre. It is worn almost everywhere by the women when they attend church services.

In Peru the women wear a more dainty manto than in Bolivia or Chile. It is often of black lace or fine veiling and instead of being wound about the head is allowed to drop over the shoulders. While it looks more beautiful, it is not so modest as the Chilean fashion.

In Argentine and Uruguay the manto is not used so much. Women usually appear on the streets or at church, dressed in their most fashionable attire.

Goshen, Ind.

ENROUTE FOR THE HOMELAND

By G. J. Lapp.

For the Gospel Herald.

It was three weeks ago that we bade the dear ones at Dhamtari farewell and began our long journey to the homeland. Thus far God has blessed us and our little ones with the best of health. Our little girls, Lois and Pauline, have enjoyed every part of the journey.

The work left behind at Dhamtari lies heavily on our hearts, for we realize that the responsibilities and duties devolved upon the workers there are more than they should have. We can only pray that God will give them strength as their day. May the time soon come when they will have the happy privilege of welcoming reinforcements for the work. More native talent is being used, but without sufficient foreign talent the work will be greatly hampered.

The places we have been privileged to visit thus far are Champa, the main Mission station of the General Conference Mennonites; the Lee Memorial, a large mission plant in Calcutta; Penang and Singapore, in the Malay Peninsula. In each of the last named places the Methodist brethren have missions and schools. They very cordially received us the few hours we were privileged to visit their stations. It is gratifying to know that at every port one may stop there is some sort of effort put forth in Christ's name to save men and women. These mission plants make beautiful green oases in this barren desert of sin.

The rains of the Malay Peninsula are so distributed that the land forms a beautiful garden spot of palms, ferns, flowering plants of all kinds and green grass. In such cities as Penang and Singapore the lawns of the many

splendid residences are so arranged as to present to the visitor a veritable eden. They tell us that this charming condition remains the year round. But scenery does not make up all there is in life. The damp tropical unchangeable climate of Malaipia renders it very difficult for a European or American to remain in any kind of work for a period of more than four or five years. While the climate of Central India is very trying during the hot season, yet the changes from the hot season to the rains, then to the cold season furnish conditions which are conducive to longer service than is possible in the trying Malay Peninsula. Besides, the mission worker in Penang or Singapore can have no change unless he takes a sea voyage or goes to China or India. The missionary in India may resort to the high hills of the Himalayas (which he frequently should) for rest and recuperation. But without some one becoming willing to bear the banner of the Cross into the Malay Peninsula the wild tribes of those hills and the surrounding islands would never have been reached.

The days are swiftly passing and we are slowly wending our way toward Hongkong, China. Only a few days ago we were only one degree distant from the Equator. We looked in vain for the north star. It was too low. The Southern Cross could be clearly seen. The sea was very smooth the first ten days of our journey, but the last few days were somewhat rougher; but only sufficiently so to upset the poorer sailors.

Being the only missionary passengers on board we miss such associations, but find congenial friends among a few of the officers and passengers on ship-board. For some reason there have been no religious services on board, which makes us realize that not all socalled civilized people seriously regard the things of God or His holy day. We do however enjoy our private devotions and study of God's Word. Our prayer is that God may spare us till we be privileged to meet many of our dear brethren and sisters in the homeland. Pray for us and the work in India which we hold so dear.

Yours in Christian love.
Nearing Hongkong, China.

For the weariest day
May Christ be thy stay!
For the darknest night
May Christ be thy light!
For the weakest hour
May Christ be thy power!
For each moment's fall
May Christ be thy all!

—Selected.

"In childhood's hour, with careless joy
Upon the stream we glide,
With youth's bright hopes, we gaily speed,
To reach the other side."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Was Jesus tempted during the forty days in the wilderness, or was He tempted only at the end of His forty days of fasting? J. E. G.

Let us hear what is said on this point. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and nights, he was afterwards an hungered. And when the tempter came to him, he said," etc. (Matt. 4:1-3). "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered. And the devil said to him," etc. (Luke 4:1-3). Reading Matthew alone, one would get the impression that the temptation did not come until after the forty days of fasting. By reading Luke alone one might get the idea that the temptation was on during the whole period of fasting. Neither one says positively when it was, neither should any one be too decisive in answering this question. But in taking the two narratives together we are inclined to believe that during the period of fasting there was no marked temptation; that as soon as the period of fasting was ended and Christ was to return to active work in the ministry the enemy of souls attacked Him and continued his attacks until completely repulsed by the power of the Word. Our testing time is not so much when engaged in a season of fasting and prayer, as when we face the world in an earnest endeavor to win souls for the Master.

Name the six dispensations from Adam to the present time. E. Y. M.

Following is the list according to Scofield:

Innocence, ended with the fall of Adam.
Conscience, ended with the flood.
Human Government, ended with the confusion of tongues.
Promise, ended with the Egyptian bondage.
Law, ended with the crucifixion.
Grace, ----------

Another writer divides the history of the world into the following dispensations: (1) Antediluvian; (2) Patriarchal; (3) Law; (4) Grace.

How can a person overcome timidity in public worship? M. R.

In the first place we want to remember that "perfect love casteth out fear" (I Jno. 4:18). Man fear diminishes as the fear of God increases. Aside from this we need to keep in mind the following: (1) A full consecration, in which our all is placed upon the altar of the Lord, the world and worldliness completely forsaken that our life may be consistent with the teachings we profess, and also self put away according to Luke 9:23 and Gal. 5:24; (2) a careful, prayerful study of the Bible and of our opportunities and responsibilities and work in the Christian service, that as "a workman that needeth not to be ashamed" we may be familiar with our work; (3) a faithful and continued exercise of our talents which sooner or later makes us feel at home in what we do. It is no discredit to be timid, so long as we do not carry our timidity to the point of stubbornness, as Moses was wont to do when the Lord called him to deliver his people. A Christian worker who weighs the responsibilities weighing upon him or her is not of the foolhardy kind that rushes into important Christian work as though it were mere pastime, nor shrinks from Christian duty, since "perfect love casteth out fear."

Is it upbuilding to the Church for brethren to wear buttons and other articles or apparel that have the appearence of gold, even though they may be of brass or of cheaper material? S. E. R.

I Tim. 2:9, 10 and I Pet. 3:3, 4 declare in emphatic terms against adornment by the wearing of gold. I Thes. 5:22 teaches us to "abstain from all appearance of evil." Put the two together and you will have no difficulty in finding out what is the will of God as to this question. We agree with all who are proud of purse and appearance that we would rather wear the genuine than the counterfeit. We agree with the Bible that we should wear neither.

Can and does God forgive a great mistake, such as secret marriage? Can God's people marry in secret? If not, why not? M. R.

We are not sure that we understand the question, especially the latter part.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost" (Matt. 12:31).

Since the laws of the land require that a marriage ceremony shall be performed in the presence of witnesses, it is therefore wrong to marry under any other circumstances. The marriage vow may be solemnized in the presence of two or three witnesses, or in the presence of a whole company or congregation and, as we believe, if done in the fear of the Lord will be pleasing to God in either case. No couple which prizes virtue will ever think of considering themselves married except according to the laws of God and man.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

AN EVENING PRAYER

By Elam R. Hernley.

Father, now we come before Thee
In the attitude of prayer;
Hear us, as we pray this evening:
Bless Thy children everywhere.

Forgive us all our sins and misdeeds,
Which we have done through the day.
Teach us how to walk beside Thee;
Never let us go astray.

We pray, dear Father, for the heathen,
Which have not Thy name yet heard,
Send them teachers that they may
Be blessed with Thine own Holy Word.

We do thank Thee for Thy blessings,
Everything that Thou hast given,
Wilt Thou lead us and direct us
To the path that leads to heaven?

Now we go to sleep, dear Father,
Watch Thou o'er us all the night;
Teach us to obey Thy Word,
Also to "Walk in the Light."

We will soon be taken to Thee;
Bless us from this time till then.
We ask it in the name of Jesus,
Who shed His blood for all. Amen!

Lititz, Pa.

HOME

Home should be the most attractive place on earth. What a sham life that must be where home is nightly abandoned for theatres, operas, balls and the society of others? He is unworthy the relation of husband and father who prefers the companionship of others to that of the wife of his youth and the children he has begotten. But the attractiveness of home is the work of woman. Here is the throne of her power and glory. Not in legislative halls, not at the ballot-box, not in short clothes, but at home, the guardian of infancy, the companion of youth, the partner of manhood, the comfort of old age, let her diminish sorrow by her sympathy, heighten joy by her gaiety, soothe by her tenderness, dignify by her intelligence, elevate by her devotion. She is to make home all this by music, and flowers, and books, and delightful conversation. Especially should home be intensely religious. The fires of devotion should burn brightly and cheerfully on the domestic altar. Sweetly and gently each spirit should evince its constant and higher communion with Jesus. Home will then be a retreat from care, a refuge from sorrow, the ante-chamber of heaven.—Zion's Watchman.

HOME

Sel. by Mrs. Henry L. Musser.

And so I am going to write—but of what and where? Shall it be radiant with the sky of Italy, or eloquent with the beau ideal of Greece? Shall it breathe odor and languor from the Orient, or chivalry from the Occident? Or gayety from France, or vigor from England? No, no; these are all too old, too romance-like, too obviously picturesque for me. No, let me turn to that which is the most sacred spot on earth to men—home.

The greatest and best men in all ages have been those whose homes were sacred to them, and in defense of which they were ever willing to yield their lives even as they did for their faith.

The home of every man is that for which he labors and lives; every true and womanly woman has no greater privilege in life than to be a home-maker. Home is especially the woman's province, and while her husband provides the material comforts for it, it is her duty and privilege to create its special atmosphere of peace and love. It is the little things, the too often "unconsidered trifles" which constitute the happy home, that should be a woman's chief care. To make that home attractive she should be as mindful of all sorts of little details as she used to be of the prettiness of her toilet in the "old courting days," when she was so anxious to be pleasing in the eyes of her lover. Pretty flowers on the table, a spotless clean cloth, nicely prepared food and herself smartened up for the evening, smiling her joy at having him at home, will compensate her husband for all the trials and worries of the day. A pleasant word from her will go a long way to make him forget how tired and harassed he feels, and by the time he has been refreshed with food in the restful atmosphere of home he will be able to give her the sympathy she wants in whatever is troubling her. Some homes are full of sunshine and happiness, and others with the reverse. This is not simply the result of riches or poverty, but of character. Love is the foundation on which home is built, love between man and wife, parents and children, but love must be cultivated. Selfishness is the destroyer of love, and if selfishness be allowed to get the upper hand, then sweet temper and patience will soon give way to irritability and hardness; home will cease to be sweet and sacred.

Even in ancient times people longed for their homes as David when hunted and hiding, from the cave of Adullam, looked across the valley of Raphaim and saw the garrison of the Philistines in the old home at Bethlehem. Then he had a spell of real homesickness. David longed and said: "Oh, that one would give me a drink of the water out of the well of Bethlehem, that was by the gate." How many wanderers have longed, as David did, for the old home of their childhood, with its well of sweet water and its peace, its innocence of a troubled world, and its love and unmingled happiness? How many have gone on long journeys, and some have made their homes in far-off lands?

Terre Hill, Pa.

WHAT OF OUR CHILDREN?

By A. Metzler.

For the Gospel Herald.

Everybody is somebody's child. Parents may love their own children better than any others. God does not make this distinction because ALL children belong to Him by creation. Every one who has been born again is also His spiritual child and is a member of full fellowship in His family. All stand on an equality before the Father. He loves them all alike.

In the light of these facts I have been amazed and grieved to see cropping out a sentiment among our own people that is averse to this doctrine. They view with alarm the boys and girls—young men and young women—who are constantly being rescued from lives of shame and poverty, from the slums of the cities and poor-houses, and become converted and accept the whole Gospel of Christ as practiced by the Mennonite Church. They wonder what we are going to do with converted boys and girls after they become of age; whether they are to be turned in with "our own" Mennonite children and possibly form alliances with them by marriage! This question is actually raised by some of the Mennonite people here in America.

It savors very much of the spirit which actuated the Jews who found fault with the teachings of Jesus and justified themselves that they "are Abraham's children." The fact that our children have had Mennonite ancestors for many generations does not count for one iota in the day of judgment, other things being equal.

Our missionaries in India have sometimes told us about the caste existing in India among the natives, but who ever dreamed of such conditions being ever even thought of in our own Church!

We are glad to note that some of these rescued ones — these brands plucked out of the fire—are today not only making some of our Christian homes happy in the capacity of parent, but that they are actually among the most zealous, devoted mission work-

(Continued on next page.)

Sunday School

For the Gospel Herald.

Lesson for June 2, 1912—Matt. 6:1-18

HYPOCRISY AND SINCERITY

Golden Text.—Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father in heaven.—Matt. 6:1.

Introductory.—The lesson before us is a continuation of the Sermon on the Mount. The whole discourse is an enunciation of weighty truths and principles, each of which is sufficient for a number of sermons. In this lesson we have the search-light turned upon the motives underlying alms-giving, prayer and fasting.

Alms-giving.—There are two motives which may prompt us in giving; one right and the other wrong, one charitable and the other selfish. We may give for what we may get out of it, or we may give what others get out of it. We may sound a trumpet before us, and every time we give let it be known how generous we are, or we may give quietly as sympathy and a desire to promote the well being of fellow men prompts us. We may give and then boast about it, turning an itching ear toward fellow men to see whether they take up the same note of praise, or we may give "hoping for nothing again." Giving to win the plaudits of men, we may or may not get what we expect, but the heavenly blessings are sure to be withheld. Giving for the benefit of fellow men, with no thought of what we may get out of it, we have the assurance that even the giving of a cup of cold water shall not go unrewarded. Buying praise through a form of giving is the rankest kind of hypocrisy. Living to the praise of God by living and giving for the welfare of fellow men is the highest test of true manhood and womanhood.

Prayer.—As with alms-giving, so with prayer. To pray to be seen or heard of men is an abomination. Yet so prevalent was that custom among the Pharisees of Christ's time, and so prevalent is it today, that the warnings of Christ should not go unheeded. If you pray to be heard of men, you may or may not get your reward. It is possible that men may give you credit for piety, that they may laud you for your eloquence, that you may get credit in some other way. But what if you do? What lasting benefit do you hope to derive from such a reward, even though you may be incapable of rising above the level of selfishness and love of applause? If your prayer is intended for the ear of men, why not throw off the mask of hypocrisy by pretending to direct your petitions to the throne of grace? If you really mean to send your petitions to God, then dismiss all idea as to what men think of you and open your heart to God, talking to Him in child-like simplicity, making your requests and needs and desires known to Him. In the private closet, in the family circle, in public worship, everywhere, let this be the manner of your prayers, and God who knows the innermost thoughts and needs of every human soul, will respond as only a loving Father and all-wise God can do. "Thy Father, which seeth in secret, shall reward thee openly."

The Model Prayer.—Having instructed His disciples as to the motives for prayer, our Savior goes on to teach His disciples how to pray. "After this manner, therefore, pray ye," He says. He then goes on to pray the memorable prayer known as the Lord's prayer. It is a model of simplicity, directness, unselfishness and devotion which has never been equaled by any petition offered from the lips of mere man. Study it carefully and reverently, and pray it often.

Fasting.—In the line of fasting we have the same kind of instructions. This teaching on the part of our Savior is an unanswerable reply to the Pharisees who accused Him of neglecting this important duty. But He would have us fast in the truest sense of the Word. Don't advertise your piety by making a long, sour face, thus serving notice on the public that you are doing something wonderful which requires great sacrifice. Be natural. It is not from men that you get your reward for these things. Wash your face, anoint your head, let the sunshine of heaven beam forth from your countenance, and go about your Christian duty in a way that will convince the world that with you Christian service is a pleasure, not an irksome task.

Questions for Consideration. — In the consideration of this lesson we have only indirectly touched upon a number of questions which we failed fully to discuss for want of room. Is it right to let people know how much we contribute when a collection is taken or a subscription paper is passed around? Is fasting obligatory upon Christians today? Shall we repeat the Lord's prayer every time we pray? These questions are almost sure to come up as you take up this lesson for discussion in Sunday school. Be not hasty in your answers, either for or against, until you have considered the questions thoughtfully from all sides. —K.

If you wish your children to be respectful to you, then you should be respectful to them. The boys and girls who are spoken to in a harsh, rough tone of voice naturally fall into the habit of responding in the same way.—Sel.

Our Young People

THE CHRISTIAN GRACES.—I Cor. 13.

Topic for June 9.

MOTTO

"Filled with all the fullness of God."

OUTLINE OF TOPIC

I. Christian Graces Defined.—Qualities belonging to a Christ-like character. Gal. 3:27; Col. 3:10-14.

II. The Graces Named.—

1. **Gal. 5:22.**—Love, joy, peace, longsuffering, goodness, faith, meekness, temperance.
2. **II Pet. 1:5-7.**—Faith, virtue, knowledge, temperance, patience, godliness, charity.
3. **I Cor. 13:4-7.**—Love or charity—suffereth long, is kind, (not envious, not vaunting, not puffed up, behaves seemly, not self-seeking, not easily provoked, thinketh no evil, rejoiceth not in iniquity, but in the truth, beareth, believeth, endureth.

III. Love is the All-inclusive Grace.—

1. The bond of perfectness.—Col. 3:14.
2. The abiding grace.—I Cor. 13:8-13.
3. The fulfilling of the law.—Rom. 13:8.
4. Must be in all others to make them of any value.—I Cor. 13:1-3.

PERSONAL THOUGHT

Wonderful is the grace that has provided such salvation for us that we may daily claim Him as our life and be the vessels containing the treasure of His blessed character.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Charity."**
2. Commit I Cor. 13:5-7.

For Young People.—

1. Select Bible Examples of the Graces Found in I Cor. 13:5-7.
2. Apply the Grace of Love to Our Daily Life.

For Older People.—

1. Show How the Christian Graces Make the Church What it Should Be.
2. The Bond of Perfectness.

(Continued from preceding page.)

ers, both in the home and foreign mission fields.

The construction sometimes placed on the words of Christ, "Let the dead bury their dead," to mean that we need not be concerned about any condition that may exist among man outside of our own denomination is an erroneous one and has no foundation in the Gospel of Christ. Who do we really mean when we speak of "our children," and where do we draw the line? Christ says, "Whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother." Let us cling to the Bible and fling our caste to the dogs.

West Liberty, Ohio.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, MAY 23, 1912

Field Notes

Bro. Elias Yoder of Norfolk, Va., spent some time with the brotherhood at Elk Lick, Pa., from May 5 to 11, 1912.

Bro. Noah E. Bontrager of Nottawa, Mich., visited the brotherhood at Shipshewana, Ind. He preached the word of life on May 5.

Bro. Eli Miller of Goshen, Ind., who is past the ninetieth mile-stone in life, attended church services on May 8 and assisted in the services.

Bro. J. K. Hooley and wife of Lawrence Co., O., spent Sunday, May 12, with the inmates of the Old People's Home near Marshallville, O.

A Sunday school has recently been organized at Jenkins' school house near Carver, Mo. A rising interest is reported and our prayer is for good results.

Bro. Roy Herr of Dalton, O., accompanied Bro. I. J. Buchwalter to the Bethel Church in Medina Co., O., on May 11, where communion services were held.

Bro. David Burkholder, of Nappanee, Ind., informs us that there were a few errors in our published item of several weeks ago telling of his recent accident. In the first place the injury was not so severe as reported, and then he was simply assisting Bro. Hostetler a little in grafting a few trees instead of pruning trees as reported. We are glad that he has about recovered.

Communion services were held at the Martins Creek, Holmes Co., Ohio, congregation Sunday, May 12. The brethren, J. A. Liechty of Louisville, Ohio, and D. J. Yoder of Urbana, Ohio, assisted in the service.

A Sunday school meeting at Slate Hill, Cumberland Co., Pa., is announced for June 12, 1912. A glance at the program gives one the conviction that it will be a meeting worth attending. The Lord bless the efforts put forth.

A Sunday school meeting to be held at Hanover, Pa., June 11 and 12 is announced. Quite a number of active brethren from adjoining counties are placed on the program and the topics assigned them are such as will assure a profitable meeting.

In the Kokomo, Ind., correspondence item published in these columns May 9, it was stated that "thirteen precious souls were taken into the church by confession of faith." It should have read, "Thirteen by baptism and two by confession."

Sister Catharine Steiner, widow of Pre. C. D. Steiner, formerly of Orrville, O., is suffering from rheumatism at the home of her daughter, near Wadsworth, O. She has been unable to walk for some time, but is fully resigned to the will of God and bears her suffering patiently.

An all day Sunday school meeting is announced for May 30, to be held at the Ephrata Mennonite Church, Ephrata, Pa. A sermon in the morning by Bro. Benjamin Weaver and a sermon in the evening by Bro. C. M. Brackbill, and a number of addresses in between on practical subjects assigned to practical workers, are noted as among the features of the program.

The congregation near Freeport, Ill., has lately been favored by a number of visitors, among them Bro. Aaron Loucks of Scottdale, Pa., who filled an appointment on Thursday evening of last week, and Sister Anna Stalter, returned missionary from India, who favored the congregation with a talk on India. From this place Sister Stalter went to Sterling, Ill.

Change of Address.—A letter from Bro. I. W. Royer orders his mail changed from Chicago, Ill., to Orrville, Ohio. Bro. Royer has been in Chicago for several years attending the Bethany Bible School and assisting in our mission work in Chicago. He and family now return to his former home in Wayne Co., Ohio, where he is to assume charge of the work in Orrville. May the Lord bless his labors, and the work in Orrville prosper in a way pleasing to God.

Bro. Aaron Loucks of this place left on Tuesday of last week for Elkhart, Ind., where the committee to audit the books of the Mennonite Board of Missions and Charities was to meet. A brief visit to Freeport, Ill., and Washington, Ill., and attendance at the Mission Board meeting which is being held at Metamora, Ill., this week are a part of his program before returning home.

Bro. J. A. Ressler and family of this place left on Wednesday of last week for a brief visit to Columbiana and Orrville, Ohio. Sister Ressler and children expect to remain with her parents near Sterling, Ohio, while Bro. R. goes on to attend the Mission Board meeting at Metamora, Ill., after which he expects to spend a few weeks among the congregations in northern and central Missouri. The Lord bless his labors.

Bro. D. S. King of Tuleta, Texas, writes us about the prospects for mission work among the Mexicans as follows: "I still believe we have great possibilities at our door. Bro. Simeon, as we call him, is working with his people. They are anxious to hear him, asking him back and offering to pay his fare. He speaks English quite well, and can read some. He has a Bible and makes use of it. He was with us last Sunday in communion."

A letter from Dale Enterprise, Va., brings us the cheering news that an inspiring ministers' meeting was held in the Weaver Church near Harrisonburg, Va. "The program was well carried out, brethren spoke on their topics with telling power, and it is to be hoped that the wholesome instructions given and the many helpful thoughts presented may have a lasting effect upon the minds of all who were present." The results of the meeting are such that it has met with general approval.

Bro. D. F. Detweiler of Kimberly, Idaho, writes us in response to the article on Mormonism which appeared in these columns several weeks ago and deplores the fact that there is so little done in the way of spreading the true Christian faith in so many of the western states. In many sections the Mormons are about the only people who are making a determined effort to convert people to their faith. Why should the followers of the false prophet Joseph Smith be more zealous in the spreading of their faith than are the followers of the true Prophet Jesus Christ? Bro. Detweiler speaks in glowing terms of the country in which he and family are the only Mennonite settlers and invites correspondence with all who are interested in seeking locations.

Correspondence

Jet, Okla.

Dear Herald Readers:—Perhaps a few lines from this place may be of interest to some. Health is fair in this community as far as I know. Sunday school and communion services were held this forenoon. All members present took part in the services, which was very encouraging. We are having pleasant weather at present with plenty of rain.

Last Wednesday morning Dave Yoder and wife arrived here at Jet, but returned to Harper, Kans., the same evening.

Bish. S. C. Miller has now filled all his appointments for communion at the different churches. Will close, wishing you all God's richest blessings.

Yours in His service,
Cor.

Atglen, Pa.

(Maple Grove Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Our regular church services on Sunday morning, May 12, were conducted by Daniel Stoltzfus, assisted by our deacon, A. B. Stoltzfus. Our Sunday school was not so well attended on account of rain, but good interest was shown in the lesson, "The Law of Love."

In the evening Bro. John W. Weaver of Union Grove, who was returning from Frazer, Pa., where he filled an appointment, stopped with us and preached an impressive sermon from Deut. 11:26-28. May the Lord bless the brother as he goes from place to place preaching the Gospel of the kingdom.

We have been having a cold, wet spring, but we do not wish to murmur as "God knows what is best."

Respectfully yours,
A. M. Kennel.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, June 4, at 7:30 o'clock P. M., in the mission on E. Vine St., Lancaster, Pa. The Sunday school lessons will be taught by the following brethren:

June 9, Gideon S. Eberly, Akron, Pa.

June 16, Milton M. Wenger, Bareville, Pa.

June 23, D. N. Gish, Millersville, Pa.

June 30, Henry B. Herr, Lampeter, Pa.

N. B.—Superintendents of Lancaster county please announce to your Sunday schools. Come early one and all, and assist in making the meeting a success.

D. M. Wenger, Sec.

Mancelona, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—On April 26 Bro. David Garber of Texas came into our home and held preaching services for us until May 2. On the evening of the 1st, we rejoiced when our dear brother, Gilbert Cotterman, confessed Christ and was baptized. This baptism took place at nearly midnight, which reminded us of the jailer whom Paul baptized as also the brother's visit was similar to Paul's visit to Ananias when he baptized Paul. This was a time of rejoicing for us all. On May 3 the brother left for Oscodo Co., Mich., for a few days, returning on the 9th to Mancelona, where he preached an impressive sermon in the Free Methodist Church. Although the crowds were small at these services we believe there was much good done. Some sinners seem to have been touched to the extent that their neighbors remarked that, "that preacher made quite a change in Mr. ——, who has been a very rough man," and we have been fed with spiritual food, which is a great joy to us few members when we can sit in heavenly places in Christ Jesus. We would be thankful if more of our ministers would visit us. Thank God and our dear brother for this visit. Remember the little flock at this place in your prayers.

C. Cotterman.

Miami, N. Mex.

Dear Readers of the Gospel Herald, Greeting:—Bro. C. Reiff came to us on May 11, and remained over Sunday. On account of inclement weather he only preached one sermon. We were glad to have him with us. We are having quite a backward spring, but fields are looking green and prospects for a good crop could not be better, for which we praise God. We are anxious that more of our people get interested in our country and come and locate with us. There are 4 members here now. Any one wanting to stop with us will be met at Springer, N. Mex. May we ever be found faithful in the work of the Master, is the prayer of an unworthy sister,

Lizzie L. Lapp.

East Las Vegas, N. Mex.

Dear Herald Readers, Greeting in Jesus' Worthy Name:—On April 21 Bro. C. Reiff of Newton, Kans., came here and began a revival which lasted two weeks. Bro. Reiff preached with power and two precious souls started for heaven. Our prayer is that they may be willing to forsake all and go all the way with Jesus.

On May 5 we had communion services, and Bro. and Sister Kuhns were received into church fellowship. Pray for us that we may ever be found faithful.

E. E. Good.

May 10, 1912.

Lima, Ohio

Dear Herald Readers:—An interesting mission meeting was held at the Salem Church April 21. The forenoon was devoted to Sunday school and a missionary sermon by Bro. John Blosser of Rawson, Ohio, using as the basis of his sermon John 4:35. Bro. Blosser gave us a synopsis of the conditions and needs of the various fields which he visited during the past year, having traveled extensively through the west. The afternoon was devoted to the discussion of several live subjects.

Our aged minister, Bro. C. B. Brenneman, who has been in feeble health for several years, was able to be present at the regular services last Sunday and preach for us. He used as a text, Matt. 10:34.

Baptismal services will be held at the Salem Church Saturday, May 18, at which time a number of young people will be received into church fellowship. Communion services will be held the day following.

Our annual Sunday school meeting for the Sunday schools of Bluffton, New Stark, Blanchard, and this place will be held with the Blanchard congregation June 16. A program has been arranged which insures an interesting and profitable meeting.

May 11, 1912. R. R. Brenneman.

Metamora, Ill.

On May 5 communion services were held at Metamora Church. Nearly all members were present and today we held our Quarterly meeting at Roanoke Church with rather small attendance, on account of rainy weather, but had good interest.

May we become more interested for lost souls. "Pray without ceasing."

May 12, 1912. S. E. Smith.

Markham, Ont.

(Cedar Grove congregation.)

A few weeks ago we organized a Sunday school at this place and we can truly say that the Lord has blessed us, even beyond our expectations. We are beginning to realize more and more that God does not withold His goodness from the places where the membership is small. We believe we have an open door here to a large field of usefulness and we ask an interest in the prayers of Herald readers that we may proceed cautiously and take advantage of the opportunity that God has granted unto us. May God have all the praise.

Cor.

Harper, Kans.

On May 9 Bro. Jonas Wenger and Sister Lydia Gerber left Harper, Kans., for West Liberty, Ohio, to assist in the work at the Orphans' Home. The evening previous to their leaving a farewell meeting was held for them.

Elizabethtown, Pa.

Program for Christian workers' meeting, to be held at Elizabethtown, May 30, 1912:

Lesson for June 2, Joseph Nissley, Good's.

Lesson for June 9, Henry Garber, Bossler's.

Lesson for June 16, Frank Shenk, Elibabethtown.

Lesson for June 25, S. S. Kraybill, Kraybill's.

All are invited to be present.

Walter A. Herr, Sec.

May 14, 1912.

Springs, Pa.

Dear Herald Readers, Greeting in the Blessed Savior's Name:—We praise the Lord for the way His power and His love was manifested in our midst. On Saturday, May 11, nine precious souls were received into the church by baptism. Bro. Noah E. Miller was ordained to the ministry on the same day, Bro. Daniel Kauffman officiating on both occasions. On Sunday, May 12, communion services were held, at which time a large body of brethren and sisters partook of the sacred emblems. Bro. K. had been holding services the week previous. These different meetings were held at the Casselman Church (Maryland). We have been strengthened, spiritually, during these different services. May the Lord bless the brother as he goes from place to place to break unto others the bread of life. Pray for the souls that have just recently taken a stand for Christ, also for the one who has been called to the responsible place of preaching the Gospel, that he may "earnestly contend for the faith, once delivered unto the saints."

It has been my earnest desire to continue working with the unsaved in Altoona, where I had spent the last two years at the Mennonite Mission, but since the Lord has changed my plans, I can say, "The Lord's will be done." There are unsaved souls everywhere. May we become more interested in them and help them to a better life. Pray for me.

Yours in His cause,

Annie L. Miller.

May 15, 1912.

Orrville, Ohio

Baptismal services at the Oak Grove Church were held Sunday, May 12, at which time three young souls were added to the Church. One has been added by letter, three have been reclaimed. May we keep on praying for lost souls and those that have wandered away.

Communion services: Pleasant Hill, May 19; Oak Grove, May 26.

A. I. Hartzler.

May 16, 1912.

Medina, Ohio

Greeting in Jesus' Name:—"Behold what manner of love the Father hath bestowed upon us," that we are again permitted to rejoice in another springtime season, when all nature is budding forth at her very best. The sowing time is here, and we look forward with anticipation to the time of the ingathering of the natural fruits of the earth, which God giveth to us richly to enjoy.

Spiritually we are also in the sowing time, this life is the springtime of our existence. We are sowing every day. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." It is true that in many ways we reap already in this life of the seed that we have sown. But the final never-ending reaping time is coming when we shall be rewarded according to the deeds done in the body. Lord, help us that we shall ever be scattering abroad the good seed, that when the harvest cometh we shall reap with joy unspeakable and full of glory. For "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

March 31 four precious young souls were added to our number as ambassadors for Christ. April 28 our council meeting was held, at which time, at the call of the minister, a voice of the congregation was taken on the question of ordaining another minister. The result of the ballot was a majority on the negative.

Sunday, May 12, the communion was celebrated. Our beloved bishop, I. J. Buchwalter, officiated in the services.

Sunday, May 5, we were eye witness to the scene of the lowering of three bodies to their last resting place. When we lift up our eyes and look around we can see that truly "We are going down the valley one by one"—some prepared, others unprepared. One whom I have especially in mind was already in the declining years of life, who during the past winter had the privilege of attending a series of meetings, and whose companion was unusually much concerned about his condition, and plead with him, but he did not yield. A number of days ago as he entered upon his daily duties he was stricken with apoplexy and was soon rendered unconscious. By the evening of the same day he lay a corpse.

Perchance some reader of this letter may be an unsaved soul—this is a warning to you. "Watch and pray," "Be ready."

D. M. Friedt.

May 16, 1912.

We should use our influence to win people, and in that way get them willing to follow Jesus.—Jacob N. Brubacher.

Miscellaneous

LITTLE BLOSSOM

Selected by Ruth E. Wenger.

"Oh, dear! I'se so tired and lonesome,
I wonder why mamma don't come,
She told me to sut up my blue eyes,
And 'fore I waked up she'd be home.
She said she was going to see gamma,
She lives by the river so bright,
I spect that my mamma fell in there,
And p'raps won't tum home tonight.

"I dess I'm afraid to stay up here,
Wivout any fire or light,
But Dod's lighted the lamps up in heaven,
I see'em all twinkling and bright.
I tink I'll go down and meet papa,
I s'pose he has stopped at the store,
It's a great pitty store, full of bottles,
Wish he wouldn't go there any more.

"Sometimes he is sick when he comes home
And he stumbles and falls up the stairs,
And once when he comd in the parlor
He kicked at my poor little chair;
And mamma was all pale and frightened,
And hugged me up close to her breast,
And called me her poor little blossom
And—dess I've forgotten the rest.

"But I 'member that papa was angry,
His face was so red and so wild,
And I 'member he striked at poor mamma
And hurted his poor little child.
But I love him, and dess I'll go find him;
Pr'aps he'll come home with me soon,
And den it won't be dark and lonely
Waiting for mamma to come."

Out into the night went the baby,
Her little heart beating with fright,
Till the tired feet reached the gin-palace
All radiant with music and light.
The little hand pushed the door open;
(Though her touch was a light as a breath)
The little feet entered the portal
That leads but to ruin and death.

"Oh, papa!" she cried, as she reached him,
And her voice rippled out sweet and clear,
"I thought if I comed, I could find you,
And I'se so glad I'se here,
The lights are so pitty, dear papa,
And I tink that music's so sweet,
But I dess it's most supper-time papa;
For Blossom wants something to eat."

A moment the bleared eyes gazed wildly,
Down into the face, sweet and fair,
And then as the demon possessed him,
He grasped at the back of a chair.
A moment, a second—'twas over,
The work of a fiend was complete,
And poor little innocent Blossom,
Lay quivering and crushed at his feet.

Then swift as the light came his reason,
And showed him the deed he had done,
With a groan that the devil might pity,
He knelt by the quivering form.
He pressed the pale face to his bosom,
He lifted the fair golden head,
A moment the baby lips trembled,
And poor little Blossom was dead.

Then came the law so majestic,
And said with his life he must pay,
That only a fiend or a mad-man
Could murder a child in that way.
But the man who sold him the liquor
That had made him a demon of hell,
Why, he must be loved and respected
Because he was "licensed" to sell.

He may rob you of friends and of money,
Send you to perdition and woe,
But so long as he pays for his license
The law must protect him, you know.
God pity the women and children,
Who are under the juggernaut rum,
And hasten the day when against it,
Neither heart, voice nor pen shall be dumb.

Dayton, Va.

ALCOHOLISM

By R. D. Becker.

For the Gospel Herald.

III. Mental Deficiency in the Offspring of the Third Generation

In the first generation you will notice there were 78 families; second generation, 20; and this third one, 7 with 29 poor children.

In all of them again various mental abnormalities could be traced through the two preceding generations. Imbecility with or without epilepsy was the main feature of the cases. Other manifestations incidental to imbecility and described in the two preceding articles were present.

These cases present a remarkable chain, extending back three generations, a chain which is uninterrupted and uniformly covered by degenerative elements, and which has its original source in the great-grandparents, who were suffering from chronic alcoholism. Should we not as Christian workers seek to interrupt or destroy such chains or sources as above described? What we do now in time will mean much to the future for so many in the preceding generations. How much misery and shame we can save if we get only one alcoholic father turned from his downward way.

Each individual that turns can heartily express himself as David did in Psa. 40:2, 3: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my going. And he has put a new song into my mouth, even praise unto our God: many shall trust in the Lord."

This study embraces 298 cases of mental deficiency observed in 147 families. The number at first sight may seem small, but we must consider these are only the living ones. In all there would have been nearly six hundred, counting those who died early. Three-fourths of these 298 it was observed were orphans, their father filling a drunkard's grave. No wonder we need so many orphans' homes.

Some people may think their children take only after their father and mother, but this is a mistake. We'll suppose that one of these seven families would not have been addicted to alcohol and have been normal as far as could be detected; still if his great-grandfather was mentally abnormal and addicted to alcoholism: The family in which this father is would in a majority of cases have some abnormal children. This has been very closely watched up.

Readers may wonder why alcohol has such a great effect, so as to change an individual that their offspring even is effected. It is this way. Certain chemicals work on certain organs or parts of the body.

Thus for an example, watermelon and celery affect the kidneys, horseradish the nerves, rhubarb the stomach and bowels, etc., while alcohol attacks the brain, the seat of all impulses given out and received. It destroys the nerve cells in all parts of the body. Destroys the nerve cells in the brain along certain channel which interrupts the mind and he cannot think clearly we say.

When an alcoholic brain is examined it is found all inflamed. Instead of being somewhat dark red, it is about like that part of your finger when something heavy drops on and gives a blister. This being the case, we can easily see when that part of the anatomy is affected from which arise impulses to all parts of the body, which controls every movement of every organ in the body, how that offspring is affected in the same manner. If the reader takes these three generations into consideration, I believe he will get a faint idea of the theme I endeavored to bring out so that all could understand.

May the Lord richly bless and encourage us to be faithful disciples, and followers of Jesus Christ.

Lancaster, Pa.

OPPORTUNITIES AND RESPONSIBILITIES OF THE MENNONITE CHURCH OF THE TWENTIETH CENTURY

By C. Z. Yoder.

For the Gospel Herald.

It is hardly probable that any of us fully appreciate the rich blessings we are enjoying in the present century and the golden opportunities we have to extend the borders of Christ's kingdom. When we compare our privileges, comforts and modern conveniences with the adversities, persecutions and sufferings of our ancestors centuries ago, as also the hardships of our forefathers when they left the fatherland and immigrated to this new country for religious freedom, with but little earthly means, exposed to danger among the Indians and wild animals, we can readily see that the Lord is wonderfully blessing us in this century.

Let us not imagine that we are doing more than our ancestors did in our missionary efforts. When we think of the pioneer times when the fathers with their sons, poor and unlearned, as they lived in the heavily timbered districts of our Middle States worked hard to clear the land and till the soil for a living, and when they succeeded in gaining a little surplus of their farm products they were mostly far from market, poor roads and would get only one half and less for their products than we do today; the mothers with their daughters instead of engaging in fancy work would spend their evenings in spinning, the flax and the wool they raised, weave it and make garments for themselves and families, thus our ancestors through their industry and economy, improved this country, built school houses, giving the rising generation a better education, made good public highways, built church houses to hold religious services, they were sociable, kind to the poor, young people would frequently walk 5 to 10 miles to church on Sunday morning and return the same day; ministers would walk or ride horse-back as much as 10 to 100 miles across the mountains and valleys, sometimes fording dangerous streams, to preach the simple Gospel to scattered members and organize church along the border of the wild west, we are convinced that we are by no means ahead of our forefathers in active Christian service.

Where is such a zeal and self-denial manifested today, with all the comforts of home life, with all the conveniences of speedy traveling in our good buggies and carriages, steam railroads, trolley cars, automobiles, paved and macadamized roads, etc? Are we honoring our Lord and Master for these privileges by improving every opportunity to carry the Gospel message to His lost sheep, many of whom are "sick and helpless and ready to die?" or are we consuming the God-given means by gratifying our selfish desires, by indulging in feasting and drinking, and following the goddess of fashion? Is not Satan improving his time by using these means of speedy traveling and great wealth to set up more worldly attractions and amusements to draw the minds away from God, while multitudes of Christian professors, instead of using their gifts to advance the cause of Christ, are perverting them for the purpose of helping to build up Satan's kingdom?

Christians are to "glorify God in their body and spirit;" to "lay up treasures in heaven." The primitive Christians "went everywhere preaching the word."

"Lift up your eyes, and look on the fields" already white to harvest. See the multiplied thousands of lost souls in our own cities, in the rural districts, among the mountains and the millions of heathens who know not the true God. Thousands are going down to a Christless grave daily. Why shall we

not improve these golden opportunities, which have been handed down to us from God through our ancestors, religious freedom, Christian training, comfortable homes, convenient ways of traveling, good schools, cheap Bibles, young people prepared to labor for the Master, an abundance of wealth to send the Gospel to the lost ones, to win souls for God, to gain stars for our crowns? Or shall we go on increasing in worldliness, luxurious living, making a display before the world, laying up treasures in this world, spending our time as did the rich man and go with him into torment in all eternity? Which will we do?

Never in the history of the Mennonite Church were as good opportunities afforded to preach the Gospel, everywhere and to all mankind as in this century. In our land, in the cities as well as in the rural districts, men, women and children are willing to listen to the plain, simple Gospel and the whole of it. Invitations are coming from many places. We can go, or help go if we will, to preach the Word unhindered and unmolested. Shall we embrace these opportunities, these open doors, giving our time, talent, strength, and money to gather in the lost and the dying for whom our Lord did die?

These splendid opportunities bring upon us great responsibilities. Jesus said, "As my Father sent me, even so send I you." Paul wrote that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." "Now we are ambassadors for Christ." Christ says, "Go into all the world, and preach the Gospel to every creature," and also says, "Teach them to observe all things whatsoever I have commanded you." Again Jesus says, "If ye know these things happy are ye if ye do them." "He that knoweth to do good and doeth it not, to him it is sin" (James).

Some one who fails to see the results he is looking for says, "It is of no use; it does so little good. "But God says, "His word shall not return unto him void, but shall accomplish that which he pleaseth, and prosper in the thing whereunto he sent it." Whom shall we believe, God or man?

Jesus says, "For unto whomsoever much is given of him shall much be required, and to whom men have committed much, of him will they ask more." What a great responsibility there is resting upon us when God has given us such glorious opportunities for doing good. He has given us noble talents, time, power and wealth. He again will require much. Through our ancestors much is committed unto us, much will be asked of us. We as stewards must give an account of these opportunities, it may not be long when the Lord will come to reckon with us, concerning the gifts that have been entrusted unto us. Time, talents, money, soul and body belongs to God. Will we with the prophet Isaiah after he realized his responsibility to God say, "Lord, send me, send me."

Wooster, Ohio.

APPEAL IN BEHALF OF A MENNONITE HISTORICAL LIBRARY

For the Gospel Herald.

A pastor of the Reformed Church of Switzerland (Ernst Mueller) says concerning the Mennonites, "This denomination is a martyr church that has her title to existence and her power in her history." The statement that the Mennonite Church has her power in her history is certainly an exaggeration. The true power of faith must come from another source. Yet everyone must admit that the example and testimony of the "church fathers" who possessed this power of faith, and stood for the pure doctrines of the Word, is of great importance for the true prosperity of the Church. The above statement shows, however, that the value of the history of our Church, for the sake of its prosperity and growth, is more highly esteemed in non-Mennonite circles than among ourselves. The importance of our history has ever been undervalued and too lightly esteemed by the majority of our people. It is cheerfully admitted that in historical investigation a fair beginning has been made, but, sad to say, until now, especially in America, the necessary sources of information have been lacking.

Two sources of the history of the Mennonites are very extensive. They embrace hundreds of books and manuscripts, but, very few of them are in America. Yet the majority of such books may still be purchased in Europe. The small beginning that has already been made by American friends in the purchase of books for the study of Mennonite history is not sufficient, and those who are chiefly interested in these sources of information (and their number is small) are not in circumstances to buy all of these books. If our history is to be thoroughly investigated and recorded the Church as such must take a hand in the matter. The recent action of the Mennonite General Conference upon the question shows that this necessity is generally realized. If the brethren appointed by the General Conference as a committee on Church History, or at least some of them, are to do historical research work, the necessary provisions in the line of books and other source-material that is procurable should be made. In many ways it would be advantageous for the Church to own and preserve the books containing the sources of her history. We believe that the Mennonites of America will readily give the means for procuring the books that are necessary for the investigation of their history.

A number of small collections have already been made for the Publishing and Educational institutions of the church for their use and also for preservation, and these, with the much larger and more valuable collections made by brethren in the Church who have been especially interested in this important work, would constitute one source of information. Yet, these collections have been made largely through individual effort and at great personal expense to those brethren who have been collecting precious historical works for a great number of years.

Since it is evident that other works are required and feeling the need of procuring and preserving in this country and for the use of the Church in general many valuable records of the history of our Church during the past years, the invitation is now extended to those who are interested in the prosperity of the Church, and who desire that the faith once delivered to the saints be maintained untainted in this time of false teaching and indifference—let us make it possible to bring the facts of the early history of the Church to light: the truth about the heroes of the faith who counted their lives not dear for the sake of the Word of God and the testimony of Jesus Christ, and who, through God's grace and their sacrifices in persecution, have handed down to us the pure teachings of the Word. Let us endeavor to procure and preserve these records and proclaim the truths which are thus brought to our hand.

In order that the contributions may be used to the best advantage, considering the interests of the entire Church, the funds shall be used to purchase only such books as are not already in some of the libraries of our brethren, or are accessible for the use of the Church. All such books purchased shall be the property of the Church and shall be in the care of the Mennonite Publishing House at Scottdale, Pa., and shall be under the control of the Historical Committee until such time as the General Conference shall form a definite policy for the control and direction of the Church library.

Those of our brethren who have historical works that they would wish to donate to the Church, or who know of such books that could be secured for the use of the Committee would confer a great favor by communicating with any member of the Committee.

Any contribution to this fund may be sent to the Treasurer of the Committee or may be made through any of the regular organizations of the Church. Due acknowledgment shall be given for all contributions and donations to this cause for the glory of the kingdom of the Lord.

S. F. Coffman, Vineland, Ont., Ch'r'n.
J. S. Hartzler, Goshen, Ind.
C. Z. Yoder, Wooster, Ohio.
L. J. Heatwole, Dale Enterprise, Va.
L. J. Miller, Garden City, Mo.
J. B. Smith, Hesston, Kans.
John Horsch, Scottdale, Pa.
C. H. Smith, Goshen, Ind.
A. D. Martin, Greencastle, Pa., Treas.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

March, 1912

April, 1912

Evangelizing

Barbara Buckwalter*	$ 10.00
Interest	97.00
Total	$107.00

Chicago Missions

Willow Springs Cong., Ill.	$ 30.50
Mrs. Jacob Ioder	5.00
Mrs. V. Burcky	.25
East Union S. S., Ia.	4.00
Mission Friends, Ill.	2.50
Barbara Buckwalter*	10.00
Total	$ 51.75

India Missions

A. M. S. S., Mattawana, Pa.	$ 15.00
Lizzie & Erie Hartzler	15.00
C. B. Hartzler	15.00
A. M. S. S., Allensville, Pa.	11.75
Children, A. M. S. S., Allensville, Pa.	1.67
Friends, W. Liberty, O.	20.00
Surrey Cong., N. D.	2.00
M. & Mrs. Lehman	6.00
Bethel Cong., Cass Co., Mo.	16.00
A. M. S. S. Nappanee, Ind.	24.74
Sterling Cong., Ill.	17.52
Forks Cong., Ind.	5.00
Sugar Creek S. S., Ia.	47.03
Middlebury Cong., Ind.	8.75
Carver Cong., Mo.	3.00
Fairview Cong. & Bible Reading, Mich.	6.42
E. R. Brunk	10.00
Weaver's Cong., Va.	18.82
A Sister, Va.	5.00
Acts 20:35	1.00
Churchtown S. S., Cumb. Co., Pa.	5.56
Plum Creek S. S., Nebr.	8.65
Hopedale A. M. S. S., Ill.	26.16
A Bro., Alta.	15.00
Zion Cong., Ore.	10.00
Kaufman Men. Cong., Pa.	11.15
Freeport Cong., Ill.	34.00
East Union S. S., Ia.	10.00
H. L. Denlinger	10.00
D. R. Benner	1.00
Cullom Cong., Ill.	6.75
Lydia Goldsmith	1.00
Arthur C. Barkey	10.00
Barbara Buckwalter*	20.00
Mission Friends, Ill.	3.00
J. A. Garber	30.00
A Bro. & Sister, Pa.	5.00
West Fairview S. S., Neb.	27.00
Maple Grove Cong., Ind.	40.00
J. O. King	5.00
Pleasant Grove S. S., Ill.	10.36
Oak Grove & Pleasant Hill Congs., O. (Mar.)	34.82
Oak Grove Cong., Wayne Co., O.	25.00
From Souderton, Pa.	24.10
A. M. S. S., Belleville, Pa.	12.90
Total	$636.15

Ft. Wayne Mission

Barbara Buckwalter*	$ 10.00

Canton Mission

Barbara Buckwalter*	$ 10.00

Kansas City Mission

Barbara Buckwalter*	$ 10.00

Sanitarium

Barbara Buckwalter*	$ 10.00

General Mission Fund

E. J. Leatherman	$ 7.00
Forks Cong., Ind.	12.75
S. E. Rhodes	10.00
East Union S. S., Ia.	56.00
West Union S. S., Ia.	27.61
Chambersburg Cong., Pa.	45.00
Union S. S., Ill.	10.50
Malinda Z. Peachey Est.	1000.00
Catharine Mumaw	.50
Interest	122.00
Beach Cong. O.	13.26
Total	$1305.12

Old People's Home

Barbara Buckwalter*	$ 10.00
Interest	178. 16
Total	$188.16

Orphans' Home

Barbara Buckwalter*	$ 10.00

Chicago 26th St. Bldg. Fund

Waldo Cong., Ill.	$ 33.00
Henry Schertz	10.00
P. J. Schertz	25.00
John Camp	5.00
Edward Neuhauser	1.00
Total	$ 74.00

Annuity Fund

Interest	$278.35

India Hospital

Waldo Cong., Ill.	$ 40.00
Friends, Paradise, Pa., per Grace Herr	4.00
Friends, Mechanicsburg, Pa., per Grace Herr	7.00
Freeport Cong., Ill., per Vernon Shellenberger	96.00
Friends, Pa., per Kathryn Leaman	30.00
Two Sisters per Earnest Miller	4.00
Friends, Gridley, Ill. per Lena Stalter	8.00
Friends, O., per Wilbert Lehman	32.00
Total	$221.00

Special Support Fund

J. T. Hamilton	$ 2.00
A Sister, Ind.	10.00
Logan Co., O., Sewing cir.	6.00
Weaver's S. S., Va.	16.18
C. Z. Yoder	6.00
Sr. Sister's S. S. Class, Salem, Wayne Co., O.	2.00
Total	$ 42.18

Bible Fund

Mamie Bontrager	$ 2.00
A Bro., Souderton, Pa.	5.00
Joseph C. Byler	5.00
Recd. by J. S. Shoemaker	
Salina Swartzendruber	2.00
H. B. Good & Wife	5.00
A Sister, Ijamsville, Md.	10.00
Total	$ 29.00

*Deceased.

EASTERN TREASURER

India Missions

Lizzie Doner	$ 3.00
Lancaster S. S.	24.09
Lancaster Cong.	6.00
Hershey's S. S.	26.13
Sister Lizzie	10.00
Bowmansville Mission Friends	48.00
Paradise S. S.	83.00
Salome Groff	.50
Weaverland	15.00
A Bro.	5.00
Maple Grove Bible Reading	13.50
Total	$234.22

India Orphans

Lizzie Doner	$ 15.00

General Mission Fund

Rosa V. Weber	$ 1.00
Brethren in Md.	7.75
Total	$ 8.75

WESTERN TREASURER

India Missions

Sycamore Grove Cong. Mo.	$ 41.14

CANADIAN TREASURER

India Missions

Milton Werner	$ 5.00
A Friend	5.00
Total	$ 10.00

Special Support

Sisters Snider & Cressman	$ 24.00

China

David Bergey	$ 5.00
M. C. Cressman	5.00
Total	$ 10.00

Toronto Mission

Weber's Cong.	$ 14.30
Mosa Cong.	7.85
Blenhime Cong.	5.47
Waterloo Cong.	23.30
Berlin Cong.	43.58
Enos Shantz	5.00
Total	$ 99.50

KANS.-NEBR. MISSION BOARD

Chris Snyder, Treas.

Home Support

S. A. Kuhns	$ 1.00
West Liberty Cong.	2.00
Pennslyvania Cong.	1.00
Roseland Cong.	1.00
Total	$ 5.00

Evangelizing

S. A. Kuhns	$ 1.00
Catlin Cong.	4.00
West Liberty Cong.	4.50
Roseland Cong.	2.00
Pleasant Valley Cong.	1.00
Total	$ 12.50

Chicago Missions

Catlin Cong.	$ 4.50
West Liberty Cong.	4.25
Pennsylvania Cong.	.50
Roseland Cong.	1.00
Total	$ 10.25

Kansas City Mission

S. A. Kuhns	$ 1.00
Catlin Cong.	4.00
West Liberty Cong.	3.00
Pennsylvania Cong.	1.00
Roseland Cong.	1.00
Pleasant Valley Cong.	1.00
Total	$ 11.00

India Missions

S. A. Kuhns	$ 1.00
Catlin Cong.	25.00
West Liberty Cong.	15.00
West Liberty S. S.	6.25
Pennsylvania Cong.	45.00
Roseland Cong.	5.00
Pleasant Valley S. S.	1.57
Pleasant Valley Cong.	18.40
Protection Cong.	6.00
La Junta S. S.	34.05
East Holbrook Cong.	7.41
Total	$164.68

Miscellaneous

S. A. Kuhns	$ .60
West Liberty Cong.	.50
Pennsylvania Cong.	1.75
Pleasant Valley Cong.	.50
Total	$ 3.35

To Buy Bibles for the Poor

Catlin Cong.	$ 1.50
Roseland Cong.	1.00
Total	$ 2.50

Old People's Home

West Liberty Cong.	$ 2.25
Pennsylvania Cong.	.50
Roseland Cong.	1.00
Total	$ 3.75

Orphans' Home

West Liberty Cong.	$ 2.00
Pennsylvania Cong.	2.00
Pleasant Valley Cong.	2.00
Total	$ 6.00

India Orphans

Pleasant Valley S. S.	$ 7.00

South America Mission

Pleasant Valley Cong.	$ 1.00

India Mission Hospital

Catlin Cong.	$ 5.00

Native Bible Teachers, India

Roseland S. S.	$ 43.25

IND.-MICH. MISSION BOARD

India Missions

William F. Holdeman	$ 4.00
Shore Cong., Ind.	11.75
Elkhart Cong.	17.07
Men. S. S., Nappanee, Ind.	16.25
Clinton Brick Cong.	20.00
Emma Cong.	9.50
Bertha & I. R. Detweiler	15.00
Olive S. S.	15.78
Total	$109.35

Special Support

Sister's S. S. Class, Elkhart	$ 1.50
Holdeman Cong.	15.00
C. A. Shantz & Wife	5.00
Ft. Wayne Cong.	5.20
Total	$ 26.70

Hospital

Per Anna Christophel	$ 22.35
Yellow Creek Cong.	20.03
Total	$ 42.38

Chicago Missions

A. R. Miller	$ 1.00
White Cloud Cong., Mich.	4.00
Total	$ 5.00

Ft. Wayne Mission

A. R. Miller	$ 1.00
Goshen College Cong.	21.96
Total	$ 22.96

General Fund

Dekalb Cong.	$ 3.25

Orphans' Home

Shore Cong., Ind.	$ 12.34

LOCAL INSTITUTIONS

India Mission

M. C. Lapp, Supt.

John Naftziger	$ 25.00
J. A. Wall	32.00
Mt. Lake, Minn., S. S.	23.00
A Bro. in America	37.00
Total	$117.00

Canton Mission

P. R. Lantz, Supt.

A Sister	$ 1.00
Trinity Ref. Miss'ry Soc.	2.00
Fred. Miller	2.00
Maryann Lehman	2.00
A Bro.	5.00
Simon Stephen	2.00
Martins Y. P. B. M.	2.00
Total	$ 16.00

Kansas City Mission

C. A. Hartzler, Supt.

A Friend	$ 1.00
L. J. Miller	.25
E. S.	5.00
Crystal Springs Cong.	13.60
Rent	10.00
Total	$ 29.85

Youngstown Mission

T. K. Hershey, Supt.

N. Lima S. S., Conf.	$ 39.85
Vernon Smucker	2.00
Rent	18.00
Local Treasurer	30.00
Collection Box	.70
Total	$ 90.55

Lima Mission

B. B. Stoltzfus, Supt.

William Stultzfus	$ 10.00
Rose Stultzfus	10.00
Salem S. S.	8.10
Mrs. M. Glaughlin	.50
Mrs. Feil	.25
Reuben & Marion Steiner	1.00
Mrs. Van Horn	.25
Inas Rothburn	.50
Collection	1.50
Mrs. Emma Brenneman	1.50
Total	$ 33.60

Toronto Mission

J. I. Byler, Supt.

Agnes Cressman	$ 3.00
Linda Cressman	1.00
Effie Cressmau	1.00
Olive Oliver	1.00
A Bro. in West	5.00
Markham S. S.	13.07
Enoch Bouman	5.00
S. S. Collection	6.65
For board	10.00
Total	$ 45.72

Sanitarium

J. M. Hershey, Supt.

(For March)

G. W. Seward	$ 3.00
W. W. Shell	5.00
Mr. Yant	5.00
James Ecton	2.00
Peter Marshall	1.00
J. E. Gayger	5.00
A. O. Showalter	2.00
H. C. Marshall	2.00
A. Brooker	1.00
Benton S. S., Colo.	.26
Holly Sugar Co.	25.00
Hospital Fees	396.35
Total	$447.61

(For April)

J. M. Denlinger	$ 10.00
Benton S. S., Colo.	1.39
Mr. Trimm	2.00
Jno. K. Hershey	5.00
Lizzie Brackbill	2.50
Susan Brackbill	2.50
Mrs. Sears	.50
Susan Hershey	4.00
Mary Herr	3.00
Hettie Rauch	5.00
Harry Snavely	5.00
Lizzie Herr	2.00
Anna Snavely	8.00
A Sister	7.50
A Sister	1.00
A Sister	2.00
H. T. Nice	75.00
Hospital Fees	255.63
Total	$392.02

Orphans' Home

A. Metzler, Supt.

Weaver S. S., Va.	$ 5.00
Rent	3.25
Mary Brenneman	1.00
Emma Brenneman	1.00
Mary Shank	1.00
J. P. Hershberger	10.00
Martin Creek Sewing cir.	10.00
Primary S. S. Class, Sterling, Ill.	7.61
Isaac L. King	2.00
Minnie Good's S. S. Class, Bluffton	1.15
Legacy Nan Zook will	100.00
Legacy Amos Troyer	10.00
Joseph Stutzman	5.00
Special Orphans	227.63
Total	$384.64

Chicago Missions

A. H. Leaman, Supt.

Pete Stahle	$ 3.00
Weaver's S. S., Va.	5.00
Chicago Friends	32.00
Nappanee, Ind., S. S.	34.81
W. Union Cong., Ia.	50.00
J. A. Wall	35.00
Mission Friends	4.00
Total	$769.58

Old People's Home

E. F. Hartzler, Supt.

Special Support	$214.50
Free will	45.02
Total	$259.52
Grand Total	$6517.67

Gratefully Acknowledged,
G. L. Bender, Gen. Treas.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

April, 1912

2. Communion services held at Harrisburg, Oreg.—Monthly Meeting of S. S. Workers at Lancaster, Pa.
4. S. S. organized at Mount Joy, Pa.—Baptismal services at Orrville, O.
5. Bro. Enos Hostetler called to the ministry at Harrisburg, Oreg.—S. S. Meeting held at North Lima, O.
6. Quarterly Mission Meeting at Albany, Oreg.—Quarterly meeting at Carver, Mo.
7. Sunday schools reorganized at the following places: Washington Boro, Pa.; Frazer, Pa.; Continental, O.; Dale Enterprise, Va.; Gap, Pa.—Eleven received into the fold at Shickley, Nebr., and ten at the Clinton Brick Church near Goshen, Ind.—Communion held at Shickley, Nebr., and Hesston, Kans.—Council meeting held at Allensville, Pa., and Mattawana, Pa.—Bro. Peter Kennel called to the office of bishop at Shickley, Nebr.
10. Special meetings began at Guymon, Okla.
12. Communion at Boswell, Pa.
13. Council meeting at Tuleta, Tex.
14. Council meeting at Belleville, Pa.—Communion at Trousdale, Kans.—Sixteen received into the Church at the Yellow Creek Church near Goshen, Ind., and six at Roseland, Nebr.—Inquiry meeting at Denbigh, Va.
16. S. S. Meeting at the Elton Church near Johnstown, Pa.
17. Sunday School Mission Meeting in Lancaster city, Pa.
18. Council meeting at Kokomo, Ind.
20. Baptismal services at Reiff's Church, near Maugansville, Md.
21. Communion services held at the following places: Maugansville, Md., Allensville, Pa., Peabody, Kans., Windom, Kans., Manchester, Okla., Manson, Ia., Albany, Oreg., and Middlebury, Ind.—Baptismal services held at the following places: 15 received at Millersville, Pa., 4 at Wellman, Ia., 13 at Kokomo, Ind., 21 at Elkhart, Ind., 1 at Hyrdo, Okla., 13 at Weaverland, Pa.—Council meeting was conducted at Roseland, Nebr., Columbiana, O., and at the Walnut Creek Church near Millersburg, O.—S. S. Meeting held at Fairview, Mich.—S. S. reorganized at Gordonville, Pa.
25. S. S. Meeting at Elizabethtown, Pa.
27. Council meeting at Fentress, Va.—Sixteen received by baptism at the Olive Church near Elkhart, Ind.—Meetings begin at Shipshewana, Ind.
28. Council meeting held in the following churches: Oak Grove near West Liberty, O., Surrey, N. D., and Scottdale, Pa.—Communion services held at Goshen, Ind., Belleville, Pa., Harper, Kans., Tuleta, Tex., Larned, Kans., Brandon, Colo., Rohrerstown, Pa., Wellman, Ia., Mainland, Pa., Kokomo, Ind., Olive Church near Elkhart, Ind., Leetonia, O., and at Clinton Brick Church near Middlebury, Ind.—S. S. Meeting at Palmyra, Mo.—Five received at Fentress, Va., and 5 at Harper, Kans., also 4 at Telford, Pa.—S. S. reorganized at Delaware Church near Thompsontown, Pa.

"The holiest of all holidays are those
Kept by ourselves, in silence and apart,
The secret anniversaries of the heart
When sudden joys do out of darkness start
As flames from ashes."

Obituary

Schmitt.—John Maynard, youngest son of Bro. Moses and Sister Leah Schmitt, of Carstairs, Alta., was born July 7, 1911; died May 3, 1912; aged 9 m. 25 d. He died of blood poisoning. Buried May 4 at the West Zion Mennonite Church near Carstairs. Funeral services conducted by Noah R. Weber, assisted by Norman Snyder. Text, Jas. 4:14. May the Lord bless the bereaved family.

Nafziger.—Peter J. Nafziger was born in Wayne Co., O., June 23, 1839; died in Fulton Co., O., April 4, 1912; aged 72 y. 9 m. 11 d. Bro. Peter was one of our quiet, unassuming brethren, beloved by all, and without enemies. He was a widower for a number of years and died childless. His end came suddenly by apoplexy, just after retiring in the evening. Funeral services April 7. Text, Psa. 90:12 and Matt. 24:44.

Zook.—Sallie M., wife of Thomas E. Zook, died May 3, 1912; aged 38 y. 2 m. 17 d. She took cold last July which developed into consumption, causing much suffering, which she bore patiently. Her home surrounding was such in every way that made life pleasant, which makes the battle with death harder than where these conditions are not favorable, yet she was fully given up to the will of God and able to say, "Thy will be done." She selected John 14:2 for a text for her funeral sermon. She was of a loving disposition and much respected by all. She leaves a sorrowing husband, mother and 2 brothers to mourn her early departure. She was a daughter of the late Moses P. Yoder who preceded her one year and six months to the spirit world. Funeral on the 5th after which her remains were laid to rest.

Richardson.—On May 6, 1912, John Richardson died of summer complaint; aged 1 y. 5 m. 15 d. Buried May 8 in the cemetery at the Salem Church near Elida, Ohio. Funeral services by J. M. Shenk and Moses Brenneman.

"Go to thy rest, fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

Fravey.—Ella (Smiley) Fravey, daughter of Samuel and Mary Smiley, was born in Elkhart Co., Ind., May 6, 1865; died at her home in Millersburg, Ind., April 28, 1912; aged 46 y. 11 m. 22 d. She was united in marriage to John Fravey in 1890. To this union were born 6 children. Four have preceded her in death. She leaves a husband, 1 daughter, Bessie, one son, Ralph, 4 sisters, 1 brother, and a host of friends. Funeral at the Berkey Church by John Weaver and Silas Yoder.

Forry.—John K. Forry of Rapho Twp., Lancaster Co., Pa., was born April 3, 1816; died May 5, 1912; aged 96 y. 1 m. 2 d. He was united in marriage to Mary Newcomer. To this union were born 10 children. His companion, 10 children, 1 sister, and 40 grandchildren survive him. He was a faithful member of the Mennonite Church for many years. Funeral services were held at his late home Wednesday morning at 8:30 and at 9:30 at the Silver Springs Church. Interment in the cemetery near by.

Springer.—Bertha E., daughter of Valentine and Kathrine Springer, was born Sept. 19, 1896; died May 8, 1912; aged 15 y. 7 m. 19 d. Bertha accepted her Savior and was received into the A. M. Church by water baptism March 31, 1912. She leaves to mourn her early departure father, mother, 4 brothers, 3 sisters, grandparents and many relatives and friends. She was buried at the A. M. burying ground near Hopedale, Ill., May 10, 1912. Sermons by Samuel Gerber, Daniel Nafziger and John C. Birkey.

Harris.—Bro. John J. Harris was born Sept. 29, 1833, at Walnut Creek, Holmes Co., O.; died at his home in Milford, Nebr., Mar. 31, 1912; aged 78 y. 6 m. 2 d. He was united in marriage to Caroline Mutchelnouse, Sept. 15, 1855, at Walnut Creek, O. This union was blessed with 3 sons and 7 daughters. His wife and 1 daughter preceded him to the spirit world. Bro. Harris is survived by 3 sons, 6 daughters, 1 sister, 48 grandchildren, and 13 great-grandchildren.

His death was caused by a paralytic stroke. He was a faithful member of the Mennonite Church and expressed that he was ready to meet his God. Interment at the East Fairview Church. Services conducted by Jacob Stauffer in German and Joe Whitaker in English. Peace to his ashes.

Stauffer.—Christian R. Stauffer was born Feb. 28, 1852; died May 7, 1912, of Bright's disease, from which he suffered much until the last, when his pains were gone and he seemed ready to go home where sorrow is unknown; aged 60 y. 2 m. 9 d. He was twice married. His first wife was Anna L. Kreider of West Lampeter, Pa. His second wife was Barbara M. Landis of Upper Leacock Twp., Lancaster Co., Pa. One of his daughters, Mrs. David B. Groff, was too feeble to be present at her father's funeral, but was taken in an automobile to his home to view her father for the last time. Such partings are hard to bear here, but we hope to meet again in heaven. Short services at the house by Bro. John L. Landis and at the church by Bro. Sanford B. Landis (text, Rom. 8:18) and Bro. C. M. Brackbill (text, Jno. 11:25).

One of the family.

Sears.—Arthur Lewis, eldest son of Dan and Elizabeth (Springer) Sears, of Tiskilwa, Ill., was born Dec. 29, 1887; died April 2, 1912; aged 25 y. 3m. 3d. At the age of 15 years he joined the Amish Mennonite Church and was a faithful member to the end. He spent the past few years in the west. As his health gradually failed he went to the Mennonite Sanitarium at La Junta, Colo., where he took treatment for several months. Being prepared to pass to the great beyond, he expressed a desire to return to his home at Tiskilwa, Ill., and accordingly was brought home March 30, where he passed away April 2. He leaves to mourn his early departure, father, mother, and brother Homer, also many relatives and friends.

He left us when we least supposed,
To cross over Jordan's waves;
But who would dare God's Word oppose,
The mighty one to save?

An Aunt.

Short.—Mary Short, nee Stucky, was born in Fulton Co., O., Oct. 5, 1849; died May 1, 1912; aged 62 y. 6 m. 26 d. She was married to Peter C. Short, Feb. 17, 1870, with whom she lived in happy matrimony 22 y. 2 m. 23 d. To this union were born 5 children, Enos, Eli, Simon, Peter and Katie. Katie preceded her mother in death about five years. She leaves 4 sons, 11 grandchildren, 2 brothers, 3 sisters and many friends and relatives to mourn their loss. Sister Mary was a widow twenty years. She had many afflictions in her life, but bore all, together with her last years illness, very patiently, ever trusting in Jesus as her help and stay. She accepted Jesus as her personal Savior when yet in her youth and united with the A. M. Church, of which Church she was a faithful member to her end. Funeral May 4. Text, Gen. 47:9.

Weep not that her toils are over;
Weep not that her race is run;
God grant we may rest as calmly,
When our work, like hers, is done.
Till then we yield with gladness,
Our mother to Him to keep,
And rejoice in the sweet assurance,
"He giveth his loved one sleep."

Myers.—Sister Susann, wife of Bro. Samuel Myers, died at her home at Groffdale, Pa., Sunday, May 5, from diabetes; aged 60 y. 11 m. 19 d. She had been ailing for a number of years but was able to be about until three weeks before she died. She bore her sickness with Christian fortitude. She was a faithful member of the Mennonite Church. Her husband and the following children survive: Mrs. C. O. Mull, Edwin C. and Elmer E., of New Holland, Pa.; Mrs. Enos F. Binkley and P. Harry of Mechanicsburg, Pa.; Mrs. Phares L. Shreiner of Groffdale, Pa.; Mrs. George M. Steffy of Springville; Edith F. and Susan E., at home. May we as children never forget the wise counsel and good advice of mother and may we one and all prepare to meet her in heaven where there are no partings but where all will be joy through all the ceaseless ages of eternity. The funeral was held May 9 at the Groffdale Mennonite Church. Interment in adjoining cemetery. Bros. Benjamin Weaver and Noah Mack conducted the services. Text, II Cor. 4:16.

"A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
Which never can be filled."

By a daughter.

Brubaker.—Abraham B. Brubaker, was born in Waterloo Co., Ont., and died Jan. 4, 1912; aged 77 y. 5 d. He was married to Leah Sittler, also of the same place. In the spring of 1871 he moved to Middlesex Co., Ont., at which place he was ordained to the ministry in the Mennonite Church (Wisler), at which place he served until the spring of 1880, then he moved with his family to Columbiana Co., O, at which place all but one of his boys live. One lives in Alberta, Canada. In the spring of 1907 he moved back to Waterloo Co., Ont., living with his daughter Leah, and the evening of Jan. 4, 1912, he peaceably fell asleep in Jesus, leaving to mourn his departure his companion, 6 sons, 5 daughters, 47 grandchildren and about 21 great-grandchildren, and many friends, but not without hope. He was a good husband and father, and always had a word of encouragement for all that came in contact with him. The last year he was too feeble to fill his place in God's house in person, but in mind and spirit he was with all Gods' people.

By a son.

BEGINNING AGAIN

When sometimes our feet grow weary,
On the rugged hills of life,
The path stretching long and dreary
With trial and labor rife,
We pause on the toilsome journey,
Glancing backward in valley and glen,
And sigh with an infinite longing
To return and begin again.

For behind is the dew of the morning
In all its freshness and light;
And before are doubts and shadows,
And the chill and the gloom of night.
We remember the sunny places
We passed so carelessly then,
And ask with a passionate longing
To return and begin again.

Ah! vain indeed is the asking,
Life's duties press all of us on;
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And maybe not far on before us
Wait fairer places than then;
Life's paths may yet lead by still waters,
Though we may not begin again.

For evermore upward and onward
Be our paths on the hills of life,
And soon will a radiant dawning
Transfigure the toil and the strife.
And our Father's hand will lead us
Tenderly upward then.
In the joy and peace of a fairer world
He'll let us begin again.

——Selected.

THE TENANT

This is my body it is not I;
Herein I sojourn until, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where those poor timbers are?
What though the crumbling walls turn dust and loam,
I shall have left them for a larger home.
What though the rafters break, the stanchions rot,
When earth has dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.
Through uncomputed silence of space
I shall yearn upward to the leaning Face
The ancient heavens will roll aside for me,
As Moses monarch'd the dividing sea.
This body is my house; it is not I,
Triumphant in this faith I live and die.

—Frederick Lawrence Knowles.

Items and Comments

For over half a century there has been a movement in the United States in favor of the election of United States senators by direct vote of the people. Congress has finally submitted an amendment to that effect to the several state legislatures, and if adopted by three-fourths of them will be a part of the national Constitution.

"The figures showing the distribution of the population of India according to the religion of the people has been made public by the officials of the census of 1911. The Hindu population now numbers 217,587,000, an increase in ten years of 5%. The Buddhist population is now 10,421,000, an increase of 13%. Animisms has a population of 10,295,000, an increase of 20%. Christianity has 3,286,000 adherents, a gain of 33%.

By a vote of 100 to 51 a committee on the state of the Church of the Methodist General Conference, in session at Minneapolis, Minn., has declared against a change in the discipline of that church against such worldly amusements as dancing, theatre-going, card-playing, etc. Why any one professing to love the purity of the Church should vote against such a rule is hard to understand. The worst feature in connection with that rule is the fact that it is so universally ignored.

The following statistics, showing the comparative cost of intoxicating liquors and useful commodities in the United States during the year 1909 speak for themselves. How far down the column would you place the tobacco bill?

Churches	$ 165,000,000
Potatoes	205,000,000
Sugar and Molasses	295,000,000
Public Education	310,000,000
Flour	435,000,000
Boots and Shoes	435,000,000
Woolens and Worsteds	460,000,000
Cotton Goods	650,000,000
Iron and Steel	1,000,000,000
Meat	1,500,000,000
Intoxicating Liquor	1,750,000,000

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference shall convene near Wilmington Junction, Pa., May 30 and 31, 1912. All are invited to attend. Members of Conference should meet with the Executive Committee May 29, at 2:00 P. M. Trains leave New Castle, Pa., for Wilmington Junction, at 8:30 A. M., 1:35 P. M. and 6:15 P. M. Delegates from the West on the Penna. R. R. change at Alliance for New Castle; from the East, change at Pittsburg. For further information address Jonathan Lantz or Jacob Byler, Volant, Pa.

C. Z. Yoder, Sec.

Ontario

The Annual Conference of the Mennonite Church of Ontario will (D. V.) be held at the Meyer Church at Vineland, Lincoln Co., Ont., May 30 and 31, 1912. Any one wishing to attend is cordially invited to do so. Vineland is about twenty miles west of Niagara Falls on the Grand Trunk R'y, and the Meyer Church is within half a mile from the station.

On the forenoon of May 30 the lately organized Financial Board of the Church will hold its first annual meeting at the same place. All interested are invited to attend.

David Bergey, Secy.

Illinois

To accommodate those wishing to attend both the Mission Board Meeting and our annual Church and Sunday School Conferences, the Church Conference will be held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31. The annual S. S. Conference will convene on Tuesday evening, Wednesday, and Thursday preceding.

All conference questions should previously be presented to either of the bishops or to the secretary.

All interested in the cause of Christ are cordially invited to attend.

S. Honderich, Sec.

Indiana—Michigan

The Indiana-Michigan A. M. Conference will be held with the congregation in Oscoda Co., Mich., on June 5 and 6, 1912. You are invited to be present. Persons desiring information concerning time and way of going may address Menno Esch, Fairview, Mich.

Jonathan Kurtz, Mod.
S. E. Weaver, Sec.

AMONG MISSIONS IN THE ORIENT
and
OBSERVATIONS BY THE WAY
will be ready soon

A complete report of their investigations relative to the Mennonite Missions in India and brief sketches of mission work done by other denominations in that land of heathenism. Also a splendid account of their **"observations by the way"** on their tour around the Globe.

By

J. S. HARTZLER and J. S. Shoemaker

It gives a brief description of the cities, London and Edinburgh, followed by an account of their observations while traveling through Holland, Germany, Switzerland, and Italy, calling attention to many places of interest; an extended account of the many places of special interest to all Bible readers, visited during their two month's stay in the HOLY LANDS, including a trip to Egypt; a complete report of their six months stay in India, investigating the work done by the Mennonite Missions and visiting many of the mission stations established by other denominations; and their homeward journey by way of the Pacific. Their trip covering an entire year's work.

Contains nearly 500 pages. Many illustrations of which a greater portion are taken from original photos.

Instead of putting the books out on the regular agency basis, it has been decided to divide the agents profit equally between the purchasers and the India Mission. That is, the book will be sold 25c. cheaper than the regular publishers' price, and in addition to this, 25c. of each book sold will be donated to the India Mission, which would make the prices to the congregations taking advantage of this offer as follows: Cloth, $1.25; Half Leather, $1.75; Leather, $2.25. For every 1000 copies sold, $250.00 will be saved to the purchasers, and $250.00 will be donated to some special phase of mission work in India. The books so ordered will be sent **freight prepaid.**

Special circulars sent on request.

Sent postpaid to any address as follows: Cloth binding, $1.50; Half Leather binding, $2.00; Full Leather binding, $2.50.

Address

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	3421
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

OUR SPECIAL OFFER

on our new Music Reader

EDUCATIONAL VOCAL STUDIES

will be extended until **May 25**

The book will likely not be completed before that date as we have been delayed in getting the plates. They are now in our possession and as fast as our presses can take care of the work, we will push its completion.

Thanking our many friends who have already shown their interest in the book by sending in their initial order and trusting to hear from many more before this special offer closes, we await your kind favors.

Regular Price, 35c.

Our Special Price 25c. Postpaid.

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

113—Editorial
114—A Grain of Mustard Seed (Poem)
Some Objections to the Devotional Covering Answered
115—Seven Reasons Why I Believe that the Bible is True
116—Missionary Movement (Poem)
From Our Mission Stations
Glimpses from South American Life
En Route for the Home Land
117—Question Drawer
118—An Evening Prayer (Poem)
Home
What of Our Children?
119—Sunday School
Our Young People
120—Field Notes
121—Correspondence
122—Little Blossom (Poem)
123—Alcoholism
Opportunities and Responsibilities of the Mennonite Church of the Twentieth Century
124—Appeal in Behalf of a Mennonite Historical Library
125—Financial Report
126—Daily Record of Events
Obituary
127—Beginning Again (Poem)
The Tenant (Poem)
128—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, MAY 30, 1912 No. 9

EDITORIAL

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye builded for me? and where is the place of my rest?"

They that are under the law look with reverence upon the commandments, "Thou shalt," and "Thou shalt not;" they that are beneath the law hold the commandments in contempt. They that are under grace, more law-abiding than those under the law and enjoying the freedom which those who reject law vainly try to seek, rejoice that God through His commandments and Spirit's guidance makes the heaven-ward journey plain.

We have a good object-lesson in our Sunday school lesson for next Sunday. Christ condemned the formalist who gave his alms, offered his prayers and went through the motion of fasting simply to be seen of men. Shall we therefore condemn alms-giving, prayer and fasting and say that we will have nothing to do with them because people in Christ's time, as well as at the present time, make them a matter of mere form? That is the kind of an excuse that some people offer for not obeying God in some of the unpopular commandments of Christ to the Christian Church.

Recently we read a graphic description of how two men descended a thousand feet into the crater of Mt. Vesuvius, exploring this vast cavity that might at any time burst forth and send out its river of molten rock, taking photographs of the interior of this cavern, and then calmly ascending to the top to tell the world of their observations. Then we began to meditate. How like the sinner who descends into the very jaws of hell without a thought of his danger. Those men on the floor of that crater nearly a fifth of a mile in the earth were in no greater danger than is the impenitent sinner who at any time may be instantly hurled from time to eternity.

A brother writes: "Many are convinced and convicted, but not really converted because they do not wish to give up self."

Our brother voices an important truth. It has well been said that self is our greatest enemy. Many are willing to shine for God, and even to let God shine through them—provided they get the credit; but to deny self, sacrifice ambition and suffer reproach for the name of Christ, that is altogether too hard a proposition for them to accept. Yet herein lies the secret of shining for God. Paul's testimony, "They that are Christ's have crucified the flesh with the affections and lusts," is in accordance with the words of our Savior, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

On another page we print a timely article on the dress question by Bro. L. J. Heatwole. His table of comparisons presents an interesting phase of the subject, and we trust may be read with care. There are three underlying principles which if adhered to will keep any church on Gospel grounds on this question. They are: (1) **Nonconformity,** as taught in Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; I Pet. 2:9, etc.; (2) **Simplicity,** as taught in Isa. 3:16-24; Jer. 4:30; I Tim. 2:9, 10; I Pet. 3:3, 4, etc.; (3) **Church Loyalty,** as taught in Rom. 14; I Cor. 8; Eph. 5:21; Heb. 13:7, 17; I Pet. 5:5. Three things are necessary to make these Gospel teachings effective: (1) We must recognize them and live them. (2) We must stand together in mutual confidence, expecting every loyal member to do his duty. (3) We must do diligent, faithful, constant teaching, remembering that this is but one of many Gospel themes which need similar attention.

Keep Your Balance.—We desire at this time to speak a word with reference to the presidential campaign that is rapidly approaching the red hot stage. The present indications are that this campaign will be noted for its unusual bitterness, to say nothing else about it. Already they are flinging mud in the fiercest kind of a fashion. Charges of corruption are bandied back and forth to an extent that if the laws of the country were enforced our country would need more jails and penitentiaries to accommodate all who are guilty either of corruption or of slander. Both of the leading political parties are divided into factions and numerous third parties are making frantic efforts to get a listening ear from the public. This is just the beginning of the struggle. What will happen before the November elections no one can foretell.

We call attention to these things that our people may not be drawn into these struggles. There is danger that amid the noise and din of carnal conflict even those who recognize that as citizens of the Kingdom their business is to work for the glory of God and the salvation of souls may lose sight of their calling and be drawn into struggles that are not for their own or anybody else's good. Lend no encouragement to writers and speakers whose business is to appeal to the passions and prejudices of men. Remember your high and holy calling, and under no circumstances allow yourself to be drawn into a frame of mind in which you will be tempted to bring railing accusations against fellow men. Keep cool, and advise everybody else to do the same. Pray for your rulers, be subject to the powers that be, remember your allegiance to Him who said, "My kingdom is not of this world."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

SOMETIME, SOMEWHERE

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
"Have faith in God!" It is your Lord's command;
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God has finished what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

—Ophelia G. Browning.

UNRECOGNIZED SIN

By A. K. Kurtz.

For the Gospel Herald.

Is it not true that sin is too often not recognized as sin in the home, the nation, and the Church until too late to eliminate. All the evils in the Church anl state are traceable to the home. That is where character is molded, and if the child is allowed to go on unrestrained that evil will grow in the child until it ends in rebellion and violation of law; and that awful foe, sin, in the child is the cause of it all, but is not always admitted to be sin.

In the nation sin that manifests itself in vice and lawlessness is allowed to go on until it has gained such a hold on the nation, until the rulers give license to sin, thinking thereby to choose the lesser of two evils, namely: the right to sin or the inability to compel obedience to law. Quite recently we noticed a statement in a paper that because of public sentiment some lynchers escaped punishment that should have been meted out to them, according to law.

Sin in the Church is not regarded in its awfulness that it should be. The total education of the sin principal is the only safe stand for the Church to take, because it is represented as the body of Christ, and to suppose that sin has any place in the body of Christ is preposterous. We are exhorted to be holy and without blame before Him in love. This cannot be possible with sin remaining in us. Only the pure in heart shall see God—not one-half or three-fourths nor ninety-nine and ninty-nine one hundredth per cent pure, but pure without alloy. Many of our devoted brethren and sisters are pained and grieved at the condition of the Church when they see the indifference, worldliness, pride and selfishness becoming more and more prevalent in the Church and wonder what can be done to remedy this evil. Now no one will deny but that it is sin in the heart that does all this mischief, and there is a remedy. "The blood of Jesus Christ cleanseth us from all sin." Do we believe this? Do we believe that God was sincere in giving His Son a ransom for our sins? If we believe it why not avail ourselves of this the greatest of all blessings? Then and not until then can we lay claim to the promise that the pure in heart shall see God.

It is high time to examine the Scripture to determine whether we are living up to the standard laid down there or whether we are resting on something that will not stand the test of God's Word. Let us not be deceived, for "God is not mocked."

Smithville, O.

"ALL MY COMMANDMENTS"

By D. B. Shelley.

For the Gospel Herald.

> O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.—Deut. 5:29.

These words, spoken by the Lord, convey to us a grand lesson. God knew the very hearts of His chosen people, as He does our hearts today, and comes with this expression of His fervent desire: "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

In studying the wilderness wanderings of the children of Israel we find that they were untrue to their covenantal vow. Christ came and fulfilled the law, doing away with the ceremonial law and establishing a better covenant, sealing it with His own blood and bringing eternal life to whosoever will receive it. "Whosoever believeth on him shall not perish, but have everlasting life." Christ also gave us commandments, and commissions the Church to teach all nations "to observe all things whatsoever I have commanded you."

As we look upon the God-dishonoring and commandment-breaking world of professed Christian believers, do we not see some reasons why Christ might say of the modern Israel as God did of the Israel of old, "O that there were such an heart in them, that they would fear me, and keep all my commandments always?"

Dear fathers and mothers, let us consider. Have we such an heart in us? Do we keep all of our Savior's commandments and teach them to our children? Or are we wholly absorbed in the work of teaching them to make money and to follow the fashions and pleasures of this world, preparing them to meet the rich man's doom? It is time that Christian people wake up and with Godly zeal obey and teach all the commandments of the Lord. Here are a few references to consider in this connection: Matt. 5:44 (latter clause); Matt. 28:19, 20; Luke 22:19, 20; Jno. 13-1-17; I Cor. 11:2-16. These are all commandments given by inspiration of God, which commnndments, according to II Tim. 3:16, 17, are profitable for doctrine, etc.

An impressive thought in connection with our text is that not only should we be obedient in all things and as far as lies within our power teach the "all things" of Christ's commandments to "all nations," but there is a blessed promise connected with it to the end that if we are faithful it will be well "with our children forever."

Hubbard, Oreg.

SOME NOTES IN ABSTRACT

On the Dress Question

By L. J. Heatwole.

For the Gospel Herald.

Since the late General Conference has appointed a committee to formulate a plan for bringing about a greater unity of sentiment throughout the Church on the question of simplicity and uniformity of attire, it seems good to the writer, at this stage of the work, to bring forward for the consideration of the Gospel Herald readers some of the vital points that are to come to the attention of the committee through correspondence and otherwise.

I wish to say in the first place that while as a member of the committee I mean to do all I can in union with my co-workers on the committee to help

bring about the best possible results, the thoughts herein presented represent the writer only; but we write in full confidence that what we say will meet with the hearty approval of all who have ever given this question serious and prayerful consideration.

There is no recorded "thus saith the Lord" as to cut or pattern beyond that comprised in the expression, "modest apparel," yet this is in itself a term strong enough to give external force to Christian character, and it becomes the duty of the Church to interpret for all members the real intent and purpose of modest apparel for the true believer and the important place it fills in the Christian economy. They who wish to be guided by the will of God in this question will have no difficulty in recognizing two great Gospel principles which if adhered to will serve as an effective barrier against unscriptural attire. They are, (1) nonconformity as opposed to catering to worldliness (Rom. 12:2; Jas. 4:4; I Jno. 2:15, 16), and (2) opposition to the wearing of jewelry or gaudy apparel (Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3, 4).

In a prayerful study of the subject the potent fact must not be lost sight of that the observance of any of God's ordinances, whether it be in baptism, communion, feet-washing or in wearing of modest apparel, they afford but the means for Christian development, and can not serve as factors in a holy and consecrated life; for it is possible to yield obedience to all these and yet the divine life within may be, and often is, painfully absent.

Again, if the disposition for yielding obedience to the order of the Church in dress be prompted from policy, or merely because of a desire to be like the brethren, the divine quality in life is only apparent and not positive. It is the underlying principle and the prompting from an already holy and consecrated life from which comes that true spirit of obedience in which modest apparel can give emphasis and external force to the divine life within. Thus, with the evangelical life once fully established in the principle, it is then that the grace of God begins its wonderful work in the soul. The understanding becomes enlightened, the conscience tender and the mind is made perfectly submissive — indeed, there follows that happy consummation of things in which the believer really desires from the depths of his heart to comply not only with every ordinance of God, but cheerfully yields himself to every restriction that brings him into fellowship with the brotherhood.

If it has seemed good to the General Conference to recognize and empower a committee of brethren to deliberate and decide on points that are best for our people to read, should there not also be a standing committee appointed whose duty it shall be to advise, in the light of God's Word, on all articles of dress that are consistent for members to wear? If our General Mission Board has under the blessings of God become such a powerful factor in unifying the charitable and missionary interests of the Church, and our Publication Board has served to strengthen and bind the brotherhood together as one body through its medium of chaste literature and correspondence, could it not in time be made possible for our Mennonite people—east, west, north, south —to recognize an advisory plain clothes committee, composed of one member from each conference district, as an authority that could speak for the whole Church on the various articles of apparel worn by both brethren and sisters? To the mind of the writer there is no other feasible plan for redeeming ground already lost, or the possibility remaining for the Church throughout America to become as "one heart and soul" on the question of uniformity of attire.

That the conceptions of our people may be more generally led to appreciate and encourage the right of the Church through the district conferences to dictate for members a common form of attire, it might be wise and good to note carefully the evolution of Christian dress through the centuries of the past and see the direct contrast in which it has always stood to the way of the world in dress.

ORDER OF THE CHURCH IN DRESS		ORDER OF THE WORLD IN DRESS
A. D. 30		
For Men.	Camel's hair raiment. Girdle and seamless coat. Nazarite hair and beard.	Purple and fine linen. The turbaned head. Jeweled neck and hand.
For Women.	Headcloth and veil. Vesture without ornaments. Long, flowing hair.	Pearls and costly array. Arm, finger and ear ornaments. Plaited and emboidered hair.
A. D. 1500		
For Men.	Long coat and vest. Long stockings. Plain garters. Short breeches. Long hair.	Feathered hats and moustache. Curled hair and powdered wigs. Shiny knee and shoe buckles.
For Women.	Plain robe, belt and bodice. Head and neckcloth. Straight combed hair.	Peacock headgear. Gaudy colors. Trailing skirts. Ruffles and flounces.
A. D. 1700		
For Men.	Broad-brimmed hats. Drab-colored clothes. Hooks and eyes. Short pants.	Stove-pipe beaver hats. Silver-laced coats. Brass and silver buttons.
For Women.	Veiled head. Plain robes. Neckcloth and apron. Unparted straight hair.	Feathered and flowered hats. Twisted and tucked-up hair. Embroideries and tight waists.
A. D. 1800		
For Men.	Black hats. Black cravat. Round-breasted coat. Overcoat with cape. Short-cropped hair.	High-rolled coat collars. Cocked hats, showy cravat. Silver watches. Diamond rings. Claw-hammer coats.
For Women.	Headboard bow-bonnet. Cap with strings. Cape and apron. Plain bodice with unpleated skirt. Tucked hair.	Flashy headgear—gay colors. Broad ruffles and ribbons. Tights—semi-nude clothes. Cold bracelets and necklaces.
A. D. 1850		
For Men.	Stiff, round-crowned hats. Regulation coat and vest. Cropped hair and shaved face. Long pantaloons. White collar.	Military moustache and side whiskers. Blackened shoes. Flashy neckties. Striped pantaloons.
For Women.	Long-skirt bonnet. White devotional covering. Plain bodice and pleated skirt. Large cape and long shawls.	Heavy veils and furs. Hooped and double gored skirts. Tight-laced body. Tight shoes and slippers.
A. D. 1880		
For Men.	Plain black hats. Open shaved face. Straight coat and pants. Unshined shoes. Shingled hair.	Lone moustache. High silk hat. Striped and checked clothes. Polished and peaked shoes. Rattling cuffs and watch fobs.
For Women.	Small crowned bonnet. Narrow cape and full bodice. Full skirt and long apron. White handkerchiefs.	False and pompadour hair. Bustled and high gored skirt. Painted complexion. High-heeled shoes.
A. D. 1912		
For Men.	Felt and straw hats. Plain gloves. Sack and Frock coats with straight collar. Plain pants and shoes.	Derby hats, caps, toboggans. Gay neckties. Broad shirt-fronts. White vests. Baggy pants. Knickerbockers. Tan shoes.
For Women.	Short-skirt bonnet and cape. Plain-cut gowns and coats. Devotional covering on modestly arranged hair.	Rat-dressed hair. Peaked hats. Shirt waists. The tubular skirt. The hobble skirt.

Glancing down over the two preceeding lists it is readily seen how the one has always stood as a challenge and a rebuke to the other. Where the principles of plainness of attire has remained unchanged from one generation to another, it is to be observed however that "The order of the Church" has gradually yielded to an irresistible though self adjusting law to meet conditions peculiar to each revolution period of worldly fashion.

The foregoing enumeration also shows the impracticability for maintaining through all generations and under all conditions of climate the same identical form of regulation in dress. Otherwise it might be necessary for all believers in the Lord Jesus to adopt the form of attire worn by Himself and apostles: the Aba (seamless coat); Tunic (under garment), together with the girdle and sandals—all of which are worn today by the Arabs and Syrians, and imitated by the convent monks and friars of the Orient. Or again, it might be urged for the same reason that we adopt the forms of apparel worn by our forefathers of 200 or 300 years ago; their broad-brimmed hats, long cloak-shaped coats and jackets, knee pants and long stockings which were all of uniform drab color, as worn by men; or the frilled cap, body jacket and lindsay frock as worn by women.

Though the two primitive styles as here described are widely different as to the external form and pattern, yet they must be regarded as being strikingly similar in voicing the principle of plainness to the two conditions of environment in which they were used.

The practical needs of the Church today lie in this that our members adhere to that form of apparel that draws the line of distinction between the worldly attire of our day rather than that which prevailed in the generations of our forefathers.

Dale Enterprise, Va.

THE BRAVEST OF BATTLES

The bravest battle that ever was fought—
Shall I tell you where and when?
On the map of the world you'll find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
From the mouth of wonderful men;
Nay, not with elegant word or thought,
With sword, or nobler men;

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently, bore her part—
So! there is the battlefield.

No marshaling troup, no bivouac song,
No banner to gleam and wave!
But, oh, these battles! they last so long—
From babyhood to the grave!

—Joaquin Miller.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

WORKERS WANTED

Selected by Susie Koerner.

Workers wanted for the Master,
Always lots of work to do,
Harvest ready, grain is falling,
Soon the loss will be appalling,
Can't you hear the Master calling,
Workers still so few.

Workers wanted in His service,
All are welcome—young and old,
Some to teach and sing and pray,
Some to go and some to stay,
Some to help along the way,
To rescue fainting souls.

Workers wanted—souls are dying,
Some one soon must tell the story
How Christ died to save the lost
The awful price salvation cost,
Believers now may safely cross,
To Christ's eternal glory.

Workers wanted—reward is offered
All who start to work today,
Heavenly treasures, rich and great,
If you want them do not wait,
Another day may be too late.
You will surely get your pay.

Workers wanted—but no idlers,
Can the Master thus deceive.
Not how much, but all we can,
So 'tis fair to every man,
All who help to push His plan
Great riches shall receive.

Workers wanted—faithful servants,
For the Master gave His life
For His servants, lost were they,
Hence the servants should obey
What He teaches every day,
Thus avoiding strife.

Workers wanted far and wide,
Every nation needs them,
Gospel message to declare,
One another's burdens bear,
Workers never need despair,
Holy Spirit leads them.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1713 11th Ave.)

Dear Herald Readers, Greeting in Jesus' Precious Name:—"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow as calves of the stall."

Since our last letter, numerous changes have occurred. A number of members have moved to other fields and are now engaged in the service of the Lord. Sister Anna L. Miller, who labored faithfully in the work for the past two years, has gone to her former home. Sister Fannie Kurtz has gone to her home in Ohio on a visit and expects to return and take up the work with us, this week.

The interest in our Sunday school seems to be increasing, while the other services are attended about the same way. A number of souls with whom we have labored in the past are still counting the cost. Will you pray with us that they may be altogether persuaded to be a Christian?

Satan is unusually active and appears as "an angel of light." Real spirituality and interest in spiritual matters seems to be waning in this city, the apostasy so plainly foretold in Scripture deepens, spreads rapidly and becomes more apparent; while the love of many, as a consequence, waxes cold because of the abounding of iniquity and the masses en route to the parks, race courses, pool room and saloon show plainly that they are "lovers of pleasure more than lovers of God." The moving picture institutions seem always full, while a filled church is unusual.

"But ye brethren are not in darkness, that that day should overtake you as a thief, ye are all the children of light and the children of the day; we are not of the night, nor of darkness, therefore let us not sleep as do others; but let us watch and be sober" (I Thes. 5:4-6). "The grace of our Lord Jesus Christ be with you all," and again asking an interest in your prayers, I am,

Yours in His glad service,
John L. Stauffer.

May 23, 1912.

Youngstown, Ohio

(950 W. Federal St.)

Greeting in Our Master's Name:—We wish to praise God for His goodness and manifestation of His love.

The work is going on as usual; some things discouraging, others encouraging.

Since spring is opening up worldly amusements are more prominent and there are more temptations than through the winter months. We who have been brought up in the country and lived a quiet life, can scarcely realize what an unrest is among the people through the summer months in the city. Such who have confessed their Savior may again be tempted to indulge in former habits, although some of them will not yield, yet there is an unrest because of former life. Some who confessed their Savior and experienced a real change of heart, but were hindered from obeying the Word, have received teaching they cannot get away from.

We are glad to know when the Word of God is taught, it does have its effect and time will tell what the result will be. We are thankful for those who gladly obey the Word as far as they understand, and are willing to

learn more of the meek and lowly Savior.

Bro. James Stonley is at present in the hospital being treated for a broken limb.

Bro. A. J. Steiner preached for us on the evening of May 19.

Pray for the work here.

Yours in the Master's service,
Ruth Headings.

May 23, 191p.

Dhamtari, C. P., India
(Balodgahan Station.)

Communion was observed in our congregation on Sunday, April 7. All who were present expressed peace and partook in remembrance of Christ's love for us, numbering 35.

We are thankful that our little flock is increasing in numbers. Our prayer is that they may also increase spiritually. The weather is gradually growing warmer, and the hot winds blow every day, reminding us of the hot season approaching rapidly.

Yours in Him,
Sarah Lapp.

April 24, 1912.

Canton, Ohio
(934 E. 8th St.)

Dear Herald Readers, Greeting:—Sunday, May 12, Bro. A. J. Steiner was with us in our communion services. Bro. Daniel Raber and wife were with us also.

May 19 Bro. Allen Rickert preached from the life of Jonathan in the morning. In the evening he preached from Jno. 21:12. Thank God for the messages and I trust we will make them practical in our lives, that we will be doers of the Word not hearers only. Pray for the work and that the Lord send more laborers into His vineyard. Surely the harvest is great. May every one strive to do God's will and be a light to those about us who know not the love of Jesus. As we look about us we surely must say the world is dying for "A little bit of love."

Yours in the Master's service,
Mary A. Burkholder.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Herald Readers, Greeting in the Name of Jesus, "who saves to the uttermost all those who come to God, by him."

We rejoice that one precious soul has made the wise choice, and we ask your prayers in her behalf, that those whom she meets, may not see her, but Christ in her, the hope of glory. There are others who are halting between two opinions. May they too surrender their old life, for the new life in Christ, who alone satisfies.

There are parents that stand in the way of some, but I am reminded of what a brother said: "There is no such a thing as hindrances, they are all helps—simply a test." May these dear ones come out "more than conquerors," through Him who loved us, and gave Himself for us.

Preaching as follows by the brethren:

H. H. Haverstick, June 2.
Clayton Kolb, June 9.
John W. Weaver, June 16.
J. H. Mack, June 23.
Banks Winey, June 30.

Looking unto Jesus,
Mary S. Denlinger.

May 21, 1912.

Lima, Ohio
(502 N. Jefferson St.)

Gospel Herald, Greeting:—We have special reasons for praising the Lord for victory, grace, and power that the Father has bestowed upon our Savior who has redeemed us by His own blood. Bro. John Blosser came to the Mission and preached the Word on Saturday evening, May 19. On Sunday evening communion services were held. Four precious souls sealed their vows by water baptism with four others that made this their choice for a Church home. Others that have not yet complied with the full requirements of the Church need the prayers of God's people that they may choose wisely for time and eternity.

B. B. Stoltzfus.

May 22, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

VII. A Fire in Buenos Aires

About ten o'clock one morning I was walking along one of the prominent streets in Buenos Aires when I noticed people running past me. Only a few steps ahead was a young man whose hair was burned off and only a few shreds of his shirt still remained on his back. His flesh was terribly burned. He had come to the corner to give the fire alarm and was on his way back to the burning store room, when I saw him. He would have gone back into the building had not a policeman prevented it. I could see no fire because the doors and windows were closed and the smoke was going out at the back of the building. The crackling of flames and the falling of timbers could be heard, however. From the time I arrived until the fire engines came fifteen minutes had elapsed and it was seven minutes more before a stream of water began to pour against the flames. The firemen were supremely calm; in fact, their deliberation reminded one more of court officers than of fire-fighters. There are no alleys in Buenos Aires, hence all of the work had to be done from the front of the building. Fortunately, the buildings in these Southern cities are not favorably constructed for fires; windows are scarce and there is little chance for air currents to carry the flames from one room to another, also, there are no frame buildings. So it was only a matter of a half hour after the firemen arrived that the fire was out. For a week afterwards, when I would pass by that building, I noticed three or four policemen standing guard. Through the open door-way one could see charred merchandise in confusion. Why it was necessary to guard the building in that way I could not discover. If firemen worked so slowly in New York the whole city would undoubtedly be destroyed.

Goshen, Ind.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Can a man have his life insured and still have his full trust in God? If so, then why is it wrong?

Here are a few Bible quotations that ought never to be lost sight of when the temptation comes to seek life insurance from men:

"I will never leave thee nor forsake thee" (Heb. 13:5).

"Leave they fatherless children, I will preserve them alive: and let thy widows trust in me" (Jer. 49:11).

"It is better to trust in the Lord than to put confidence is man" (Prov. 18:8).

These and many other promises of God to care for His own should convince any one that no one whose absolute trust is in the Lord will seek insurance at the hands of man.

But even if you would concede this point we would still have several things against life-insurance. It is a game of chance, which amounts to gambling. It is speculation on human life, which is repulsive to God, and to man unless blinded by self-interest. It is a systematic scheme of wholesale robbery which annually transfers from the pockets of the masses to the coffers of life-insurance companies more than $200,000,000 in the United States alone, and these profits come largely from those who are too poor to keep up payment of premiums and allow their policies to lapse. For every five dollars paid in premiums a little less than two dollars get back to the policy-holders. Life insurance should therefore be opposed from the standpoint of spirituality, morality and sound business.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

SOME CAUSES OF FAILURE IN MARRIED LIFE

The great attainments of human happiness are all attended by big risks, and marriage, perhaps, has the biggest risk of all. A really happy marriage is the best and deepest of human joys, and an unhappy marriage the most woeful disaster that can befall man or woman. Especially is this the case in the life of a woman, as a man can get away, to a great extent, from his home life and interest himself in business, politics and other outside matters, while to a woman such alleviations are difficult and, in many cases, impossible.

Considering the risk and danger, it is wonderful that so many marriages turn out fairly well, broadly speaking, and though some early dreams may have been rudely shattered, husbands and wives settle down into quiet affection and contentment.

Between the really happy marriage, in which the union of heart, mind and soul exists, and the absolutely unhappy marriage, there are an infinite number of medium marriages of varying degrees of happiness and contentment. The romance of early love has, alas, quickly faded, and husband and wife are face to face with the hard facts of life and the knowledge that they have got to make the best of things or else the worst will happen.

The Absence of Sympathy and Comradeship

That the romance of early love does often fail, after a very brief period of marriage, is the result of the great mistake that youth is so apt to make—the mistake of taking mere sex attraction for love, and endowing it with ideals of sympathy and companionship which are absolutely non-existent. We are told, by people who speak from considerable personal knowledge, that the French marriages, which are arranged for the young people by the parents on both sides, are almost always attended with the best results, and that the French middle-class family life is quite exceptional in its happiness and devotion. The parents, it is argued, know the characters and temperaments of their children, and are able wisely to choose for them partners in life with whom they will be likely to secure sympathy and comradeship, which are more lasting and substantial in the battle of life than the romantic fancies and attractions of inexperienced youth. We have no desire to see the introduction of the French methods of matrimony, but there is a solid grain of truth at the bottom of the argument, and that is, that in order to achieve happy marriage, there must be something deeper and more enduring than sex attraction.

We can all call to mind sad examples of such dire mistakes. A young man falls head over ears in love with a girl on account of her beauty, or some subtle charm of personality or manner, which is often more potent than mere beauty. He rushes into marriage without one real thought as to whether any true sympathy exists between him and the woman of his choice—any real friendship, any communion of thought or interest. Probably there is not a single subject on which they could hold an intelligent conversation together for ten minutes, nor have they any common aim in life.

The Peril of a Foolish Levity

Falling in love, on the part of a young woman, is a more complex proceeding than in a young man, but the same dire mistake is made on both sides. Many a girl, dazzled by her own power and the tribute paid to her beauty and charm, thinks she has found love. She awakes, after a few months of married life, to find herself tied to a man with whom she has nothing in common, whose interests in life are as far apart from her as the poles, and with whom she can have no real friendship. In such cases, salvation often comes from the children. In them, at least, there is a deep bond between husband and wife, and for several years of life an ever-growing interest. The initial mistake of taking mere sex attraction for a love which is to endure through the battles and storms of life is one of the first and greatest causes of failure in married life, and it is a fault which does not rest with young men and women alone. Even among good Christian people the subject of love and marriage is too often treated with an incomprehensible amount of levity. It is a question fraught with the deepest consequences of good or evil to every human life, and with corresponding influences that reach far beyond the individual to humanity as a whole. In spite of these tremendous issues, it is generally true that, in any way, the occasion is marked by an outburst of silly jokes and spirit of frivolity. Even in our churches, when preachers or lecturers occasionally allude to this all-important subject, an observer will see that a silly, self-conscious smile spreads itself over the faces of the congregation. The ideas evidently uppermost in their minds are mainly those of amusement instead of serious concern and responsibility.

It is the duty of all high-minded men and women to combat such ideas and influences with every power they possess. If youths and maidens know that the subject of marriage, when spoken about at all, is greeted with foolish remarks and senseless jokes, is it likely that they will be led to think of it solemnly and seriously themselves?

One of the questions that are now engaging the attention and perplexing the minds of those who are deeply concerned in the purity and elevation of the masses of the people, is that of the moral training of children and young people. Among other points of great importance this question of high views on marriage stands out pre-eminent. We have to teach our young people that a true marriage, which is to be happy and blessed, must be based upon a devoted, faithful companionship, a deep friendship, a united aim in the interests and work of life, and a mutually selfless love. The beautiful record of the life of Mrs. Ramsey Macdonald, which has been printed for private circulation among her friends, gives a glimpse of one such true marriage. The old saying that "marriages are made in heaven" was exemplified in her case. In a very deep sense there is an element of the divine in every true marriage, and without it no marriage can be perfect.

The Curse of an Exacting Selfishness

A second cause of failure in married life is the failure to give, for, of all the relationships in life, it is the one where there ought to be the most generous giving on both sides. "Selfishness is caught from those who have least of it," and too often it is one side that gives and the other that receives. How often one sees in life an unselfish, devoted wife toiling day and night for the comfort and welfare of her husband, all of which he placidly receives as his right and due, without any thought as to the return he can make to her, or what joy and help he can bring into her life. On the other hand, we know the self-centered, exacting wife, who absorbs the care and attention of her husband, and refuses to make any sacrifice of her convenience and inclinations so as to advance his welfare and bring happiness and interest to him. The unselfish wife would be a more real friend and helper to her husband if she demanded consideration from him, and the unselfish devoted husband would help his wife if he demanded certain things from her. There must be generous giving, but it is helpful to all human beings, even in the highest and deepest relationship of all, to have demands made upon them. It is in meeting the demands of duty that the soul rises and finds its wings.

(Continued on page 142.)

Sunday School

For the Gospel Herald.

Lesson for June 9, 1912—Luke 6:39-49

HEARING AND DOING

Goldent Text.—Be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

Introductory.—The lesson before us consists of a number of practical admonitions which appeal with especial force to those who wish to know and to do God's will. In the first place it is important that we have wise and scripturally enlightened teachers. Awful results have been seen because the wouldbe teachers had opened their mouths before their eyes were open. Then we are reminded of the fact that before we ply our vocation of picking out the motes out of our own eye we should qualify for this particular work by having the beams removed from our own eyes, thus being able to see clearly what we are doing. When we call upon God it should be with obedient hearts. The awful results of not being willing to do God's will is summed up in the concluding parable.

Blind Leaders.—Leadership means much. Suppose that all the leaders at the Jerusalem conference (Acts 15) had decided that the ceremonial law was still in force, what a great difference that would have made in the character and work of the apostolic Church. The messages to the seven churches of Asia were addressed to the "angels" of said churches. Wherever you find a church firmly established upon the solid Rock, consistent and hard working, there you find some faithful leader or leaders who are able and willing to defend the true faith and life. On the other hand, many a church has been ruined and both leaders and followers landed in the ditch because the leaders were unfaithful, blind. Keep the leaders right and the Church will be kept right. Get the leaders wrong, and the Church will suffer.

Blind Grumblers.—There is a world of difference between the chronic croaker and the spiritually enlightened man who stands for a clean life, even down to the things which are despised by most people as being too "little" to be noticed. You wouldn't like to have a man with several cataracts in his eyes to be punching away at your eye trying to get a little cinder out. The cinder ought to be removed, but it is even better to have it remain there than to have some practically blind man punch your eye out in a bunglesome effort to remove the cause of annoyance. So it is with our spiritual motes in our eyes. They ought to be removed. The faults of our brethren ought to be removed; but let us not make a bad matter worse by working away at the little faults of our brethren when there are much larger ones to darken our own vision. First qualify for service by having your own life completely cleaned up, then improve your opportunities in helping your brethren.

The Real Test.—The real test of a man's character is his life. Before we pass judgment on a tree we want to know what kind of fruit it brings and in what quantities. So with the life of an individual, what quality is it? what kind of works does it bring forth? The man who is uniformly kind, devout, prayerful, humble, obedient to the Gospel so far as he has the light, loyal to the Church, faithful in all good things, honest, conscientious in his business transactions, careful about not being contaminated with worldliness in any form, does not need to resort to boasting in order to establish his standing before God and man. God beholds the goodness in his heart, and man beholds his goodness as manifested by outward appearance and works.

The Final Test.—All this teaching is summed up in a beautiful and impressive parable. The whole thing resolves itself into this: Are we willing to do as God would have us do, or are we not? If in our hearts we are obedient we will also be obedient in life, and our works will be in conformity to the will of God so far as we know what the will of God is. The proud man who prays for a humble heart, the obedient man who prays that God may make His will known to him, the covetous man who prays that the poor may be fed, the sportsman who prays for true joys above, the licentious man who prays for virtue, the lodgeman who prays for freedom, the man who is more interested in the dollar than in the salvation of souls, and every other man whose prayers call for one thing and whose lives are the opposite—these must all be brought to repentance before they get what they call for but do not want. All this is rank hypocrisy, loathesome in the sight of God and ruinous to the hypocrite who insists on going on in that way. Two things are necessary for a life pleasing to God: (1) a hearing ear, (2) an obedient heart. God will reward us finally according to what we do, for faithfulness in heart will invariably bring fruitfulness in works. When the great and final storm will come it will there be found that only they who in this life were faithful both as hearers and as doers will stand the test.—K.

Have you ever felt that everybody has it good but you? If you have, then there was something wrong with you. It is much easier to criticize some one, than correct.—Weekly Budget.

Our Young People

THE YOUNG MAN'S SLING AND GIANTS IN THE WAY.—I Sam. 17.

Topic for June 16.

MOTTO

"God is our refuge and strength."

OUTLINE OF TOPIC

I. The Spirit of the Young Man.—
1. Zealous loyalty to God and His People.—I Sam. 17:26.
2. Faith in God's power.—I Sam. 17:32.
3. Confidence in God's work through him.—I Sam. 17:33-37.
4. Unwilling to use untried weapons and armor.—I Sam. 17:38, 39.

II. The Sling and Its Service.—
1. This weapon was his own.—I Sam. 17:40.
2. He was acquainted with its use.—I Sam. 17:39.
3. It kept him from presumptious trust in soldierly equipment.—I Sam. 17:45.
4. It was effective.—I Sam. 17:49.

III. The Giant.—
1. A champion in his own ranks.—I Sam. 17:4.
2. An enemy to God's people.—I Sam. 17:10.
3. Boastful against Israel's God.
4. A hindrance to the weak and fearful army.—I Sam. 17:11.
5. Trusted in the power of flesh.—I Sam. 17:42-44.

IV. Applications of the Topic.—
1. Every true youth will awake to an hour when the forces of Satan are arrayed against the Church of Christ (Eph. 6:11-13).
2. It is an hour when he will either flee with other weaklings, or rise to the needs of the hour with a proper faith and action (I Tim. 6:12).
3. The method of those who fight on the devil's own ground must be put off. The simplicity of tried methods linked in unfaltering faith in God is enough for success (II Tim. 2:4; II Cor. 10:3, 4).
4. The enemy cannot stand before one who is equipped from heaven (Eph. 6:13; Rev. 12:11).

PERSONAL THOUGHT

We today have giants to overcome. Not in flesh and blood conflict do we strive, neither against fleshly giants; but our enemies are evil forces affecting our spiritual welfare. Our weapons therefore are not carnal, but spiritual and they are mighty to pull down strongholds. Are we facing the foe with true courage?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"The Lord of hosts."**
2. The Giant of Selfishness.

For Young People.—
1. What was David's Best Preparation?
2. What Evils Defy the Lord's People Today?
3. The Stone Sling—Its Place and Value in the Conflict.

For Older People.—
1. Our Modern Sauls and Davids.
2. "The Battle is the Lord's."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 30, 1912

Field Notes

Our new book for singing classes, "Educational Vocal Studies," is now off the press and the first orders are being filled. May God bless this little volume on its mission in the service of song.

Communion services were held at the Union Church near Washington, Ill., on Sunday, May 19, with the brethren, J. S. Shoemaker of Freeport, Ill., and Aaron Loucks of Scottdale, Pa., in charge.

In a personal letter (April 24) to Bro. J. A. Ressler Bro. M. C. Lapp of Dhamtari, India, writes: "Small pox are in Rudri village. Plague is raging in Raipur. Girls' Orphanage coming to Balodgahan."

A part of the work done in the Springs, Pa., district on Sunday, May 19, is summed up in a letter from that place as follows: "Sermons yesterday: Springs, H. M. Gelnett; Oak Grove, Ed Miller; Glade, G. D. Miller."

Commencement exercises for the Hesston Academy and Bible School at Hesston, Kans., are announced for June 2-5. Among those who are listed for addresses during this time are Bros. George J. Lapp, returned missionary from India, and N. E. Byers of Goshen, Ind.

A Correction.—In last week's Gospel Herald the statement was made that there will be a Sunday school meeting held at the Slate Hill Church near Shiremanstown, Pa., June 12. We should have said **June 13.** Those interested in that meeting will please note the correction.

Change of Address.—Bro. Chas. E. Mitchell, having moved from Aurora, Oreg., to Nampa, Idaho, friends will address him at the latter place hereafter. Bro. Mitchell expects to give his services to the cause of Christ at the Nampa Mission, and asks the prayers of the Church in his behalf.

Bro. D. H. Bender of Hesston, Kans., expects, the Lord willing, to start on a trip to northwestern Canada in the early part of June. He hopes to be able to attend the Alberta-Saskatchewan Conference and visit our congregations in Alberta, Saskatchewan, Montana, North Dakota, and Minnesota. The Lord bless him on his journey.

The response to our announcement concerning the new book, "Among Missions in the Orient," is quite general and hearty. One brother in writing for circulars says that he has already taken eight orders. It is the prayer of the writer, as well as of the authors of the book, that it may fill the mission intended and result in the strengthening of the cause.

Bro. Elmer Hess of Masontown, Pa., held a series of meetings in his home congregation last week, closing on Sunday evening. On Sunday there were baptismal and communion services, in which the writer was permitted to have a part, and at which time three precious souls sealed their vow in the ordinance of water baptism and nearly one hundred members communed.

Communion services are appointed for Cherry Box, Mo., to be held Sunday, June 2, and for the Bethel Church near Garden City, Mo., to be held Sunday, June 9. Bro. J. A. Ressler of Scottdale, Pa., is expected at both places to assist in the services.

Bro. J. S. Shoemaker of Freeport, Ill., secretary of the Mennonite Board of Missions and Charities, writes us conveying information from Eben E. McLeod, chairman of the Western Passenger Association, to the effect that clergy rates are being issued locally in Minnesota, South Dakota, Montana and a number of other states of the middle west and southwest, and that information along this line may be received by writing to James Charlton, joint agent Transcontinental Bureau, Chicago, or J. E. Hannegan, joint agent Southwestern Clergy Bureau, Century Building, St. Louis, Mo.

Correspondence

Alto, Mich.

Communion services were held at the Bowne Church May 12. On Monday evening, May 13, Bro. David Garber of Texas filled an appointment at the same place.

Cor.

Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord willing, baptismal services will be held at the East Chestnut St. Mennonite Church, Sunday, June 2, at which time about 11 precious souls will be received into church fellowship by water baptism. May they prove faithful in His service. June 9 communion services will be observed. An invitation is extended to all brethren and sisters to attend these services.

I am impressed with what you will find in Matt. 5:42: "Give to him that asketh of thee." We are not to give to the one always what he asks, for he may ask for a nickel to go to the moving picture show. Should we give it to him? No; but we should give him the advice that it is wrong to go to those places according to God's Word (I Jno. 2:15).

In His service,
L. S. Kemrer.

Albany, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since our friends have heard from us through the columns of the Gospel Herald. We are enjoying health and the right use of our minds, so can still do some needed work, for which we praise the Lord. The brethren and sisters are all well so far as we know,

except Sister Yoder, who has been sick for ten weeks. She suffers much by spells. The Lord only knows why this is. Let us keep on praying for her. It seems to us that the world is moving so rapidly these days that it behooves us to be on our watch more than ever. The enemy is busy, so God's children should be likewise busy. How we like to hear of all the dear ones being active in the service of the Lord. This evening will be prayermeeting at our church. Sunday school and preaching each Sunday forenoon, children's meetings in the evening and Bible meeting every other Sunday.

May Gods' grace abound in all His children, is our prayer.

E. C. and L. A. Weaver.

May 16, 1912.

Wakarusa, Ind.

To the Herald Readers, Greeting:— On Sunday, May 19, communion services were held at the Holdeman congregation. There were 159 who took part. Among them were Bro. John and Sister Katie Freed, both now in their 89th year. Preparatory services were held on Saturday, May 11, having communion in view for the day following, but on account of heavy rains and high water many were unable to be present, so by a vote it was decided to postpone the special service till a week later.

On Thursday, May 30, our local semi-annual Sunday school meeting will be held at this place. The congregations at Elkhart and Olive join with us regularly in these meetings.

Our prayer is that God may continue to bless as we have been, and that our work may count in His service.

Cor.

May 20, 1912.

Sweet Home, Oreg.

Dear Herald Readers, Greeting:— The writer came here from Albany, Oreg., and started a term of school Feb. 14, 1912. A Sunday school was organized the following Sunday and we have had preaching about every two weeks by an Evangelical minister. After much prayer and waiting for help, Bro. J. P. Bontrager finally came into our midst last Saturday. He preached Saturday evening in Sweet Home and Sunday afternoon out here in the school house, Sunday evening, gave an illustrated talk on sin which was to the point and God honored the message by convicting souls. Two young ladies became willing to accept Jesus and stood to acknowledge the same.

There is only one Christian family in this neighborhood where the school house is and they together with myself have prayer meeting every Thursday evening. We ask an interest in the prayers of God's children for the work at this place and for these two young souls.

Yours in the Master's service,

Elmer McTimmonds.

May 21, 1912.

Fentress, Va.

Dear Herald Readers, Greeting:— Bro. Daniel Shenk of Denbigh, Va., came here on Saturday, May 18. On Sunday morning he attended Sunday school and filled the regular appointment. Text, "Behold the lamb of God, which taketh away the sin of the world." In the evening he preached again after the workers' meeting. We were glad for his presence, and for the many solid truths he presented unto us. May the Lord bless him in the work assigned to him. Among other visitors were Bro. and Sister Joseph Brunk of Denbigh, Va., and Sister Cora Mason of Broadway, Va. Bro. Brunk took an active part in the Sunday school. As we have only a small congregation here, we are always glad to see some coming from other places, and give encouragement in the good work.

Yours in His service,

I. W. Eby.

May 21, 1912.

Carver, Mo.

Dear Readers of the Herald:—I trust you are enjoying the many blessings that our Father sows broadcast with such a lavish hand, casting a halo of glory over these beautiful spring mornings. We held our council meetings the first Sunday in May, all present expressing peace, and are now looking forward to our communion in June.

Our people from this place have started a Sunday school at the Jenkins school house. So far it is very interesting. Some from here attend each Sunday.

In Jesus' name,

Desta Willson.

May 21, 1912.

Hudson, Ohio

Greeting to All Herald Readers:— We in this part of God's moral vineyard have much to be thankful for. On May 12 we held our preparatory services, peace prevailed, and the brotherhood expressed an earnest desire to partake of the sacred emblems of Christ's broken body and shed blood, which we commemorated May 19, at which time also four precious souls were received into the visible church by water baptism. Bros. M. A. Mast of Baltic, and J. F. Mast of Millersburg officiated. Quite a number from other congregations and denominations have united with us so that now we are rapidly nearing 100 members, and while numbers are an inspiration, especially where harmony exists, yet our prayer is for a still closer walk with God; a membership wherein every individual is fully consecrated.

Yours for the Master,

E. B. Stoltzfus.

May 22, 1912.

Metamora, Ill.

Dear Herald Readers, Greeting:— The Mennonite Board of Missions and Charities met at this place on Monday evening of this week and closed this evening. The representation on the board of trustees was quite full and the interest in the business of the board was keen throughout. Sister Stalter was present and read a very interesting paper on the work in India. Bro. J. W. Shank gave an extended report of his trip to South America. He had prepared a very careful report in writing, which showed a thorough grasp of the situation for prospective mission work in Chile and Argentine.

Bro. A. C. Brunk was appointed to go to India this autumn. He gave an interesting talk on the prospects of work in India.

The extremes of the representation of the Church on the Board were found in Bro. E. S. Hallman of Northwest Canada and Bro. P. S. Hartman of Virginia. In connection with reports of the superintendents of the various institutions Bro. Hartman gave an interesting account of the work among the mountains of Virginia.

A familiar face that has been missed from the meetings for a few years was that of J. D. Mininger, formerly superintendent of the Old People's Home, Marshallville, Ohio. Bro. Mininger is now superintendent of the Kansas City Mission, relieving Bro. C. A. Hartzler who had asked to be excused two years ago.

The Executive Committee and the Mission Committee held a joint session beginning at 9 o'clock on Monday morning and continuing through the entire day.

Following Bro. J. W. Shank's report of the field for work in South America a resolution was passed that definite steps should be taken to open work in that continent. Just what these steps shall be will be explained later.

The old officers of the Board were re-elected. Bro. G. L. Bender's health has not been so good for some time and in order to help and relieve him Bro. J. E. Hartzler was elected Assistant Treasurer.

A familiar face we have learned to look upon as an essential part of a Board meeting is that of Daniel Burkhard of Nebraska, father of Jacob Burkhard, the martyr missionary of India.

Bro. E. S. Hallman expects to spend

Sunday, May 26, with the 26th Street Mission, Chicago, in communion services.

The people of Metamora have long had an excellent reputation for hospitality. They lived nobly up to their reputation during the meeting of the Board. Provision was made for giving dinner and supper to the delegates in the basement of the new Metamora Church.

J. A. Ressler.

May 22, 1912.

Oyster Point, Va.

On May 19 communion services were observed at the Providence Church to commemorate the sufferings of Christ. A blessed unity prevailed. Praise the Lord, all of the members partook with the exception of one sister who is sick and therefore could not be with us. Bro. John E. Kauffman of Mattawana, Pa., assisted in the services. He also preached on Saturday and Sunday evenings. Bro. George R. Brunk of Denbigh, Va., was also with us on Sunday evening and assisted in the services. May God's richest blessings rest on them and may they be a blessing wherever they are. May the Lord bless the work here and everywhere, may what it done be done to His glory and may we be more and more encouraged to follow in His footsteps.

Yours in His name,
A. K. Kurtz.

May 22, 1912.

Elizabethtown, Pa.

(Risser's Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel grateful to the Giver of all good, inasmuch as we have been privileged to "sit together in heavenly places in Christ Jesus."

Saturday, May 18, was a day of great rejoicing when 25 souls united with the Church. Three who had fallen back from grace were reinstated. Twelve were baptized in the house, and ten in the stream. My prayer is that they may prove faithful that others may become willing to accept Christ while He may be found and call upon Him while He is near. May we who are longer enlisted be bright and shining lights.

Communion services being held on Sunday we were again reminded of the wonderful love He has shown to us; how for our sake He took upon Himself the sins of the whole world, suffered, bled, and died on the cross, that all who will might be saved. "And he being made perfect, became the author of eternal salvation unto all them that obey him."

Yours in His service,
Ada L. Hess.

May 23, 1912.

Miscellaneous

THE MANSION'S FOUNDATION

For the Gospel Herald.

By Lizzie Z. Smoker.

If we wish for a mansion in heaven,
We must lay the foundation on earth;
If we'd share all the joys that are given,
We should pray and be kind from our birth;
We should help the sick faint-hearted and weary,
All the sad, lonely toliers on earth
And smile thro' the day dark and dreary,
While we try to fill each dark corner with mirth.

Our deeds are the stones, the foundation we lay,
Kind words is the mortar we spread;
Earnest endeavor and action the clay
That's mixed in that vast mortar-bed.
Only do deeds that are perfect and pure,
Each stone then, tho' small, is solid and square;
For the foundation must be straight and secure,
To blend with the walls of the mansion up there.

Then build ye a solid foundation on earth,
And mix the mortar with patience and care;
Use only ingredients from charity's hearth,
Which faith and hope will help you prepare.
All these are placed in the foundation we build,
And the hope we have in our mansion above;
When our work here is done our joys are fulfilled
And we gratefully join our All-Father's love.

Mascot, Pa.

THE STORY OF THE LILY

For the Gospel Herald.

Consider the liles of the field how they grow: they toil not, neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.—Matt. 6:28, 29.

Take a lily bulb; it is nothing but an ugly, dirty, rough looking thing with the roots all dried and withered. We would surely think that there could never any beauty come from that bulb. Now to get the results of that bulb it must be planted. Where? Shall we put it on a beautiful parlor table and leave it there? No. It must be planted in the soil. When planted the soil must receive moisture, and the little withered roots will spread out and get nourishment from the soil. Then what? Ah there comes a new life or plant springing from the bulb. Day after day goes by and this new life or plant grows larger and stronger and more beautiful every day. We watch it grow and finally see something coming up from the center and heart of this plant. It is a lily—A lily with all its beauty and purity and a beautiful face with its head bowed just a little bit, and yet the face turned toward the rays of the sun. Try to take the plant and put it somewhere in a dark place; you will soon see that the lily will slowly turn its face toward the light and rays of the sun again. Some day some one will come along and just hurt the lily a little bit. (Notice what the lily will do.) It will bleed a little, then it will again lift its beautiful face and never say a word, but will again look to the rays of the sun where it gets its strength and beauty and goes onward until it has fulfilled its service.

Here we can take such a beautiful lesson for ourselves. We'll just look at a person that lives out in darkness, a dirty, impure, shameful, sinful, life, one who has rejected God and His love. Oh, what an ugly looking wreck! We say "There is no beauty in this person, not in looks or character. What can be done with this person?"

This person can be changed just as the lily bulb has been changed. How? Confess and repent of your sins; go bury the old and ugly wreck in **love** and abide in that love. There you will get nourishment from our heavenly Father and then life will spring forth, a new life filled with love—A soul that will look to Jesus for help and strength just as the lily does from the light and rays of the sun—a soul who has a kind word for the weary, a loving smile for each and every one around.

Notice the soul that is planted in love. Watch it grow. This person studies the Word of God daily and prays. When in joy he looks to God and gives thanks. When in sorrow he looks to Him and asks for help and courage. When harsh words and difficulties meet us, such that almost break our hearts, just let the heart bleed and weep for a little while, but not to death; just do as the lily, turn your face toward our God and arise and go onward again. Abide in this **great love** and all will be right. If we remain faithful to the end our reward in heaven will be great.

(The above words convey thoughts that my memory could yet recall from a sermon I heard recently spoken by an evangelist. The sermon is not in full, but a great lesson was taught to me by this sermon. Hope it will help some others also.—Lizzie Lehman, Dalton, Ohio.)

THE PESTILENCE OF GREED

The pestilence of greed pervades all places, sometimes penetrating to the pulpit, even. It corrupts your politics and defiles your social life; it divides families with feuds and sets communities at variance with each other; it moves capital to oppress labor and labor to defraud capital. What at last is your question of captial and labor but a contest of greed? Were the wages of labor or the returns of capital ever so great among any people? What, then, are they quarreling about? What is the meaning of their strife over money except it be that each is

mad because both cannot get all of it? I confess that I cannot get up much interest on behalf of either contestant. It is quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures as to which shall get the largest share of the carrion which they have jointly discovered, my enthusiasm refuses to rise. — Bishop Warren A. Candler.

REVENGE DEPRIVES US OF WINNING OUR ENEMY

By Ella Miller.

For the Gospel Herald.

There are in this world many classes of people; there are those who seem to understand our actions and motives and all about us; there are those who, no matter what their actions, we are ready to justify them and see in it a good motive; there are those whose words or actions we never question and in associating with them we can reason together in perfect peace and harmony. But there are others whose every word and act seem to be in confliction with our view of things and if we are constantly looking for insults and slights we will be sure to get them. Does this give us license to be at enmity with the latter class? It is easy to love those who love us, but how about the one who is driven away from Christ because we did not try to make ourselves congenial to them?

Where there is one enemy there are nearly always two enemies. It is a rare case where an enemy may not be won by a true Christian spirit manifested toward him at all times. It is a deplorable fact that these conditions are so often kept up by a sort of determination not to let our enemy "run over" us and take away our rights, and this careful guarding of our rights and feelings fans the flame into a larger and larger blaze. "Behold, how great a matter a little fire kindleth!"

But what is the remedy? It will take, as it has been termed, "the greatest thing in the world" to conquer our enemy—namely love. We have heard the advice that we should kill our enemy, but by loving him till the enmity has vanished. How easily we overlook the differences of opinion and mistakes of those we love. If we have true Christian love for everyone we will not have a revengful feeling towards anyone.

Have you ever felt the remorse after saying something in order to get even with one who uttered a remark which seemed to you as an insult, either real or fancied? And have you ever felt the peace which comes when the hasty word is checked just before it escaped like an arrow into the heart of a fellow-being? Oh, that cruel words might be erased from hearts and minds as easily as though written in the sand and the waves washed them away. But, alas! thy are left us as ghosts to haunt us for days, months and years. It may be that not even a word is uttered, but a look betrays the revengful feeling in the heart. The countenance is an index to the character.

How hard Satan tries to cause us to fall in just this way! With many people this is a weak point and Satan is on the alert and attacks from the weakest point. But did you ever notice how much easier the second victory came after one had been gained? If we see a brother or sister who is weak along this line it is our duty to help them and not be a stumbling-block in their way.

How did our Perfect Example treat His enemies? He had power to destroy them all, but instead He passed out of their midst. He was ever doing good for them, and some were made to exclaim, "Truly, this was the Son of God." Self, our greatest enemy, needs to be conquered.

There is only one source of victory, which is expressed by Paul in his letter to the Corinthians, I Cor. 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Scottdale, Pa.

THE PRAYER LIFE

By Alfred Beyler.

For the Gospel Herald.

In studying the life of Christ one is impressed with His prayer life; that Jesus Christ, the divine Son of God, prayed, prayed much, needed to pray, loved to pray. In the narrative of His life we have twenty instances of prayer recorded.

He begins His public life with prayer and receives the power of the Holy Spirit which enables Him to carry on His great work, we find Him all night in prayer. In the early morning, a great while before day, He goes out in some secluded mountain or desert place, all by Himself, and prays.

In Mark 1:35 we read, "In the morning rising up a great while before day He went out and departed into a solitary place and there prayed."

In Luke 22:42 He repeats this prayer three times saying, "Father, if thou be willing, remove this cup from me, Nevertheless not my will but thine be done." And then appeared an angel from heaven strengthening Him. "And being in agony he prayed more earnestly and his sweat was as it were great drops of blood falling to the ground."

In John 14:16 He says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever,"

In Luke 6:12 we read that He went out into a mountain to pray and continued all night in prayer to God.

He prayed for Peter when he was tempted, and even now He is interceding the Father in our behalf.

We find Him praying for His enemies while in the greatest of agony, just before He ascends, He gives His parting blessing upon the apostles,

Have we caught the spirit of prayer? In prayer there is power—something which the child of God needs.

Harper, Kans.

THE DIVORCE EVIL

The following is an extract from an article on "Divorce in the United States," which appeared in The Christian Conservator of May 15, 1912. It contains some facts worthy of consideration and meditation.—Editor.

The polyandrianism of Thibet, one woman having many husbands, and the polygamy of Utah, one man having several wives, are not so reprehensible as the product of our divorce legislation. "We are drifting into polygamy," was the language of the memorial presented to the South Dakota legislature by Bishop Hare. "Simultaneous polygamy we brand with infamy, and the supreme law of the land is invoked to extirpate it from the country; but consecutive polygamy has achieved, we now discover, under our loose divorce laws, a respectable status. There are not a few cases in which one man or one woman has occupied the relation of husband or wife to three or four different living persons."

Judge Noah Davis makes this statement: "A man married in New York, accumulated property and had a family. Growing tired of his bonds, he went to Indiana, sued for a divorce, married again, accumulated property and had a family. Wearying of this, he went to California, secured another divorce, married a third wife, accumulated property and had a family. Again being discontented, he returns to New York, finds a fourth affinity, goes over to Jersey City, and soon returns with his fourth legally married wife, accumulates property and has a family, and then he dies intestate. Now what of those four widows! Col. John Astor has two widows in New York. What of these four families of children. Are they legitimate? These facts are a disgrace to our Christian civilization, and they cry to heaven for vengeance. I blush to mention the fact. Yonder, beneath the shadow of the Adirondacks, there lived a man by the name of William Jones, and he had 100 children. That fowl in the barn that proclaims his kinship by crowing is superior to such a brute beast. We are

on the down grade and rapidly descending. It took Rome eight centuries to descend from family purity to family leprosy in Fliogabulus. We have made the descent in about two, God will surely visit such a nation as this."

The Remedy

This is a natural question. We need a uniform national divorce law. The human body is composed of life-cells. So long as these are healthy and active, nourishment and strength are communicated through them. But when they are diseased and prematurely decay, pain and death seize the body. The nation is an organic body. It is made up of living cells. Every family is such a life-cell. When these cells are kept pure and healthy the nation grows and prospers. But when they are polluted, diseased and decayed national dissolution and death follow. A nation without homes is weak and ready to die. A nation with "houses built" according to God's Word is invincible.

A TALK WITH MOTHERS

Sel. by Mrs. H. L. Musser.

Mothers should awaken to the fact that every young girl who departs from the "straight and narrow path" can trace her downfall to home training, or the lack of it. The pathetic cry of one young girl "Why did not mother take care of me?" And of another, "Why did mother allow me to go out in the evening unless chaperoned, returning at midnight and sometimes later and find mother in bed and asleep?" And of still another, "Why did mother let me seek employment in a large city, when she knew the danger?"

Far better would it be for mother to neglect household duties than her daughter. When a little child, let mother be the best playmate. As the little one grows into girlhood, let mother be the best friend; take an interest in her school life, study with her if necessary. Mother should not grow old and unattractive. Daughter should not have all the pretty gowns. Study, read and entertain the boys and girls and enter into their happy times. Let home be the brightest spot and mother the most attractive person it it. Do not allow a young girl to seek employment away from home. If it is possible for her to have a regular allowance, then if she lives on a farm, let her have a financial interest in some farm product, and let me repeat, if home is the brightest spot there will be no desire to leave it unless it is to make another home attractive and a loving husband happy.

Terre Hill, Pa.

QUARRELING

Quarreling is very tiresome and disgusting. That is the way it looks to others. A person may imagine when quarreling that he is only defending his own rights, but you always lose more in a quarrel than you gain. You lose your temper. You lose in a measure your self-respect and that of others. You lose your peace of mind. You lose or waste words which you can never recall, much as you would like to. You lose an opportunity to show a kind disposition and forgiving spirit, and the chances are that you are losing a friend—probably several—whenever you indulge in a quarrel. Your gain is no gain at all. You have gained an enemy. You have gained an injured and complaining conscience, ruffled feelings, heart-aches, possibly sleepless nights, etc. There is one perfect remedy in cases where one is tempted to engage in a quarrel, and that is, to have the Spirit of Christ in our hearts. This will enable us to bear any insult, damage or slighting by others without getting hotheaded. The following legend shows the brotherly love and consideration we have for one another when this Spirit of Christ rules in our hearts:

Two brothers had cultivated their land and harvested a crop of wheat. They tied the sheaves and placed them in two rows side by side. One of the brothers was married and had a family; the other one was single. Now during the night the unmarried brother thought the matter out thus: "My brother has a wife and family to feed; it is not right that my share should be equal to his: I will place some of my sheaves with his; he will not perceive what I have done, and therefore cannot refuse my gift." But the same night the other brother awoke and said to his wife: "My brother is young and unmarried; there is no one to help him in his work and console him. It is not right that we should get as much crop on this land as he. This is what we will do; we will secretly take some of our sheaves and place them with his, so that he shall not notice the change, and therefore will not refuse the gift." He did so. The next day when the two brothers entered the field, they were not a little surprised to find the heaps equal on each side. Neither of the two could explain to himself this extraordinary circumstance, until one night they ended in meeting one another carrying the sheaves across. This was a case of true brotherly love, and where this love reigns a quarrel is an impossibility.—Herald der Wahrheit.

Here is how one man finds it: "It is easier to go six miles to hear a sermon than to spend one quarter of an hour in meditating on it when I come home."—Sel.

"HAVING FAVOUR WITH ALL THE PEOPLE"

By Lizzie M. Wenger.

For the Gospel Herald.

Some one was impressed while reading Acts 2:37-47, which represents "heirs of God" and their duty both towards the children of Israel and the Gentiles who are all precious in the sight of Him who has made us and we are different one from another both natural and spiritual.

Some people are fortunate to have full use of all the members in the physical body, while others are lame, blind, deaf and helpless; but still the same power is over all, and those who will may accept the grand mission from "the ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Who will accept it?

While in this tabernacle of clay we all have a mission to perform. No matter how small it may be, it will bring success if we are honest and in earnest to let Him work out His will through us to the up-building of His kingdom.

Reader, are you and I concerned about our souls? If so, we do mind the things of Him who is "able to save to the uttermost," and only then have we power to praise "God and having favour with all the people."

While we earnestly consider these things, may God add His blessings.

Kansas City, Kans.

CHURCH MANNERS

By Leander Smith.

For the Gospel Herald.

Good manners should be carefully cultivated. They are the indispensable sign of a gentleman or gentlewoman. They indicate good breeding, refined taste and nice feelings. And if there is any place that one should be well behaved, courteous and respectful, kind and obliging, surely it is in the Lord's house. Thoughtless and improper deportment in the church, even after the services are all concluded, may do much harm. Foolish talking and jesting, loud laughter and noisy movements may greatly aid the evil one in catching away the seed that was sown.

Man has been defined as, "a bundle of habits," and one of the best is that of attending public worship. If one does not make it a habit of going he will soon not go at all. Go in good time if you possibly can, but if you are unavoidably late; that is, after the preaching has begun, take a back seat. Don't come down the aisle, no matter if you are the senior deacon or a visiting pastor or a famous evangelist. Such conduct is unbecoming and harmful. It attracts the attention of

the whole congregation, disturbs the services and annoys the preacher. It would have been better not to have come at all and thus have proven in one sense an unseen blessing.

Be quiet, don't whisper during services. It is disrespectful to the preacher, to the church and to the Lord Jesus Christ. Don't study the art of music with an open hymn book while the preaching is going on nor read papers. The only proper thing to do at that time is to listen. Don't use a squeaky fan; it may cool you, but it is likely to give the preacher a chill. Also don't turn and look at the clock as if to say, "I'm getting sick of that sermon." But if it is absolutely necessary for you to know the time, steal a glance when the preacher is looking another way and don't thus cast a damper on his fervor. Don't look at your watch; but if it need be, be sly and easy about it. It looks vain and silly to be holding up a watch every few minutes and closing it with a bang like a barn door. All unnecessary noise should be studiously avoided in the church.

It is the house of prayer. One special object in assembling is that there may be united prayers for which special promises are given. We should kneel when prayer is offered. To sit upright and look about is "superfluity of naughtiness." How baneful is the effect; sinners see it and are emboldened. Satan sees it and chuckles. The Holy Spirit sees it and is grieved. All should follow in their mind and thought the public prayers and at the conclusion in their hearts, at least, say Amen! It would be a blessed thing if all according to the teaching of the Scripture would speak it out audibly. "And let the people say Amen." Every worshiper should pray for the preacher and for the Lord's blessing on the services. Doubtless many an occasion would be attended with power and blessed results if all remember so to pray.

Take a part in the singing, it will help the leader and will help others. Scarcely anything is more contagious than good singing. How often we have heard some one sing, and the words would linger in our hearts and we would find ourselves humming it continually. If you sing it will encourage others and if you sing with the Spirit and with the understanding it will add greatly to the service.

4. Speak to the minister. If anything was helpful, don't act as if you were mad. Speak to him, it will encourage him. Once a sister prepared a nice dinner for her absent husband. Hot and tired, she sat down with him to eat. Her reward was to see him pleased. He ate heartily and when re was about to rise from the table, with a sad look of disappointment she said, "I prepared this dinner for you and you have not said one word about it." She was almost ready to cry. Then the husband felt sorry; but being a good brother and sensible, after that he always showed his appreciation of the nice meals his good wife prepared for him and she never got tired of it. Ye women take notice; and ye men also: And when the sermon helps you don't forget to tell the weary and discouraged minister and don't make the mistake of thinking that it will puff him up or that he will get tired of hearing it.

5. Let all the people shake hands when the services are over. This makes the minister feel good when he sees the spirit of brotherly kindness and sisterly affection manifested among his members. The assembly of the saints is a type of heaven and those who meet one another and worship God together will meet and worship forever in the glorious world to come.

"There we'll join the ransom'd throng,
By and by, by and by
Chanting love's redemption song,
By and by,
There we'll meet before the throne
There we'll lay our trophies down
And receive a shining crown,
By and by."

Nevada, Mo.

GENERAL OBSERVANCE OF THE SABBATH

Sel. by A. A. Kauffman.

The following is from J. M. Jarvis, Winston-Salem, N. C. He is an observing, thinking man and has been one of The Practical Farmer's best friends for 20 years: "Sunday, as it is observed in our section, is a blot on Christianity and a curse to mankind. The court records in my town show that there is more crime committed between Saturday night and Monday morning than during all the rest of the week. In the majority of farm homes the women vie with each other in trying to prepare the most elaborate feasts for Sunday, and then tax their wits to get visitors to eat just as much as possible. I assure you this picture is not overdrawn, and I have never heard one word of condemnation of this practice from preachers except in one instance. One did say, 'God set apart the Sabbath as a day of fasting and prayer, but we are making it a day of feasting and play.' Make any use of this that you see fit." This letter brings up one of the most important and serious questions of the present time. What Mr. Jarvis says will not apply fully to all localities, but in a general way there is far too much truth in it. It is one reason why church attendance on the Sabbath is diminishing. We do not doubt that in many cities drinking, carousing, fighting and even murdering are most common on Sunday and the night before and after. But we wish to talk particularly today about

The Conditions on Farms

To make the Sabbath a day of special feasting and pleasure seems to us a mistake from every point of view. It should rather be a day of peace, quiet and rest from ordinary labor, so far as possible. There are chores that the farmer must attend to. Animals must be fed and cared for properly, cows milked, etc. But aside from these necessary matters we should certainly study to avoid Sunday work. People must eat, as well as animals, of course. But let the meals be simple ones that can be easily prepared. When I was a boy no cooking to speak of was done in our home on the Sabbath. Beans were unsually baked Saturday and some other articles prepared. They were set in the oven and warmed on Sunday and we had simple meals of such things, bread and butter, fruit, etc. Why, I was even brought up to black father's boots, and mine, Saturday night. We did not wear shoes in those days. When I went to college I actually felt guilty taking a walk on the Sabbath. I firmly believe people are getting too far from the reverence for the Sabbath that was general 60 years ago. For the best results, as years roll on

We All Need Rest from Labor One Day in Seven

And the women need it as well as the men. And the stomach needs it as much as do the other muscles of the body. Otherwise neither children nor adults will be at their best on Monday. It is not necessary to go to the extreme of fasting. Light, picked-up meals will be better. Wife has been away visiting for four weeks. Perhaps half a dozen times I baked potatoes in furnace, otherwise lived royally on cold victuals, such as rolled wheat, unleavened whole wheat bread, butter, nuts, fruits, etc. My dear friends, I beg of you to study to avoid work on the Sabbath, outdoors or in. Make it a day for rest and reading. And go to church when you reasonably can. Keep in touch with the great power that makes for righteousness and the betterment of humanity. The Church needs you; you need the Gospel teachings. Quiet visiting on the Sabbath among friends after church may do. But do leave out all "feasting and play" and unkind gossip. You will know that the real Sabbath is departing fast. This means loss to the people just as sure as the sun continues to rise. "Remember the Sabbath day to keep it holy." Otherwise no nation can long prosper truly. There are no end of trains on our railroads now where 50 years ago there were none. Sunday is scarcely different from other days. Oh, friends, the future of this country depends largely on us farmers. Let us one and all study to make the Sabbath the day it should be.—T. B. Terry, in Practical Farmer.

BROTHERHOOD

That "man's inhumanity to man makes countless thousands mourn," is acknowledged by many but considered by few. We unwittingly contribute to oppression. The world is in tears for the want of brotherhood. Our Redeemer came into the world to show us the path, and illustrate true brotherly life. In theory we perceive it; in practice we miss it. The Christian idea of bearing each other's burdens has been too much neglected. We are ready enough with speech and pen to counsel our fellow-creatures who have difficulty in making both ends meet, and that not because of any fault of theirs, but owing wholly to the hardness of the times; but before speaking, we should instinctively thrust our hands into our purses.

Here is a man without employment—there have been thousands of such in our midst the last year or two—and with a family of young children dependent on him for bread. He is a good and willing worker; but labor is scarce. To begin to lecture such a man without supplying his necessities out of our abundance, is one of the readiest ways of turning him away from religion and the men who profess it. In few other ways can we so discredit our holy religion. Our blessed Redeemer, by precept and example intended that brotherly love should be the foundation principle. Are we to be told that the everlasting laws are necessarily changed in these modern times, and that we are no longer our brother's keeper? The professors of religion connected with our churches, one and all, should do less lip-work and more purse-work.

George J. Mingins was at one time visiting the room of a longshoreman, who knew too little of his Bible, but more of the devil's ways. The city missionary began to converse with the longshoreman about his soul and the service of Christ, when he turned upon him and said, **"I'm not hearing a word you are saying.** Do you see that woman and those children? They have not had **anything to eat since yesterday morning."**

The missionary at once procured for them a supply of nourishing food. "Now," said the head of the starving family, "I'm ready to hear," and he heard to some purpose.

Christ's workers would do well to consider the comparatively unknown and undeveloped force of giving. Who is a Christian? The man who first devotes all his powers to the glory of God and the good of his fellows. Wherever there is want, let every day of the year be a Christmas Day in kindly remembrance of our less fortunate neighbors.

Religion does not always digest well on an empty stomach. The Savior did not begin to talk piety and penitence to Simon Peter when he was just ashore from the fishing boat, with his clothes wet and his teeth chattering. He first said, "Come and dine," and when they had dined, and were warm and comfortable, He asked the question that pierced the wanderer's heart, "Simon, son of Jonas, lovest thou me?"—Sel.

CLEFT FOR ME

By A. K. Kurtz.

For the Gospel Herald.

One of the singers, a student of Fisk University, was on board a steamer that took fire. He had presence of mind to fix life preservers on himself and wife; but in the agony of despair, when all on board were trying to save themselves, some one dragged off from his wife the life preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hand firmly on his shoulder as he swam on. After little her strength was exhausted, "I can hold on no longer," was her cry. "Try a little longer," was her husband's agonized entreaty; and then he added, "Let us sing, 'Rock of Ages.'" Immediately they both began faintly to sing, and their strains fell upon the ears of many around them, while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed raising his head above the waves and joining in the prayer,

"Rock of ages, cleft for me,
Let me hide myself in Thee."

Strength seemed to come with the song, and they were able to hold out a little longer, still faintly singing. A boat was seen approaching and they did get strength enough to keep themselves afloat till the crew lifted them on board. And thus Toplady's hymn helped to save more than one from death by sea, as it has often helped to save souls ready to perish. I have no doubt a great number of people and especially God's people have heard this soul-inspiring hymn sung. And I trust it has been the means of bringing many precious souls to Christ and our desire and prayer is that it may draw yet many more to the foot of the cross. Amen.

Oyster Point, Va.

Nature, without a self-will yields spontaneously to the voice of God. Never have the seasons failed to come. Plant life has never refused to thrive when God supplied the sunshine and rain. How much more may we do with a will determined to obey our Creator!—S. C. B.

God is the Sun from whom we receive our lights to shine forth. As the stars nearest the sun shine brightest to those afar off, so let us keep near to God.—D. N. Gish.

(Continued from page 134)

A third cause of failure is the desire seen in some of the really devoted married couples to absorb one another—to sap each other's individuality, so that the life and being of the one is possessed absolutely by the other. The laws, customs and traditions of the past have certainly placed the husband in the position of being the possessor of his wife, and our great-grandmothers would have been shocked at the idea that a wife had any life of her own apart from her husband and family.

But these old ideas and traditions are rapidly passing away. There ought always to be, on both sides, in a happy married life, respect for individuality. The husband must remember that the wife is a free human being as much as he is, answerable to God for her life, and with a mind and soul that it is His intention she should develop; and the wife, on her side, must realize that her husband has mental attitudes and characteristics both of thought and action that belong to him, and which do not, perhaps, appeal to her nature, but which must be accepted and respected because they are his and belong to his individuality.

The Jealousy that Dwarfs and Shrivels

There are some wives who set themselves against their husbands' relatives and personal friends, or against any enterprise likely to call forth qualities of heart and affection, simply because they have the desire to possess utterly, and are jealous of any outgoing not directed to them personally. Husbands, on their part, have often repressed anything in their wives which they thought would divert attention from their exclusive claim, and love becomes self-absorbed—a mere lust of possession. In these conditions love does not grow and deepen and become the fountain from which streams of blessing flow out to the world, but it dwarfs and shrivels, and breeds satiety and discontent.

The deepest, truest love between man and woman is that which lives and moves and has its being in a higher love.

The more men and women love, the more surely will their love flow out to all the world around them. Their home will be a sacred place, but none the less a place where the lonely, the sad and suffering will find welcome and cheer, and the love given to others is a fire which returns to their own altar:

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

—Selected.

"Our thoughts are heard in heaven."

PASTOR ON VACATION

Selected by E. M. F.

The old man went to meeting,
For the day was bright and fair,
Though his limbs were very tottering,
And 'twas hard to travel there,
But he hungered for the Gospel,
So he dragged the weary way,
On the road so rough and dusty,
'Neath the summer's burning ray.

By and by he reached the building,
To his soul a holy place;
Then he paused and wiped the sweat drops
Off his thin and wrinkled face;
But he looked around bewildered,
For the "old bell" did not toll;
All the doors were shut and barred,
And he did not see a soul.

So he leaned upon his crutches,
And he said: "What does this mean?"
And he looked this way and that,
Till it seemed almost a dream,
And he walked the dusty highway,
And he breathed a heavy sigh,
Just to go once more to meeting,
Ere the summons comes to die.

But he saw a little notice,
Tacked upon the meeting door,
So he limped along to read it,
And he read it o'er and o'er.
Then he wiped his dusty glasses,
And he read it o'er again,
Till his limbs began to tremble,
And his eyes began to pain.

As the old man read the notice,
How it made his spirit burn:
"Pastor absent on a vacation;
Church is closed till his return."
Then he staggered slowly backward,
And he sat him down to think;
For his soul was stirred within him,
Till his thoughts within would sink.

So he mused around and wandered,
To himself soliloquized:
"I have lived till almost eighty,
And was never so surprised,
As I read the oddest notice,
Tacked upon the meeting door,
'Pastor absent on a vacation.'
Never heard the like before.

"When I first joined the meeting,
Many, many years ago,
Preachers traveled on the circuit,
In the heat and through the snow.
If they got their clothes and victuals,
'Twas but little cash they got,
They said nothing about vacation
But were happy in their lot.

"Would the farmer leave his cattle,
Or the shepherd leave his sheep—
Who would give them care or shelter,
Or provide them with food to eat?
So it strikes me very singular,
That a man of holy hands,
Thinks he needs to have vacation
And forsake his tender lambs.

"Did St. Paul get such a notion?
Did a Wesley or a Knox?
Did they in the heat of summer
Turn away their needy flocks?
Did they ever shut their meeting houses,
Just to go and lounge about?
Why, they knew that if they did
Satan certainly would shout.

"Do the taverns close their doors
Just to take a little rest?
Why, 'twould be the height of nonsense,
For the trade would be distressed.
Did you ever hear it happened,
Or hear anybody tell,
Satan's taking a vacation,
Shutting up the gates of hell?

"And shall preachers of the Gospel,
Pack their trunks and go away,
Leaving saints and dying sinners
Get along as best they may?
Are the souls of saints and sinners
Valued less than selling beer?
Or do preachers tire quicker?
Than the rest of mortals here?

"Why it is, I cannot answer
But my feelings they are stirred,
Here I dragged my tottering footsteps,
For to hear the Gospel word,
But the preacher is a traveling,
And the meeting house is closed,
I find it very trying,
Hard indeed to keep composed.

"Tell me, when I reach the valley,
And go up the shining heights,
Will I hear no angels singing?
Will I see no gleaming lights?
Will the golden harps be silent?
Will I meet no welcome there?
Why the thought is most distracting,
Would be more than I could bear.

"Tell me when I reach the city,
Over on the other shore,
Will I find a little notice
Tacked upon the golden door?
Telling me, 'mid dreadful silence,
Writ in words that cut and burn,
'God is absent on a vacation,
Heaven is closed till His return.'"

Selected by Edith M. Fly.

BOOK REVIEW
AMONG MISSIONS IN THE ORIENT
and
OBSERVATIONS BY THE WAY

By

J. S. HARTZLER and J. S. Shoemaker

It gives a brief description of the cities, London and Edinburgh, followed by an account of their observations while traveling through Holland, Germany, Switzerland, and Italy, calling attention to many places of interest; an extended account of the many places of special interest to all Bible readers, visited during their two month's stay in the HOLY LANDS, including a trip to Egypt; a complete report of their six months stay in India, investigating the work done by the Mennonite Missions and visiting many of the mission stations established by other denominations; and their homeward journey by way of the Pacific. Their trip covering an entire year's work.

Contains nearly 500 pages. Many illustrations of which a greater portion are taken from original photos.

Instead of putting the books out on the regular agency basis, it has been decided to divide the agents profit equally between the purchasers and the India Mission. That is, the book will be sold 25c. cheaper than the regular publishers' price, and in addition to this, 25c. of each book sold will be donated to the India Mission, which would make the prices to the congregations taking advantage of this offer as follows: Cloth, $1.25; Half Leather, $1.75; Leather, $2.25. For every 1000 copies sold, $250.00 will be saved to the purchasers, and $250.00 will be donated to some special phase of mission work in India. The books so ordered will be sent **freight prepaid.**

Special circulars sent on request.

Sent postpaid to any address as follows: Cloth binding, $1.50; Half Leather binding, $2.00; Full Leather binding, $2.50.

Address

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

Obituary

Wise.—On May 11, 1912, in Millersville, Pa., Anna Mabel, daughter of Bro. and Sister Christian Wise; aged 5 m. 29 d. Funeral services at Millersville Church by D. N. Lehman and John Mosemann, from Matt. 19:14.

A little bud gone to bloom eternally in paradise among the redeemed in glory.

Becker.—Fannie H., wife of Bro. John H. Becker, died May 13, 1912, at the home of her son in Lancaster Co., Pa., near the Millersville Mennonite Church, at the age of 57 y. 4 m. 15 d. She was on a visit when stricken with paralysis. She was in her usual health up to the time when stricken only seven hours before her death when she became unconscious. She was a kind and loving mother and leaves to mourn at this sudden loss, her husband and the following children: Amos, Christian, Fannie, Harry and Anna. She was a faithful member of the Millersville Mennonite Church for many years. Funeral services were held May 15 at the church, conducted by Bishop Abram B. Herr, and Bros. Daniel Lehman and Daniel Gish. Text, Rev. 27:7: "Behold, I come quickly."

"A sudden change, she in a moment fell,
She had no time to bid her friends farewell.
Think this not strange, death happens to us all,
This day was hers, tomorrow you may fall.

"Mother thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow
Tears will all be wiped away."

Family.

Hershey.—On May 12, 1912, Sister Emma S., only daughter of Bro. Ephraim H. Hershey of Millersville, Pa., died at the General Hospital in Lancaster, Pa., after undergoing three operations. For some time her case seemed hopeful but after the third operation they soon realized that in her extreme weakened condition her case was hopeless and all human help unavailing, when she peacefully fell asleep while her loved ones were gathered around her.

She leaves a father, 1 brother, and an orphan girl (whom she had raised from childhood) to mourn her departure. She was of a kind, peaceful, amiable disposition, liberal and helpful to the needy and the various causes in Church work. She will be sorely missed in the home, in the Church and Sunday school as well as in the community.

About twenty-five years ago she gave her heart to God. At that time she passed through deep sorrow caused by the death of one whom she had chosen as a life companion and a year later the death of her dear mother. Since then she has been a faithful companion to her father.

In her deep sorrow we heard her say that she found much comfort in the lines of the following hymn and we frequently heard her sing them:

"What are our light afflictions here
But blessings in disguise?
They only make for us a home,
Of rest beyond the skies.

"What though we oft are wearied now
With burdens hard to bear?
'Twill only make the crown more bright
When we that crown shall wear.

"O, cast your every care on Him,
Thou weary, burdened one,
And raise to heaven the trusting prayer
'Thy will, not mine, be done.'"

Her age was 49 y. 8 m. 10 d. Funeral was held May 15, at Millersville Church. Services by Abram Herr, Daniel Lehman, and Daniel Gish, from Rev. 21:1-5; I Sam. 20:18.

Items and Comments

The Swedish author, Auguste Strindberg, who died recently, left a dying bequest that he be buried among the poor and that the usual funeral eulogies be omitted, requesting only the prayers of the clergymen.

The General Conference of the Methodist Episcopal Church at Minneapolis, Minn., decided by a vote of 466 to 369 to continue the ban against dancing, card playing and theatre going.

Captain Roald Amundson, the daring Norwegian explorer who has recently convinced the scientific world that he is the actual discoverer of the South Pole, announces that he means an attempt to discover the North Pole also, taking with him the same men who accompanied him on his Antarctic trip.

At the recent General Conference of the Methodist Protestant Church at Baltimore, Md., a motion was passed almost unanimously advocating a union with the two main branches of the Methodist Church in America. Since there is practically no difference between these three denominations in point of faith and discipline, we see no reason why the union should not be effected.

Clarence V. T. Richeson, the clergyman of Boston who according to his own confession murdered the woman he ought to have married, paid the penalty for his crime by dying in the electric chair. His crime was the blacker because of the fact that he professed to be a minister of the Gospel. The most regrettable thing about the whole case, outside the crime itself, was the notoriety given it.

After parleying of several weeks in threatened strike, an agreement was finally reached between the operators and miners of the anthracite coal regions of Pennsylvania, and about 170,000 miners have returned to work. The miners received an advance in wages and the public is to pay for the difference in advanced prices paid for coal. The agreement insures peace between operators and miners for a period of four years.

Of the recent flood along the Mississippi River it is stated that about 170,000 people were driven from their homes and of this number about 140,000 people are being fed by the relief corps of the United States army. Over one million dollars in cash have been spent for the relief of the suffering, more than that amount of value in clothing have been given them, and about a half million dollars are on hand to supply the urgent needs of those who were made homeless. It is said that every cloud has its silver lining. The effect of such disasters is to call forth human sympathy and to draw people more closely together.

It is truly refreshing, in this age of keen commercialism, to see how some, at least, are fully impressed with the sense of their stewardship—a feeling that should prompt all of us to a greater consecration. One of our exchanges tells of a Christian business man of Chicago, who makes $100,000 a year, and willingly devotes $90,000 of it to the extension of the Kingdom. Another gives all of his time, except two and one-half hours daily to Christian work, besides making munificent contributions to the Lord's work. Be it remembered that while few of us will ever be able to give as largely as the men referred to, all of us can give "as the Lord hath blessed us," and that, after all, is the measure of our responsibility —Gospel Messenger.

CONFERENCE ANNOUNCEMENTS

Indiana—Michigan

The Indiana-Michigan A. M. Conference will be held with the congregation in Oscoda Co., Mich., on June 5 and 6, 1912. You are invited to be present. Persons desiring information concerning time and way of going may address Menno Esch, Fairview, Mich.

Jonathan Kurtz, Mod.
S. E. Weaver, Sec.

CHURCH AND SUNDAY SCHOOL HYMNAL

With Supplement

This is our old edition of the Church and Sunday School Hymnal used in our Church services and Sunday schools for a number of years containing the original 412 selections in English and an appendix of 50 German selections, with the **New Supplement** of 120 selections recently compiled by a committee appointed by the Mennonite General Conference.

The bindings and prices are as follows:

Music Edition—Limp Cloth

Per copy, postpaid	.70
Per dozen copies, not prepaid	6.60
Per 100 copies, not prepaid	50.00

Music Edition—Cloth Binding

Per copy, postpaid	.80
Per dozen copies, not prepaid	7.80
Per 100 copies, not prepaid	60.00

Music Edition—Leather Binding

Per copy, postpaid	.95
Per dozen copies, not prepaid	9.60
Per 100 copies, not prepaid	75.00

Music Edition—Flexible Leather Binding

Per copy, postpaid	1.00
Per dozen copies, not prepaid	10.20
Per 100 copies, not prepaid	80.00

Note.—50 copies at the 100 rate.

Church and Sunday School Hymnal Supplement

For the benefit of those who now have the old edition and do not wish to purchase the entire new book, we are offering the SUPPLEMENT bound separately as follows:

Per copy, postpaid	.25
Per dozen copies, not prepaid	2.00
Per 100 copies, not prepaid	15.00

Note.—We have a supply of the old edition books on hand in each of the above bindings which we continue to offer at the old price with a Supplement, bound separately, free.

Mennonite Publishing House,
Scottdale, Pa.

THE 1912 TOPIC CARDS

The Topic Cards for 1912, containing the Young People's Bible Meeting Topics with Scripture references attached, are ready for distribution. They are printed on a neat folder of convenient size to carry in the Bible or vest pocket. They may be had at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

Address
MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

Table of Contents

129—Editorial
130—Sometime, Somewhere (Poem)
Unrecognized Sin
All My Commandments
Some Notes in Abstract
132—The Bravest of Battles (Poem)
Workers Wanted (Poem)
From Our Mission Stations
133—Question Drawer
134—Some Causes of Failure in Married Life
135—Sunday School
Our Young People
136—Field Notes
Correspondence
138—The Mansion's Foundation (Poem)
The Story of the Lily
The Pestilence of Greed
139—Revenge Deprives us of Winning Our Enemy
The Prayer Life
The Divorce Evil
140—Having Favor With All the People
Church Manners
A Talk with Mothers
141—General Observance of the Sabbath
142—Brotherhood
Cleft for Me
143—Pastor on Vacation (Poem)
Book Review
Obituary
144—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JUNE 6, 1912 No. 10

EDITORIAL

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

By "rightly dividing the word of truth" the Church may succeed in keeping her membership rightly united in the truth.

I Tim. 1:6 was one of the subjects discussed by the conference held near Wilmington Junction, Pa., last week. Turn to verse; read it and meditate upon it. Let every minister call himself Timothy and take the advice.

Perhaps the greatest obstacle to real progress in the Christian service is the disposition to take it easy. Go where you will, and you will find that the men who accomplish most in the service of their Master are those who lose sight of self-interest and give their entire life for the cause.

Safe in the Home Land.—On another page we print an interesting letter from Bro. Geo. J. Lapp announcing the safe arrival of himself and family at Los Angeles, Calif. We thank God for His protecting care over the brother and sister and little jewels entrusted to their care while on their journey. We welcome them into our midst and trust that their stay among us may be the means in God's hands of awakening new zeal in the Master's cause both at home and abroad.

"Meditate on these things," says Paul to Timothy. "Meditate on these things," says Satan to the world. But there is a world of difference between the two "these things" contained in the advice. Suppose you take the time to make a partial list of the things which God would have us meditate upon, also a list which Satan would have us consider. It depends upon which list we give our attention as to whether we will be awakened by the fire of heaven or become suffocated with the fumes of hell.

Shall we pray? Yes. Why? "Whatsoever we ask, we receive of him, because we keep his commandments." When? "Morning, noon, and night." "Always." Where? "Everywhere." How? "In faith, believing." "Without ceasing." With what assurance? "If we ask anything according to his will, he heareth us." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Archaic Expressions.—We are told that the horrible obligations taken in Masonic oaths, such as having the "throat cut from ear to ear," "tongue torn out by the roots," taking upon themselves the sins of the man from whose skull the wine is drunken, etc., etc., are simply "archaic expressions" and do not mean anything any more. If that is the case it would be well if there were an official announcement that all such things have been eliminated from their oaths. Better still, why not publish a full list of oaths and obligations taken, so that there may be no mistake about it? The child of God assumes all his obligations without oaths or foolishness. The whole system of organized secrecy is decidedly "archaic."

Matthias and the Apostleship.—As we read Acts 1:15-26 we are led to wonder why any one should question his right to be numbered with the twelve. In the first place, if ever the Church was in a spiritual condition to take up a work of this kind, it was at the time when the brethren and sisters were together in that large upper room in Jerusalem, engaged in fervent, constant prayer, waiting for the promise of the Father. Peter, speaking by inspiration of God, refers to the Scripture which foretells of the events then transpiring and shows why it is necessary to have the vacancy filled. Directed by God's Word and in the spirit of fervent prayer, the Church sets forth two men, of whom Matthias was chosen by lot. In the absence of the least hint from God's Word that this was with a regular proceeding, why should man assume to possess the superior wisdom to say that it was irregular?

A brother writes: "There is really very little work of a religious nature that is anything near what it should be in almost all the communities I hear of. What will this mean in the course of a few years unless something is done? What opportunities lie before us only our Master knows fully. May we as a Church keep on the altar of service."

Which reminds us of our Savior's warning of mingled rebuke and love to His sleeping disciples: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Many today are inactive, not because they do not want to see the cause of Christ prosper and souls saved, but because they are not sufficiently illuminated with the fire from heaven to prompt them to forsake the comforts of life and spend their days in self-sacrificing service. A little while longer and all opportunity for rescuing lost and dying souls is at an end. Shall we therefore first consult our ease, or spend our lives that others might live? One glance at our self-sacrificing Savior who left His home in glory and suffered all manner of privations and persecutions that the world might be saved, and you are in a frame of mind to hear the admonition, "Let this mind be in you, which was also in Christ Jesus."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE INTERCESSOR

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.—John 17:24.

Father, I bring this worthless child to Thee,
To claim Thy pardon; once, yet once again;
Receive him, at My hands, for he is Mine,
He is a worthless child; he owns his guilt,
Look not on him—he cannot bear Thy glance;
Look but on Me—I will hide his filthy garments;
He pleads not for himself—he dare not plead;
His cause is Mine—I am his Intercessor
By that unchanged, unchanging oath of Mine;
By each pure drop of blood I lost for him;
By all the sorrows graven on My soul;
By every wound I bear, I claim it due.
Father Divine! I would not have him lost;
He is a poor, a worthless child, but he is Mine;
Sin hath destroyed him—sin hath died in Me;
Satan hath bound him—Satan is My slave;
Death hath desired him—I have conquered death;
My Father, hear him now—not him, but Me;
I would not have him lost for all the worlds
Thou hast long since created for My glory,
Because he is a poor, a worthless child,
And all, his every hope, on Me it lies.
I know My children, and I know him Mine
By all the tears he has wept on My bosom
By that full heart that beat against My breast,
That contrite anguish that My children know;
By all his sighs o'er outcast Israel,
By all the prayers he breathes for Judah's sons
I know him by the sign My children bear;
That trusting love with which he clings to Me.
I could not bear to see him cast away,
Vile as he is—the weakest of My flock,
The one that grieves Me most, that loves Me least;
Yea, though his sins should dim each spark of love;
I measure not My love by his returns,
And though the stripes I send to bring him home
Should serve to drive him farther from My breast;
Still he is mine—I lured him from the world.
He has no right, no home but in My love;
Though earth and hell combined against him rise
I'm bound to rescue him for we are one.
O sinner! what an Advocate hast thou!
Methinks I see Him lead the culprit on,
Poor, sorrowful, ashamed, trembling with fear,
Shrinking behind his Lord; accused, condemned,
Well pleased to hide the form himself abhors
With that all spotless garment of his Friend,
And hear the Father say, "My son,
His cause is Thine, and Thine are Mine,
Take Thy poor worthless child, he is forgiven."

—Sel. by Alice H. Nissley.

KEEPING THE LORD'S DAY HOLY

By Silvanus Yoder.

For the Gospel Herald.

When God in His infinite wisdom and by His Almighty power created this earth and life upon it, as we are told in the book of Genesis, He blessed and sanctified the seventh day. By this we mean He set apart the seventh day for a special purpose, a sacred use, to be holy; a day different from all other days, not to be polluted with vile imaginations, vicious deeds, or even of worldly or financial vocations; a day in which secular toils and concerns are to be set aside or forgotten and the soul meditate on the attributes of God the Eternal Father. We see in the lives of the patriarchs glimpses of the week before the law was given to Moses.

We are sometimes inclined to think that under the law God only forbids secular toil and has left man to be idle, thus making it a hard proposition or a difficult command to observe because of the absurdity of man being good while idle, but this is not the case. In the law where God gives the command to keep the sabbath day holy He enjoins His people to reverence His sanctuary (Lev. 19:30.; 26:2), not literally the Tabernacle or the Temple or some magnificent structure even dedicated to His service, but the dwelling place of the Most High. Can we grasp this divine injunction, "Reverence the sanctuary;" pay respect and obeisance to the Most High in His dwelling place by coming into His presence, having our minds cleared of anything that is profane and filled with thoughts that are sacred and holy?

Under the old dispensation we are taught what God required of His people with regard to the sabbath, and how people strove to fulfill all of the law; how the Pharisee strove even to the affliction of his soul to fulfill all that the law required. People even in modern times have tried to observe the requirements of the law of the sabbath when their hearts and minds were not bent on "reverencing the sanctuary." They did not respect the dwelling place of the Most High by coming into His presence nor meditating on God's attributes as a loving Father. Their children dreaded the day in which they were not even allowed to go off the premises. They hated the long faces and the solemn looks of their parents on that day. The affliction of their souls was very grievous to them. Yet this is what the law is when looked upon as a curber of one's passions or inclinations.

In this we see the inability of doing good when the heart is not changed. Can any law or command change the heart of man? No; it is as Paul said, "What I hate that do I," and we have no pleasure in keeping the Sabbath when our hearts are not changed. No outward curb or restraint can incline or make us fulfill the requirements of God.

May we look into the perfect law of liberty for a better example, a nobler purpose, a holier attitude toward God and His day. To the primitive Church it was a day full of meaning. The early Christian remembered it as the day of the assembling of the saints, the day on which Jesus arose and appeared, the day on which three thousand souls were converted. John on the lonely island of Patmos observed it and received his blessing. How different their attitude toward the Lord's day compared with the prevalent idea of the world today. To the world it is a day of secular enjoyment, a day of seeking bodily comfort, a day in which it lays aside its daily routine and seeks enjoyment and comfort that appeals only to this present life and worldly fancies. The thoughtful man of the world rests on the Lord's day under the guise of religion because it is to the benefit of his health. Many a person who has named the name of Christ fails to get the benefit for which the Sabbath was made.

The idea of the Lord's day which the follower of Jesus has is far different from that which any one else has. To him it is a glad and joyful day; a day in which his heavenly thoughts and aspirations are especially realized when he enters the sanctuary to reverence it to the height of his inward feelings; a day in which he especially realizes the presence of the Most High, and all the works of nature praise His marvelous name. Even the sun although obscure shines brighter and seems more radiant on that day because he is in favor with God. Although he has cares, yet God is with him. A certain person once asked a child, "Why do we call one day of the week Sunday?" The reply was, "Because the sun shines brighter on that day." That child had the right idea of the Lord's day. To her it was no trouble to observe God's law. The Sunday school was her desire, the people of God her choice, His sanctuary her delight.

Brother, sister, and colaborer in the Master's vineyard, has the Lord's day been sanctified by you? Have you severed it from secular toils and all worldliness, or are you trying to observe it according to the letter? Can you shut out the world on that day and drink in the pure and unadulterated water of eternal life? Do you reverence the sanctuary of the Most High on that day, or do you simply go to church? Is it to you a day of holy thoughts in

which you especially remember your Creator?

Young man or woman, does the occupation in which you are engaged or contemplate deprive you of reverencing the sanctuary of God? Does it hinder you in assembling with the saints? Does it eradicate from your mind the holy thoughts or emotions for which it was intended. Leave that occupation, for how can you be a child of God and not reverence the sanctuary or mingle with the saints?

Are you in society on that day? may you sing God's songs or talk His ways or His Word? Perhaps you have heard a sermon on which you can reflect. Perhaps you can meditate on a Bible subject and talk of it. The writer well remembers a gathering of young Christians on a Lord's day afternoon in the woods in which the subject of heaven was discussed and made real by all. Each spoke from an open heart as he or she felt moved unhindered. The result was a nearer realization of the home of the soul. Since then one of the number has been instrumental in carrying the Gospel to heathen lands and to do much toward promoting the cause of Christ.

As on earth or in this life we reverence the sanctuary or the dwelling place of God, we are reminded of the words of the apostle, "Now we see through a glass darkly, but then face to face," for the time will come when we shall look on the face of Him who has redeemed us to His service. The time will come when in His presence we shall sing His praise. Yes, in the fullness of joy and gladness, we shall reverence the sanctuary of the Most High.

Middlebury, Ind.

GOD'S GOSPEL, OR TWELVE GREAT FACTS

I. Man's State by Nature

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Gen. 6:5.

Behold I was shapen in iniquity, and in sin did my mother conceive me.—Psa. 51:5.

The heart is deceitful above all things, and desperately wicked: who can know it.—Jer. 17:9.

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness—Mark 7:21, 22.

That which is born of the flesh is flesh.—John 3:6.

The carnal mind (or rather, the mind of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. 8:7.

And you hath he quickened who were dead in trespasses and sins—and were by nature the children of wrath even as others.—Eph. 2: 1, 3.

II. Man's State by Practice

They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.—Psa. 14: 3.

There is not a just man upon earth, that doeth good, and sinneth not.—Ec. 7:20.

We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.—Isa. 64:6.

There is none righteous, no not one.—Rom. 3:10.

There is no difference; for all have sinned and come short of the glory of God.—Rom. 3:22, 23.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we say that we have not sinned, we make him a liar.—I John 1:8, 10.

III. There Must Be a Change

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

Except ye repent, ye shall all likewise perish.—Luke 13:3.

Except a man be born again (or from above) he can not see the kingdom of God.—John 3:3.

The wages of sin is death.—Rom. 6: 23.

Cursed is every one that continueth not in all things which are written in the book of the law to do them. —Gal. 3:10.

Sin, when it is finished, bringeth forth death.—Jas. 1:15.

He that committeth sin is of the devil.—I John 3:8.

IV. God's Thoughts of Man

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezek. 33:11.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.—John 3:16.

God commendeth his love toward us, in that while we were yet sinners, Christ died for us.—Rom. 5:8.

God our Saviour who will have all men to be saved, and to come unto the knowledge of the truth.—I Tim. 2:3, 4.

The grace of God that bringeth salvation hath appeared to all men.—Tit. 2:11.

The Lord . . . . is long-suffering to usward, not willing that any should perish, but that all should come to repentance.—II Pet. 3:9.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—I John 4:10.

V. Christ's Work for Man

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20.28.

When ye were yet without strength, in due time Christ died for the ungodly.—Rom. 5:7.

Christ died for our sins according to the scriptures.—I Cor. 15:33.

He hath made him to be sin for us who knew no sin: that we might be made the righteousness of God in him. —II Cor. 5:21.

Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. 3:13.

Who his own self bare our sins in his own body on the tree.—I Pet. 2:24.

VI. Value of Christ's Blood

When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.—Ex. 12:13.

It is the blood that maketh an atonement for the soul.—Lev. 17.11.

This is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26:28.

In whom we have redemption through his blood.—Eph. 1:7.

Ye were not redeemed with corruptible things . . . . but with the precious blood of Christ.—I Pet. 1:18, 19.

The blood of Jesus Christ his Son cleanseth us from all sin.—I John 1:7.

Thou wast slain, and hast redeemed us to God by thy blood.—Rev. 5:9.

VII. Christ's Invitations to Sinners

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Come, for all things are now ready. —Luke 14:17.

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.—John 6: 37.

If any man thirst, let him come unto me, and drink.—John 7:37.

I am the door: by me, if any man enter in, he shall be saved.—John 10: 9.

I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21:6.

Whosoever will, let him take the water of life freely.—Rev. 22:17.

(Continued on page 157.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE NEW CHINA

Lord God, whom all the hosts of heaven
with eager speed obey,
Lord God, with whom a thousand years are
as a fleeting day,
Thou sendest us another dawn, the gates of
morning lift
With smiting flash of lightning and with
rolling thunder drift.
The ancient idols totter, and the age-long
slumber breaks,
The while, by pangs of travail rent, a nation
new-born wakes.

O Christ, who once in Galilee came walking
o'er the wave,
Be strong to still the tumult, be swift to
rule and save.
Be with the man who leads the van, be with
the hearts that cry,
In agony and weariness for help from Thee,
Most High.
Beneath Thy banner of the Cross, O gracious Prince of Peace,
Let China's teeming millions find from woe
and war surcease.

Let not the Christian peoples fall like
wolves upon their prey,
Forbid the shame that in Thy name may
Mammon plot this day.
May clouds of prayer like incense rise unto
the throne above,
May many a contrite sacrifice be lost in
Thy great love,
Let deepest darkness flee before the cleansing light divine.
O Sun that hath no setting, make haste,
arise and shine.

Forgive us for our little faith, O Man of
Nazareth,
Forgive us for our feeble doubts, O Lord
of life and death.
Thy glory floods the firmament, the earth
is all aflame,
The army of the living God is marching in
Thy name.
The midnight wanes, the morning comes,
the shadows flee away,
A new-born nation rises in the splendid
East this day.

—Margaret E. Sangster.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Job, W. Va.

Dear Herald Readers, Greeting:—At this time of the year, when we put forth a special effort to reach over our entire field the truth of the Savior's language, "The harvest truly is plenteous but the labourers are few," is more fully realized. The demand is on every hand for more work. There are a number of localities around us where a minister of the Gospel is scarcely ever seen while souls are perishing for want of the "bread of life." The field over which we travel is of such a size and nature that our number of workers are unable to meet its demands. The field has an average radius, north, east, south and west of about ten miles, which means to cross mountains and streams, over rugged roads and scarcely a bridge, making our trips in many cases dangerous and at the best quite fatiguing. Our mode of travel is principally on horse-back, but when we travel as a family in the case of the writer it is necessary for Sister Keener with our three children and myself to go with one horse in a single-seated buggy, which necessitates the stronger one to walk much of the way.

Thus a large field, rugged territory, bad roads and a church that needs careful shepherding along with the demand of the Gospel beyond our possible borders is the situation of the church in West Virginia. Are we "praying the Lord of the harvest to send forth more labourers into his harvest?" And are we consecrated that our prayers may be answered through us? Since our last letter five were received by baptism and four reclaimed at the Bethel Church.

Yours in His service,
H. B. Keener.

May 27, 1912.

Nampa, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—We are thankful to our heavenly Father for the many blessings bestowed upon us daily and as we have been here at Nampa about one month we believe that there are some Herald Readers who would like to know how we like our new home. We thank our heavenly Father for the contentment He has placed in our hearts and as we are getting acquainted with the people of this place and have somewhat become acquainted with the work before us we find one thing needful, that the Gospel be preached in spirit and in truth and greater efforts be put forth that those who are so unconcerned about their soul's salvation may be reached and as we look about us the words of our Master as recorded in Luke 10:2 come to our minds, "The harvest truly is great, but the labourers are few."

Bro. Walter Greenwood and wife, who came to Nampa with us, left here May 6, for St. Anne, Ill.

The attendance at our services yesterday was larger than usual for which we are thankful to our Father, but on account of rain we have been unable to begin our open air services up to the present time, but He that is above knoweth what is best.

We are thankful to those who have remembered us by free will offerings and kindly ask all who know the worth of prayer to pray for us and the work at this place.

Yours in Jesus' name,
Chas. E. Mitchell.

May 27, 1912.

Dhamtari, C. P., India

To the Gospel Herald:—The weather is hot these days and it is rather difficult to write an article which would interest the readers of the Herald so I shall just give a few items this time.

It is now 9:50 P. M. and the thermometer stands at point 94 degrees. It goes much higher in the day.

Bro. and Sister Lehman are at Igatpuri for about four weeks rest. Bro. Kaufmans are at Darjeeling for the required rest they need. Bro. George Lapp and family are beyond Hong Kong, China, on their way home. (They have landed safely in America. —Ed.) We received a letter from them today and they have had a very pleasant voyage thus far.

Bro. Friesen's little daughter Eda had a hard attack of fever a few days ago but has recovered again, for which we are all thankful. Their bungalow is not quite finished; it is hard to get workmen at present on acount of the canal works.

The Rudri Mission Station has been given into the hands of the Government. They have paid the price which covers the expense of the buildings, but the energy which has been put forth to make the place for the Mission that it has been, can not be paid for in money.

The Girls' Orphanage will now be constructed at Balodgahan, since it has been necessary to move the girls from Rudri, we believe the Lord has led in making Balodgahan the next location, we have started the work, brick are being made, a well is being dug, temporary quarters have been arranged for to house the girls till quarters can be constructed. The Orphanage will be moved on the 15th of May. Sister Schertz will live here, and Sister Burkhard will live at Dhamtari.

M. C. Lapp.

May 8, 1912.

SAFE IN THE HOME LAND

By Geo. J. Lapp.

For the Gospel Herald.

Dear Readers of the Herald, Greeting in Jesus' Name:—After a six weeks' sea voyage we have at last reached the home land. We have every reason to praise God for the smooth, pleasant and interesting voyage. The news of the terrible loss of the Titanic reached us at Singapore, Malay Peninsula, and we could notice the increased anxiety of the ship officers in their care of the ships. They took no risks of any kind and gave very strict orders to all officers and crew. While we realized that there were dangers on the ocean, yet we were as fully aware that we were in God's hands and He would guard us against all danger if it were His will

that we reach America. Our hearts were made very sad when we learned of the sad death of Sister Anna C. Funk, a missionary of the General Conference Mennonite brethren who was returning from India to visit her invalid mother, but when the Titanic met her fate she for some unknown reason perished with the great ship in the waves. She had visited us in our home in India and we also visited where she labored so faithfully and successfully for the Lord. May God comfort her sorrowing parents.

We have had the pleasure of meeting several of our brotherhood here at Los Angeles and during the stay here we hope to represent the work in India in several appointments in the cities of Los Angeles, at Upland and Pasadena.

The reaction resulting from the change to land again after our long voyage has caused us to feel what some call "land sick." A few days rest will enable us to fully recover.

By next week we hope to give a detailed outline of our eastward route among the Western Churches.

Brethren, pray for us that God may use us as seemeth good to Him. We should be very glad if any of the brethren would mail us any questions which you may have in mind and which would serve as guides to us, thus enabling us to present those things about India which will be most beneficial to the churches and to the cause of the Lord's work in India.

Los Angeles, Calif.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

VIII. Servants

All families in South America, except those of the lowest class, keep servants. It is everywhere looked upon as a necessity and in many cases it would be considered disgraceful for a woman of any means to do her own work. In Peru, Bolivia, and Chile, I noticed that men were usually employed as cooks, dining room servants, and general house servants, while women were employed as nurses or waiting maids. In Peru and Bolivia all servants are Indians; while in Chile and Argentine they are usually half-breeds or natives of Spain. Wages of servants are usually quite low. From six to ten dollars a month is the most common wage, but in Argentine servants are paid as much as twenty dollars in some cases.

If a person wishes to leave on the train or carry anything to any part of the city, a servant always goes along to carry the load. A servant must accompany the children to school, or to a neighbor's house for an hour's visit; in fact he or she must do everything that is considered work. I could not help but admire the meekness and obliging nature of the servants who came under my notice. It is very seldom that a servant needs to work real hard, but they work very early and late. It is said that many of the native people handle their servants in a very disrespectful manner, giving them no show of courtesy or sympathy. It seems to be hard for some people to understand that toil is a mark of worthiness rather than of disgrace, and I think the people of South America would be far better off if they understood this fact. "Man looketh on the outward appearance, but God looketh upon the heart."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

How can we best overcome the prejudices of those who are of different denominations? S. E. R.

Prejudice is hard to disarm; but it sometimes happens that what we imagine to be prejudice on the part of others is real conviction on their part. We take it for granted that the writer means to ask how we may best convince others that the faith we possess is the real faith of the Gospel. We answer: (1) Let us be sure that our own faith is based on Gospel truth, not mere prejudice. (2) Let us show to others the respect and consideration that we wish them to show towards us. (3) Let us be consistent in life, devoted in spirit, kind to all we meet, our eyes open to opportunities. (4) In our testimonies, distribution of literature, personal work among saved and unsaved, let us show that our loyalty to the Church is prompted by our loyalty to God and that we are interested in bringing people to the full knowledge of the truth and light of the Gospel rather than merely swelling the ranks of our own membership.

Which is most acceptable in the sight of God, according to Scripture, to have children in Sunday school rise or kneel—when both are offered in faith and in the spirit of Christ? E. D. G.

Spirit first, form second. The Bible records many promises in connection with prayer, but none on condition of kneeling or standing. We are positively assured that God will hear and answer prayer, provided, of course, that it is offered in faith and is according to His will. Whether standing, kneeling, sitting or lying down while prayers are being offered, they will, if offered in faith believing reach the ear of God. Let not form come in to confuse us on this question.

This question settled, let us notice that in the vast majority of cases recorded in the Bible where prayer was offered and the posture mentioned, it was offered while in the kneeling posture. In this connection we might mention Daniel kneeling by the window (Dan. 6:10), Christ in the Garden (Luke 22:41), Paul and his companions in their parting prayer (Acts 20:36), etc., etc., etc. We also notice that at the present time individuals and congregations who are the most devout and in the spirit of deepest humility, kneel in prayer. Even congregations that as a rule sit or stand while they pray observe the kneeling posture when they get really in earnest, as for example during times of revival meetings. We notice also that the less devout a congregation becomes the more surely they will consult their ease during times of prayer and at other times. It is because of these and many other kindred facts that we always encourage the kneeling posture during prayer and believe that we should do all we could to get our children not only to kneel but also to enter into the spirit of deep humility, reverence and devotion of which the kneeling posture is an indication. It is a sad day for any church when any other posture during church or other religious services should be tolerated.

How can we best counteract the evil influence of foolish talk, so prevalent among our young people? S. E. R.

The inquirer ought to have added, "and among older ones as well." This, like every other vice, is contagious and in course of time becomes a habit which amounts to the same as disease. We have no special rule to give outside of this: Be sure that you are not drawn into the same folly, thus giving encouragement to others in their foolishness. Be wise in your testimony against it. Show by your example that it is possible to be sensible and still be agreeable, and that there may be pleasant conversation without foolish talking, remembering that the way to lead people upward is to show them something better than what they have. Appeal to the good, common sense of people, for there is no one so foolish but what has a little common sense left, if you can only get hold of it.

You neglect the gift within you, and you will lose what little you have. Exercise your talents and your gift will grow.—J. S. Gerig.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"THE LORD'S PORTION IS HIS PEOPLE"

This thought God's servant Moses impressed on the minds of the children of Israel, in one of his last talks to them, before he was taken to Mt. Nebo to take a view of the beautiful land of promise; just before he died: "The Lord's portion is His people" (Deut. 32:9).

What is our portion? We enjoy all the blessings of a promised land. We lack nothing which we need to make our life pleasant and happy. And all comes from God's bountiful hand. But His portion is His people. Sometimes when we hear and overhear the conversation of mothers, we wonder if we are truly faithful in trying to bring to the Lord His portion. It is not enough that we ask the Lord to take our infant children and to keep them; nor to get them to repeat a few words of morning prayer, then allow them to contradict the mother's word all day; or to repeat an evening prayer then cry because they are told "it is bed time."

We carry our own sorrows to the Lord in prayer, look to Him in time of distress, ask Him to lead us. What does He tell us, and what does He ask of us. If we read the Bible we can learn, and especially can we learn much about bringing to the Lord His portion, if we carefully read the books from Acts to Revelation, the writings are so plain and impressive and easy to understand, all we need is to try to live up to the teachings.

The careful mother has much concern for her little children. She wants to know where they are and wants to feel sure they are not in danger of being hurt. As they grow older these anxieties change, and without the training, leading and devoted prayers of a Christian mother, few of these are brought up to be of the Lord's portion.

If our children have no right to claim our leadership, there is something wrong with us. If they will not be led by Christian parents there is much wrong with them.

Both the parent and the child should well consider that the Lord's portion is His people; and the time is sure to come when we will wish to be numbered with His portion.

Wolftrap, Va.

CHILDREN, WHAT ARE YOU DOING FOR YOUR PARENTS?

By Jacob C. Shotzberger.

For the Gospel Herald.

Having read, in the May 16 number of the Gospel Herald, the article on "Parents, What are You Doing for Your Children?" I was moved to write on the above subject.

Many of us as younger parents can enjoy the blessing of still having our parents with us, and of listening to such good advice as that given us in the article referred to. I am one of those who loves old people. It seems to me they can give us so much good advice on the question of bringing up our children. We do well when we heed their advice. In fact, we ought to be more successful than they were in bringing up our children, because of the fact that we have their wise counsel and the benefit of their experience.

Another inspiration to us is their singing. How their songs encourage and cheer us. They sing so earnestly. Their music seems so sweet, especially when they sing in German—it has always had a deep inspiration for me. These are a few of the many benefits that many of us can enjoy by having our parents with us.

Having our parents with us, the question arises, What are we doing for them? Are we concerned for their welfare? and can they have the confidence in us that we will be strictly honest in all our business transactions, doing that only which is pleasing in the sight of God? I believe that it helps a great deal to comfort parents when they can feel that their children are strictly truthful at all times and mean to do God's will in all things. It may be that some parents are just a little over-anxious about the safety and character of their children when they start in life for themselves, but when we reflect that they have passed the same mile-stone in life which we are just now passing they may be able to tell us of the many loose stones in the road which may cause us to fall in the great pathway of life; and by falling, we may darken our Christian life.

I think of a certain minister who thought that they had been held a little too strict at home. One day when he was in conversation with his aged mother he said to her, "Mother, I think you were too strict with us boys at home." She allowed him to go in his criticisms until he began to tell her how she ought to have brought them up. Then she replied, "Well, John, you raise three such good preachers as I have, then you can tell me how to raise boys." John thought differently afterwards. Are we not at times inclined to make the same error that this preacher did?

Do we visit our parents as often as we should? Let us show them that we love them, proving by our frequent presence in their home, not forgetting to mention mothers' good old- fashioned cooking and also the practical way in which father has things arranged about the house and barn. I am sure there is much joy in the hearts of my parents when their ten children come home to enjoy themselves around the family fireside.

How do we speak to our parents? Are our words always kind and soft, spoken in gentle tone?—not like the words of a young man whom I heard speaking to his father in tones so harsh that I could hardly stand it. We should not speak to parents in such a way as to indicate that we think they are no longer of any use, and might just as well be out of the way. God forbid. If we can not agree with them in all they say or teach, we should at least respect their age.

Again, do we go to them for advice, as children should? We may only miss them after they are gone. People can always give us the best advice after they have gone through the experience themselves. So our parents, having traveled that part of the journey of life which we are now traveling, are in good position to give us advice which will do us much good.

Another thing we can do for our parents. If we are so far away from them that it is impossible to go and see them often, we can write to them often. They appreciate such letters from their children very much.

We may also do very much for our parents during sickness. I am sure that we can not do too much for them in the way of taking care of them during their sickness, because of what they did for us while we were in their care. By doing the things which we have mentioned, and many other things which we might have mentioned, we will be scattering flowers along their pathway of life, gladdening their hearts as they approach the evening of their existence. We should always remember them in our prayers, thanking Gor for preserving them this long and praying that He may keep them with us until in His wisdom He sees fit to remove them to the better home above.

May we as children live such lives of holiness that when our heads turn white our children may rise up and call us blessed.

Elizabethtown, Pa.

The stern realities of life permit only short seasons of reaction, and it is only by planning judiciously the arrangements of time and divisions of labor that a busy mother can insure a child his rightful portion of her company.—Sel.

Sunday School

For the Gospel Herald.

Lesson for June 16, 1912.—Matt. 11:2 19

CHRIST'S WITNESS TO JOHN THE BAPTIST

Golden Text.—Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.—Luke 7:28.

Introductory.—The wonderful works of Jesus caused His fame to spread abroad while John his great forerunner was languishing in prison. John's prophecy, "He must increase, but I must decrease," was being fulfilled. One can imagine the gloom which surrounded this courageous messenger and forerunner of Christ compared with Christ's freedom in going where He would while the multitudes were flocking around Him. The marvelous faithfulness of John is again manifest as he sends his disciples to Jesus with the question, "Art thou he that should come, or do we look for another?" Equally impressive is the answer of our blessed Redeemer who sends back a message of assurance and love. Equally impressive is the second message of Christ after the disciples of John had departed. The fact that Christ did not pronounce His eulogy upon John in the presence of his disciples is evident that these were not words of flattery, but the divine estimate placed upon the faithful and courageous John.

John's Message.—"Art thou he that should come, or do we look for another?" Some take this as a text to extol the virtue of doubting. Others, more consistent with the previous and subsequent record of John, understand this to mean that John took this means of confirming the faith of his disciples. Still others believe that John did this to have Christ declare His Messiahship. Whatever the motives of John, it is quite evident that he had not lost his faith in Jesus. The whole course of Jesus was in line with John's declarations that his own ministry was to be supplanted by the greater ministry of Christ. We believe that on this occasion John was as ready to say as he was when he first directed his disciples to Jesus: "Behold the Lamb of God, which taketh away the sin of the world."

Evidences of Christ's Messiahship.—It is worthy of note that Christ's answer to the disciples of John was not an effort to prove His own greatness. Christ was never known to boast. All that He did on this occasion was to point to His own record and let that speak for itself. The records we make are the surest tests of our character. Some of those who have made the greatest boasts of their own superior virtues have been among the world's greatest hypocrites. But the record made is not so hard to falsify. So Christ tells the disciples of John to bring back to him the message that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." In the midst of that dingy dungeon where John had been kept in disgrace and where he was soon to die a victim to a sinful woman's revenge, we dare say, this was the most refreshing message of his prison life. It could not but be convincing to John's disciples, as it was cheering to John himself.

Christ's Tribute to John.—The message to John having been delivered, Christ proceeds to give His opinion of John. Among the points mentioned were his courage, simplicity and faithfulness to duty, three of the essential characteristics of true greatness. The "reed shaken with the wind" (that is, a man without backbone or moral stamina) the fop in soft clothing, can never accomplish the things committed to the faithful John. Because of his loftiness of purpose, his simple life, his willingness to count himself nothing in the work of exalting his Savior and Lord and promoting the cause of salvation among men, our Savior was right in saying that "among them that are born of women there is not a greater than John the Baptist." Study his character, purpose and life, imitate his example and let the Lord take care of your greatness.

Christ's Opinion of the then Present Generation.—Having expressed the truth about John the Baptist, Christ turns the search-light upon His critics. He tells of John's policy and mentions the fact that they declared that he had a devil. Then He mentions His own habits and they accuse Him of being a wine-bibber and a glutton. The fact is, the blind critic sees no virtue in anything godly. John typified self-denial and Christ was an example in Christian sociability. The Pharisees' estimate of both was false, as neither was guilty of the things charged against them. The chronic croaker of the present can see his picture in the scathing denunciation delivered by Christ against His critics. No man is competent to criticise until all prejudice is taken from his mind, all cataracts removed from his eyes, and the love of God has filled his soul.—K.

Parental dignity and authority may be asserted with the utmost firmness, and yet without coarseness or arrogance. In fact it cannot be well asserted in any other way. A rude father or mother is likely to have rude sons and daughters.—Sel.

Our Young People

INDIA.—Luke 24:45-48

Topic for June 23.

MOTTO

"And his servants shall serve him."

OUTLINE OF TOPIC

I. India is one section of country of the "all nations" containing many souls.

II. India is full of sin-burdened ones.
1. Jesus died for India.—Jno. 1:29.
2. Jesus invites the burdened.—Matt. 11:28.

III. India should be in the Horizon of Every Christian's Life Work.
1. Because it is included in the Lord's plan.—Acts 17:26, 27.
2. Because a narrower view makes us a perverter of the Gospel.—Rev. 22:17-19.

IV. India is "assuredly" one place where the man in the vision is pointing today (Acts 16:9).
1. The field is open. (See literature on the subject).
2. People are receiving the Gospel (Acts 16:14.)

Note.—We may take up the scriptures at any time and meditate prayerfully on the teaching and find the work of the Christian is always on the side of an interest in the welfare of all people. Substitute the word China, or Africa, or South America, or any other country that needs the Gospel and many of the scriptures used in this outline will apply equally well.

STUDY OF THE TEXT

Luke 24:45-48.

"Then opened he their understanding, that they might understand the scriptures."—And we find that the outline of the explanation to the scriptures, in fact the very key to them, was something as follows:—
1. It is prophesied concerning Christ.
2. It become Him to suffer and to rise from the dead.
3. Repentance and remission of sins should be preached in His name.
4. All nations are to hear.

PERSONAL THOUGHT

Are we truly awake? Is our understanding opened to Christ's words, His mission in the world, and His commission to His disciples? Then, let us lovingly and reverently fulfil our mission.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"All nations."**
2. Commit Luke 24:45-48.

For Young People.—
1. Facts About the Country of India.
2. Facts About the People of India.
3. Facts About the Christian Work in India.
4. Facts About Our Duty to India.

For Older People.—
1. What is My Attitude Toward India?
2. Helps and Hindrances to Missionary Endeavor in Behalf of India.
3. Bearing the Burden with India's Missionaries.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.
CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 6, 1912

Field Notes

Bro. J. S. Burkholder of Chambersburg, Pa., filled the regular Sunday evening appointment at Cedar Grove, May 26.

Bro. N. M. Slabaugh of Greentown, Ind., attended the conference at Wilmington Junction, Pa., last week, after which he accompanied the brethren, Moses Mast and S. H. Miller to Holmes Co., O., where he expected to remain over Sunday.

Bro. J. A. Burkholder, wife and little daughter of Newville, Pa., left their home May 13, for a visit with friends in Ohio, Illinois and Wisconsin. They were in attendance at the conference held in Chicago May 28-31. They expect to be gone five or six weeks.

Bro. Aaron Meck of Freeport, Ill., has recently spent some time in his former home in Lancaster Co., Pa., where his father has been quite feeble for some time. Returning home, he stopped at Scottdale, Pa., one day last week, the guest of Bro. Levi Mumaw and family.

Change of Address.—Bro. S. H. Martin from Battle Creek, Mich., to Bay View, Mich. Friends desiring to write him will please note the change.

The congregations of the Casselman Valley District (Penna.) expect to hold their second local Sunday school conference, July 4, at the Glade (Md.) Church.

We are in receipt of a program of the Seventh Annual Mennonite Sunday School Conference, to be held at the Zion Church, near Hubbard, Oreg., June 15, 1912.

A communion service was held at Daytonville, Ia., on Ascension day. The work at Daytonville is quite encouraging, there being a live interest in Sunday school.

Communion services were announced for Sunday, June 2, to be held with the congregation near Freeport, Ill. Preparatory and baptismal services were announced for the day previous.

Bro. B. B. Stoltzfus of the Lima Mission was at the Youngstown Mission on Sunday evening, May 26, and went from that place to Portage Co., Ohio, where he filled an appointment on Tuesday evening of last week.

Bro. Geo. J. Lapp and wife write under date of May 23 from Los Angeles, Calif., stating "we arrived safely here. No storm all the way." May the Lord prosper them on their journey eastward and make them a blessing to the Churches in America.

Bro. S. S. Yoder of Middlebury, Ind., filled appointments at Harmony, Metamora, and Union Churches (Ill.) following the Mission Meeting, coming to Chicago, Monday, and was in attendance at the Sunday School and Church Conference last week.

Concerning the Ohio Conference, which met at Columbiana, O., May 23 and 24, one brother who was present said, "Conference had a much better spirit than any meeting of that body I ever attended." Praise God for the zeal manifested. May it result in bearing much fruit in the form of precious sheaves in the final harvest.

Bro. J. A. Ressler, of this place, spent the greater part of last week with the congregations near Palmyra, Mo. It was for him a busy week, communion services being held at three places. Bro. R. writes quite encouragingly of the work at Ewing school house near Philadelphia, Mo. If previous arrangements were carried out he spent Sunday, June 2, in communion service with the brotherhood at Cherry Box, Mo.

Sister Fannie Hershey of Manheim, Pa., has joined the force of mission workers at the Canton, O., Mission. Arrangements have also been made for Sister Vesta Zook of Topeka, Ind., to take up the rescue work at the same place.

Bro. William Brenneman and Sister Anna Reber, both of the West Union congregation near Wellman, Ia., have joined the force of mission workers at the Mennonite Gospel Mission, Chicago. May God bless them abundantly in their new field of labor.

Communion services were held at the Williamson Church, Franklin Co., Pa., May 26. It is reported that the attendance and interest were better than for many years. We are glad to hear of the life and growth at these centers of small membership.

Communion services were held at the Midway Church, near Columbiana, O., and also at North Lima, O., on Sunday, May 26. Bro. J. M. Shenk of Elida, O., officiated at the former place while Bro. John Blosser performed a similar service at North Lima.

Bro. Abner G. Yoder of Parnell, Ia., was a very pleasant caller at this office one day last week. He had attended the conference near Springs, Pa., the first part of the week, and was on his way to attend the Eastern A. M. Conference held near New Wilmington, Pa., on Thursday and Friday of last week.

Communion services were held at the Gospel Mission (26th St., Chicago), Sunday, May 26. Bro. E. S. Hallman of Guernsey, Sask., officiated. There were about 85 who communed. Bro. J. D. Mininger preached at this place on Sunday evening and Bro. Hallman filled the appointment at the Home Mission at the same time. Bro. J. W. Shank spoke at the Rescue Mission.

A very important meeting was held at Maple Glenn Church near Springs, Pa., May 27-30. The occasion of the meeting was a Church and Sunday school conference held by the Amish Mennonites (Conservative) of the United States. The spirit of unity prevailed throughout, and a number of important questions were considered by the meeting. Bishops J. F. Swartzendruber, Iowa, S. J. Swartzendruber, Michigan, Joni Troyer, Indiana, Joshua King, Ohio, J. L. Mast, Pennsylvania, about nine ministers from the above named states and Missouri and a number of visiting brethren and sisters from a distance were in attendance at these meetings and enjoyed the hospitality of the people of this congregation.

Communion services were held at Weaver Church near Johnstown, Pa., on Sunday, May 26, at which time about three hundred people communed. Among the visitors present were Bro. J. H. Byler and wife of Belleville, Pa., Bro. B. helping to conduct the service.

An executive meeting of Goshen College on May 28 elected Bro. E. S. Hallman of Guernsey, Sask., secretary of the College. Bro. H. expects to move his family to Goshen during the latter part of the year, and will devote his entire time to the interests of the school.

Communion services were held May 26 at the Oak Grove congregation near Orrville, Ohio, with a large congregation present. Among the visitors present were the following ministering brethren: Fred Mast, Millersburg, Ohio; J. F. Mast, Harper, Kans.; C. N. Amstutz, Apple Creek, Ohio.; J. A. Leichty, Louisville, Ohio.

The congregation at Cullom, Ill., held their communion service Sunday, May 26, Bros. J. S. Shoemaker and Aaron Loucks officiating. The membership were nearly all present and partook of the sacred emblems. Bro. Shoemaker gave talks on Palestine Friday evening and Sunday evening to an appreciative audience.

Bro. J. H. Byler and wife of Belleville, Pa., were welcome callers at our Publishing House one day last week. They have started on an extended tour visiting among our congregations and laboring in the interests of the cause wherever opportunity affords. Oklahoma and Kansas will probably be as far west as they will travel.

At the opening of the session of the Seventh Annual Mennonite Sunday School Conference of the Illinois conference district, there were gathered a large number of ministers and Sunday school workers. The first session was very well attended and the spirit of the meeting was very helpful and inspiring a deeper consecration and devotion in all our Christian efforts.

Bro. L. L. Beck and wife of Peabody, Kans., are on an extended visit east. Leaving home May 13 they visited the Kansas City Mission, spent a few days with their son at Yale, Ia., and were in attendance at the Mission Meeting held at Metamora, Ill., May 20-22, and the Sunday School and Church Conference held in Chicago, May 28-31. They will go as far east as Lancaster Co., Pa., and expect to be from home about four months. Bro. Beck is a member of the Mennonite Board of Missions and Charities from the Kansas-Nebraska district.

An interesting meeting was held at the Youngstown Mission on Friday evening of last week, at which time Bro. S. E. Allgyer of West Liberty, Ohio, preached a stirring sermon on Christian liberty. A number of other workers from various fields were also present.

Bro. E. S. Hallman of Guernsey, Sask., who was in attendance at the Mission Board Meeting held at Metamora, Ill., and the Sunday School and Church Conference of Illinois held in Chicago was expected to preach the baccalaureate sermon at Hesston Academy and Bible School, Hesston, Kans., Sunday evening, June 2. From there Bro. H. returns home.

A brother relates an incident in a communion service which to him was quite impressive. When the time came for the brethren to wash one another's feet, as commanded by our Savior, it seemed convenient for a white-haired grandfather and a young boy to wash feet together. Such incidinets as this go to show that the chasm between the old and the young, at least in some places, is a matter of theory.

An all day meeting was held at the South Union Church near South Liberty, O. It was a meeting especially desired by our aged bishop, Bro. David Plank, whose advancing age and feeble health constrained him to cast the burden of responsibility of his high office on the shoulders of a younger man and wanted to see a meeting of the entire brotherhood in his district before retiring from the active duties of his life. For a little over half a century the ministry of the Word has been committed to him. Having now reached the allotted time of four score years he has the satisfaction of seeing his work carried on by Bro. A. I. Yoder, formerly a co-worker of Bro. Christian Werey in Johnson Co., Ia. Among the ministering brethren from a distance who were present were Bro. Ben Gerig of Smithville, O., Bro. E. L. Frey of Wauseon, O., Bros. Perry and Gabriel Brunk of Elida, O., and Bro. D. D. Miller of Middlebury, Ind.

Correspondence

Elmira, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—On May 21 we received a phone message that Sister Mary Yoder of Albany, Oreg., had passed to the great beyond. Mother Yoder in former years lived in Lane Co., near Elmira. Indeed might she be called mother, to know her was to love her. Many times has she aided with a free helping hand during times of affliction. On Wednesday morning, May 23, my wife and I and three others (two near relatives and one an affectionate friend) were met at Albany by Father Yoder who took us to their home about two miles east of Albany. The funeral was held on the morning of the 23rd, Bro. C. R. Gerig preaching in German and Bro. J. P. Bontrager in English. Interment in the City Cemetery. After taking dinner with Bro. J. P. Bontrager he took us out into the country to visit Bro. Moses Brenneman's wife who is sick. After taking the evening train for Eugene where our conveyance had been left we reached home at 1:30 A. M. where our six little jewels were tucked in slumber. We can indeed thank and ask God to bless those dear brethren and sisters at Albany for their kind hospitality during our short but pleasant visit with them.

Moses D. and Nancy C. Evers.

Brandon, Colo.

Greeting to all that are in Christ Jesus:—The colony at this place has again many reasons to be thankful. On May 16 Bro. C. Reiff of Newton, Kans., came into our midst and on the next day he preached three soul-stirring sermons. We were all edified and strengthened. He left the same night for Garden City, Kans., to visit the brotherhood there. May God ever bless him in winning souls for His kingdom is our prayer.

Yours in His service,
J. C. Hershberger.

May 25, 1912.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad we have the privilege to write about the work at this place. Pre. James T. Hamilton of Oronogo, Mo., moved to Harper, Kans. He expects to make his home with the Crystal Springs congregation. He preached two encouraging sermons at the Pleasant Valley Church last Sunday and today. The congregation is growing in number.

Prayer meeting will be held at the Plasant Valley Church next Wednesday evening.

Yours for His cause,
Cor.

May 26, 1912.

Baden, N. Dak.

Dear Herald Readers, Greeting in the Name of Jesus:—It has been some time since any report has been sent in from this place. We are still enjoying those showers of blessing sent to us from above.

On May 12, Bro. Isaac Mast of Minot, N. Dak., was among us. During his short stay two very instructive

sermons were delivered, which were appreciated very much. Council meeting was held, Sunday, May 12. The Lord willing communion will be held May 26.

Owing to the weather during the winter our young people's meeting was dropped. We have now commenced to hold meetings again.

We do earnestly ask that you will pray for us and the work at this place.

In His name,
Cor., L. T. H.

May 27, 1912.

Flanagan, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On May 19 Bro. Enos Hartzler preached two instructive sermons for us.

Friday evening, May 24, Bro. Aaron Loucks was with us, giving us the bread of life.

On the 26th Bro. Chris Risser preached for us in the morning, using as a text, Matt. 25:13. May God continue to bless His servants that His cause here on earth may be strengthened.

Pray for the work at this place.

Ada Orendorff.

May 27, 1912.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning, May 26, after Sunday school we had our regular services, at which time communion and feetwashing was observed; upward of 80 brethren and sisters partook of the sacred emblems of the broken body and shed blood of our dear Lord. The day previous we had our preparatory meeting. Bro. Geo. R. Brunk of Denbigh, Va., officiated at both meetings. His subject on Saturday was, Fellowship. What a blessing it is to have fellowship with God and with one another. We feel to say with David, "The Lord has done great things for us whereof us are glad." Visitors from other places, Sister Lizzie H. Martin of Broadway, Va., Bro. Abram H. Martin of Smithburg, Md., Bro. S. H. Martin of Milnor, Pa. We appreciated their presence and help very much in the Sunday school. Among others were Sisters and Bro. Kemp of Kempsville, Va. Brethren, pray for us and the work at this place.

Yours in His service,
I. W. Eby.

May 29, 1912.

Chicago, Ill.

The Illinois Sunday School Conference is in the midst of the second day's session at the Mennonite Gospel Mission. About 125 Christian workers from various states and Canada have met with the brotherhood at this place to confer on vital problems in the Lord's work.

The sessions and deliberations have been marked for their spirituality and interest in the Master's cause. Much fruit can be expected if the inspiration and interest aroused will find a free course in the lives and work of the Sunday school during the coming years. God's presence has made this place a very hallowed spot during these days which we trust will continue. Many prayers are ascending in behalf of the cause. More complete report later.

Secretaries.

May 30, 1912.

Columbiana, O.

Greeting to all Herald Readers:—The Ohio Church Conference was held at the Midway Church on May 23 and 24. There were about twenty ministers present. On the evening of the 23rd there was church at Leetonia and North Lima and on Friday evening at Midway. Saturday evening preaching at East Lewistown and Leetonia and on Sunday communion services were held at Leetonia and North Lima and on Sunday evening young people's meeting at Midway. These meetings were conducted by ministers who remained with us over Sunday.

Cor.

May 31, 1912.

Wilmington Junction, Pa.

To all Herald Readers, Greeting:—The Eastern A. M. Conference is now in session at Maple Grove Church, about a half mile from the station. There is a full house, good interest, and the congregations of the district are fairly well represented.

On Wednesday afternoon there was a meeting of the bishops and executive committee to make arrangements for the work of conference. Thursday morning conference was organized with Bros. E. L. Frey of Wauseon, Ohio, and J. S. Mast of Elverson, Pa., moderators, and Bro. C. Z. Yoder secretary. The brethren, S. H. Miller, N. M. Slabaugh and Abner Yoder were appointed a committee on resolutions. The conference sermon was preached by Bro. J. S. Gerig of Smithville, Ohio.

There were present 7 bishops, 17 ministers and 7 deacons. The following states are represented: Pennsylvania, Ohio, Maryland, Indiana, Iowa.

A number of important questions are before the conference for discussion. Yesterday the conference considered the questions of mission work in rural districts and systematic giving. Six more questions are listed for discussion today. The interest is good, and so far all matters which came up before conference were well discussed and according to our humble opinion were well disposed of in appropriate resolutions.

Yours for the Master,
Daniel Kauffman.

May 31, 1912.

Miscellaneous

GOING THROUGH THE LAND

If a Christian meet a Christian,
Going through the land,
Just remember he's your brother,
Reach to him your hand;
For who can tell but on the morrow
You and he may stand
Before the great white throne up yonder
Help him all you can.

If a Christian gets in trouble
Going through the land,
Don't condemn your weaker brother,
Help him all you can;
For who can tell what great temptations
Press around the man?
He needs the help of Christian friendship
Give him all you can.

If you meet a soul discouraged,
Going through the land,
Show to him God's Word of promise;
Cheer him all you can;
For deeds and words in kindenss given
Mend the broken strand,
A little help when one is drowning
Often saves the man.

Would you have a home up yonder,
In the better land?
Do to others as you'd have them,
Do to you, my man,
And when the Master comes for jewels
Searching through the land,
He'll take that weary, faithful spirit,
Home to Beulah land.

—Selected by Elam Horst.

THE LIFE-GIVING STREAM

By A Sister.

For the Gospel Herald.

Ezekiel had been taken in a vision back to Jerusalem where the temple was rebuilt and before it flowed the life-giving stream which is typical of the Holy Spirit that must be in every believer to give him life and power. The stream is a figure of the Gospel of Christ which flows freely from the great heart of God and refreshes the withering souls of sinful men. The stream at first was very small, but increased in volume as it flowed on. This is a true figure of the effect of the Gospel of Christ when brought to the thirsty world in the true manner. Thus the Gospel of Jesus increases in power. This stream is also a type of the grace of God in the soul. At first it may seem small, but it increases as the believer trustfully obeys the Lord until it becomes in him a river of life flowing in an ever-increasing stream. There must of course be open hearts and obedient wills and consecrated lives to receive this mighty stream of God's grace. The grace of God must have a wide outlet to work in its power and fullness. Life and salvation shall accompany the spreading of the Gospel of Jesus Christ.

There will be a great contrast where the water of life flows, as there will be life in its fullness, while the region

untouched by its flow will be barren and unfruitful and dead. There is life and power for all who will partake of the stream of salvation. "There is a river, the streams whereof shall make glad the city of God."

As the water is a direct type of the Holy Spirit, its working can be seen wherever the Holy Spirit finds its way. A dead soul, a dead church, a dead Sunday school, a dead preacher, all are vivified when the Holy Spirit is allowed to come in and do His work. No heart is so depraved, no community is so corrupt that it will not be savingly affected by the inflowing stream of divine grace. The heart that remains untouched by the grace of God remains a barren, death-dealing waste. The holy profession of the righteous is a medicine to those who are sick of sin. All that come from God is of service to the cause of sin-sick man. It is better for the young soul to come to Christ than to wait until wounded and half dead by the world. As soon as the Christian finds the fountain of the water of life he should call to his fellow-pilgrims to come to the fountain and take of the water of life freely.

"Oh, how happy are we,
Who in Jesus agree,
And expect His return from above;
When united in Him,
We partake of the stream,
Ever flowing in peace from above."

Chambersburg, Pa.

JESUS ASKS ADMITTANCE

By Lessie L. Burkholder.

For the Gospel Herald.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. —Rev. 3:20.

Dear friends, can you hear Jesus knocking at the door of your heart? If you can, why do you not open wide your hearts and say unto Him, "Come, Lord, and abide with me, and I will abide with thee," and find Him precious unto your souls. We have a blessed promise here that if we accept Him as our Savior He will be with us and can always and forever be with Him. But sad it will be if we do not let Him be our Guide. If you were standing at the door and knocking for some near and dear one and they would not open the door for you to enter, would not your heart be touched with sorrow? Then think how sad your Savior is when He stands knocking at the door of your heart and you say, "I am not ready yet to become a Christian, I want to have a little more of this world's pleasure." Think one moment if the Lord would call you out of time into eternity, would you be prepared and ready to go to that home above? Unless you have accepted this heavenly Guest, these would be the words you would hear, "Depart from me, ye wicked ones, I never knew you."

Christian friends, Christ is also knocking at our doors and waiting for entrance, when He sees His blessed Church going to the ways of destruction by the cause of too much pride and vain things of this world. May we open our eyes and see that Satan is entering into the fold and pray to our Father that He will help us get the pride and vanity out of His house?

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Sinner friends, will you not open wide the door of your hearts and let the blessed Savior come in and live with you and you with Him? Do not harden your hearts, "as in the provocation," and have Satan with you until you may be on your death bed and your time would be too near at hand to open the door for the meek and lowly Jesus to enter. For an illustration take the rich man and Lazarus. When they both came to die Lazarus was carried by the angels into Abraham's bosom. But the sad time came when the rich man died. He opened his eyes in hell and saw Lazarus afar off in Abraham's bosom, and asked Abraham that he would let Lazarus dip the tip of his finger in water and cool his tongue.

Dear sinner friends, that will be your awful doom if you do not turn from your wicked way.

May God touch and tender the hearts of the poor, lost souls, is my prayer.

Harrisonburg, Va.

HELPING THE FALLEN

By Mary Reist.

For the Gospel Herald.

What are we doing for fallen souls —souls that have once started in the Christian life but fell on account of not being strong enough? Their faith may have been weak when they started, and lacked the help of our prayers and support they fell. A little incident occurred some time ago. Several children were on their way to school and a sleigh came along and in their efforts to have a ride one, the smallest of the number, fell, upsetting his dinner. A pleasant looking, kind-hearted little girl saw the accident and went back to help him, brushing off the snow, picked up his dinner for him. Then they went to the sleigh which had stopped for them. When every one was in, how happy they went off. Christian friends, what are we doing? Are we as that little girl, turning back and helping them with their fallen ways? Do we stop and help poor, lost souls along who fell in their hurry? or do we as the Levite, pass on? Are we as that good Samaritan to stop and pour oil on some poor lost one's wounds? Lost souls are always with us. They are our work. We are not to stand idle and see dear, precious, fallen souls go to ruin. May we all try to help the weaker ones, so if God should call on us to go to some Mission or be a worker in some land we are fully prepared to go, forsaking home, parents, sisters, and friends, and work for the cause of Christ.

Pigeon, Mich.

RIGHTLY DIVIDING THE WORD

By George Hostetler.

For the Gospel Herald.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth.—II Tim. 2:15.

It is not always an easy matter to rightly divide the Word. We need to study to be able to do so. By rightly dividing the Word we gain the approval of God, and shall not be put to shame. We also infer that we might gain the approval of men by a wrong dividing of the Word. We are not here told how to divide the Word, but in Heb. 4:12 I think we have the key to it.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Here we see how the Word divides things. First it divides the soul and Spirit. We are all led or influenced by a spirit; but some by the Good Spirit, and some by the evil spirit. We should distinguish between the soul and the Spirit which actuates it. Next, we think the bone and marrow represents the body and soul, and thirdly we must discern between the spiritual and figurative represented and grasped by the thoughts and the literal which originates from the intentions of the heart. Likewise we must discern between the literal law of the letter and the spiritual law of grace, because literal things are spiritualized and spiritual things are literalized, there are so many factions in Christendom and so many different notions in the churches. There is only one right way to divide the Word, and many wrong ways. We might liken it to a combination lock; there is only one way to work it that will unlock it, while there are thousands of wrong ways that will fail to open it, and it is impossible for any one to open it unless he knows the combination. So "the natural man re-

ceiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (I Cor. 2:14). We need to ask God for wisdom that we may rightly divide the word of truth and all be of the same mind and understanding, for Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment" (I Cor. 1:10).

Harper, Kans.

DEMONSTRATING THE GOLDEN RULE

A Plea for Prisoners

A leading publicist was recently asked what message he would give to the world if told he had but two minutes to live. He replied that he would earnestly urge all to try to put themselves in the other fellow's place, and endeavor to look on life from the standpoint of their fellowman.

To see that the world, or even the Church, is as yet far from adopting this method of realizing the Golden Rule, we have only to think of the standpoint of the average man toward the average prisoner. That standpoint, it must be said, is usually one of indifference, when it is not the attitude of aversion.

Some heart-searching questions are pertinent as to the part the Church is playing, or failing to play, in the humanizing, not to say Christianizing, of our penal and reformatory systems, and the redemption of "our brothers in bonds."

If we are our brother's keeper, and if our brother is the man by the wayside in direst need, then what is our responsibility as to finding out his needs? If the brotherhood of man is of universal application then does it not include these who are generally "out of sight, out of mind."

If we must understand men in order to really help them, what must be said of the help given to the average prisoner by the average Christian? Why has it been left so largely to humane individuals outside the Church, and to semi-religious organizations to abolish the barbarous methods of dealing with the criminal in the past? Why should it be necessary for the American Prison Association to call upon the churches to observe October 29 as Prison Sunday?

Is it because that organization, after forty years of endeavor, finds itself in advance of the churches in one great field of missionary work? If the Church were "bearing the infirmities of the weak" in prison, would such organizations as the "Central Howard Association" be necessary.

Yet where can the man just out of prison with a better purpose, and no money, go for a practical helping hand? If the Church, with all its other good work, is not equipped to perform this special ministry, then let its members give co-operation and support to those who are doing it.

The Secretary of Charities in one State reports that most of the local jails are unfit for human habitation and the two State prisons report twenty per cent. of their inmates as under twenty years of age, including boys of eleven years. Essentially the same conditions prevail in every State, so far as local jails are concerned, and the dearth of Christian influences in State institutions is nowhere creditable to a democracy which seeks to make its least citizen a sovereign.

The Association has found, by eleven years of experience, that a large per cent. of men behind the bars respond to kindly Christian treatment. Thousands of letters from them each year have revealed to the superintendent their essential manhood, if given a fair opportunity to overcome the handicap of weakness and disgrace. A thousand men per year, through its efforts, have taken a new hold on life, and hundreds of these have recovered their citizenship, and a creditable position as useful Christian men.

If there is anywhere a church member who is indifferent to these men we would ask them whether their grace would be sufficient to endure the trying ordeal of imprisonment? Indeed, would the consistency of their lives stand under the close scrutiny of skeptical prison officials and cynical fellow prisoners? Yet thousands are enduring these tests with marvelous fortitude.

Or let everyone ask himself whether his present attitude on this question would be the same if his son or brother were in the place of each man now undergoing penal servitude. These are some of the questions pastors may ask their people on Prison Sunday.—Sel. by E. H. Brunk.

"WHERE ART THOU?"

By Rudy L. Stauffer.

For the Gospel Herald.

These words were spoken by God Himself after Adam had disobeyed God's command. The result of Adam's disobedience was his fall from that blessed state in which the Lord had created him. Adam knew that he had fallen and he was afraid to meet his God. He hid himself when he heard the Lord coming. Then God called, saying, "Adam, Where art thou?" Adam answered, "I heard thy voice in the garden and I was afraid."

I think we can bring these three words, "Where art thou?" right down to us at this present age. Everyone should ask himself, Where am I? Are we where the Lord would have us, or are we trying to hide from His presence? It is impossible to hide from God. He sees us always (II Chron. 16:9).

When the question comes by the Holy Spirit, Where art thou? how blessed if we can say we are on the straight and narrow road (Matt. 7:12, 14). Where are we? This is a personal question. Are we following God and His Word; or, are we following our own idea and course, and "turn, every one, to his own way?"

We may be in the Church, looked up to as good Christians, and still be nothing more than wolves in sheep's clothing. God knows what we are. We may deceive our preacher, or our neighbors and friends, but we cannot deceive God, for He knows our very thoughts, words, and actions; and when we will appear before Christ at judgment all that we did amiss (and did not repent of) will then appear against us.

We read in II Tim. 3:4, 5, that men shall be lovers of pleasure more than lovers of God. This is true. Men love to do just what God says they shall not do. They will not walk in the path that has been laid out by a higher power, hence they become servants of sin. The devil is their master. Having "the form of godliness, but denying the power thereof" is a very common thing in our day (Matt. 15:7, 8).

In the Bible we find many sins and temptations named. Dear Reader, let us flee from these things as we would shun some deadly poison; for they will drag us down lower and lower, and unrepented of, will bring us within the realms of endless misery, woe, sorrow, and torment with the devil and his angels, and all the wicked through all eternity; forever cut off from God, Christ, the holy angels and all the loved ones that have gone before, that had died in Christ Jesus: holy and blessed.

God set before us life and death, heaven and hell; He says, "Choose life; it will be well with you for time and eternity." "Purity is a jewel once to be gained." Heaven is a place, once lost, never to be had again; once attained, never to be lost; it has no end, everything is grand, pure, lovely and peaceful; its streets are of gold, its walls are of jasper, and the gates are of pearl. "Heaven is a place too blessed to lose, and eternity too long to spend in hell." "Heaven is a prepared place for a prepared people." Are you prepared, dear reader? The question is still before you and me: Where am I? and, Where will I be in eternity?

Spring City, Pa.

PRESSING TOWARD THE MARK

By Lottie Detweiler.

For the Gospel Herald.

It is impossible for us as human beings to live in this world without having some thing toward which to strive. The man who works only because he must, looks forward to the close of the day when he can retire and rest. His ideal is little higher than that of the animal. Another takes an interest in his work and makes that an end in itself.

We must have a mark of some kind, and what we are depends entirely upon that mark. The man with low ideals, cannot be a great man. The woman who thinks only of society and dress, can have no time for the higher spiritual things. Now each one must decide for himself, what that mark is to be.

Our life depends almost entirely upon what we think. If we think only of pleasure, our whole life becomes only a dull round of unsatisfied longings. If we think only of self, we are never satisfied. The only way to get real, genuine satisfaction out of life is to get away from self and your own pleasures. Have your mark outside of your own life.

But all this is too indefinite. In real living we must have definite, tangible things. The mother that tells her child, "Now go out and be good," isn't helping that child to keep out of mischief. She had better help him mend his broken toy or help arrange dolly's dress that insists on getting all wrong for her little girl. So in our speaking simply of ideals, is too indefinite.

The better way is to see them carried out in some certain person. Find some one around you that is doing the things as you like to see them done, and then find out their plans and purposes.

Go still a little farther. Find some character that is doing a great work in life, that is overcoming difficulties, and knows how to use discouragements for stepping stones to higher things. We have them all about us; pure and noble personalities that inspire us every time we think of them. Take for example, Maud Ballington Booth, whose intense love for fallen humanity has led her to devote her whole life to lifting criminals and inmates of prisons to a better life.

For fortitude, courage and perseverance, take the splendid example of Helen Keller. Although blind and deaf, she puts most of us to shame in the work she does for humanity.

Finally that greatest of all and perfect ideal, Jesus Christ. Study Him, not as a mythical person, but a real flesh and blood man. Feel His life as a real, personal, uplifting factor in your own life. Compare His trials with those of your own. See how He met them, and you will be surprised how nearly they correspond with your own experiences.

But ideals is not all that we need. To simply sit and think of beautiful conditions, we soon cease to be able even to think them. Just as the muscle of the blacksmith falls away and becomes less when he stops exercising it, so we become less by sitting still.

To do is the natural process of life. As soon as the heart stops beating it becomes unable to beat any more. Inactivity means death.

Again in all this there must be something that urges us and keeps us going. The only combination that will do this and do it forever is to have an ideal large enough and high enough to meet every possible condition in life. Coupled with this a spirit of genuineness and sincerity, that need not recant.

Be genuine. Be sincere. Be earnest. And if you seem to fail, remember that in the eyes of the world, Christ, too, seemed to fail; but in the eyes of God, His was the greatest of all victories, and so it may be with you.

Sterling, Ill.

HOW READEST THOU?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instructions from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read it as a history, to know
How people lived three thousand years ago;
Some read to bring themselves into repute;
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with unusual care,
Hoping to find some contradictions there!
Some read as though it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed
Hence understand but little what they read.
For every passage in the book they bend,
To make it suit that all important end!
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully and you will see,
Although men contradict, God's words agree,
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Selected by M. Emma Nissley.

GOD'S GOSPEL

(Continued from page 147.)

VIII. What Christ is Able to Do

He is able also to save them to the uttermost that come unto God by him. —Heb. 7:25.

He is able to succor them that are tempted.—Heb. 2:18.

He is able to keep that which I have committed unto him against that day. —II Tim. 1:12.

Being fully persuaded that, what he had promised, he was able also to perform.—Rom. 4:21.

He is able to make all grace abound toward you.—II Cor. 9:8.

He is able to do exceeding abundantly above all that we ask or think.—Eph. 3:20.

He is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.—Jude 24.

IX. How to Be Saved

He that believeth on him is not condemned.—John 3:18.

He that believeth on the Son hath everlasting life.—John 3:36.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

By him all that believe are justified from all things.—Acts 13:39.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Rom. 4:5.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10:9.

X. How to Be Lost Forever

He that believeth not shall be damned.—Mark 16:16.

He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3:18.

He that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

Ye will not come to me, that ye might have life.—5:40.

If ye believe not that I am, ye shall die in your sins.—John 8:24.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—II Thes. 1:8.

How shall we escape, if we neglect so great salvation.—Heb. 2:3.

XI. How We May Know We are Saved

He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into

condemnation (judgment); but is passed from death unto life.—John 5:24.

Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John 6:47.

This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.—John 6:40.

I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand.—John 19:28.

Hereby we know that he abideth in us, by the Spirit which he hath given us.—I John 3:24.

And we have known and believed the love that God hath to us.—I John 4:16.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.—I John 5:13.

XII. No Time to Be Lost

My Spirit shall not always strive with man.—Gen. 6:3.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

If we tarry till the morning light, some mischief will come upon us.—II Kings 7:9.

Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.—Matt. 24:44.

Behold, now is the accepted time; behold, now is the day of salvation.—II Cor. 6:2.

As the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts.—Heb. 3:7, 8.

The time is at hand.—Rev. 22:10.

—James H. Brooks in "Our Hope."

A RAY OF LIGHT FROM THE EAST

Judging by recent reports from various parts of the Orient, Mohammedan boys and girls are thronging the Christian schools—a thing unheard of in former days. The value of Christian training seems to be appreciated as never before, and this very eagerness is regarded by mission workers as the forerunner of a new day for Islam and the cause of missions. Of the 300 boys attending the mission schools at Teheran, Persia, 180 are Moslems, and of the 235 girls in school, 116 are Moslems. These are facts that speak volumes for the progress of Christianity in the East. It is to be hoped that the bow of promise, now spanning the eastern sky, may be indicative of a brighter day for the thousands of benighted souls.—The Gospel Messenger.

MINISTERS' MEETING

Of the Virginia Conference at Weaver's Church near Harrisonburg, Va., May 10 and 11, 1912

For the Gospel Herald.

Opening exercises by Bro. A. P. Heatwole.

Mod., E. C. Shenk; Sec., J. R. Suter.

The following subjects were discussed:

Purpose of the Ministers' Meeting. Perry Shank.

God's people can not live alone, that God is still blessing the plain Mennonite Church and that the ministers' meeting should aid much in the work.

The Christian Church. (1) Its foundation. L. J. Heatwole.

The Church can build on no other foundation than Christ Jesus.

(2) Its purpose. Lewis Shank.

To teach all nations the Gospel of Christ and to care for, strengthen and hold His children.

(3) Its authority. A. P. Heatwole.

It is always necessary to have the proper authority and from the right source. The authority of the Church is not to be trifled with.

Open discussion.

Pastoral work. (1) Preaching the Gospel. J. S. Martin.

Preparation necessary, both from God, and on the part of the individual, in order to preach the Word.

(2) Visiting homes. A. B. Burkholder.

We should visit for the purpose of helping others and aiding them in Christ's service.

(3) Proper conversation. Henry Blosser.

Our conversation should always be such as becometh Christ.

Ambassadors for Christ. (1) In His stead. E. F. Heatwole.

We are sent by God whose authority we represent. We must know the desire of God, and deliver the message sent by Him.

(2) For His cause. H. B. Keener.

Do not expect men to come and enlist in the cause until you preach "Christ and him crucified."

Value of home training. (1) For the Church. S. S. Weaver.

Our example before them will speak louder than our precepts.

(2) For life's struggles. Jos. Geil.

The chief work of our lives should be to bring up our children for God.

Hebrews 13:17. (1) Obey them _ _ _ S. M. Burkholder.

It is not a hard matter to obey the Church if we love Christ.

(2) For they watch _ _ _ . J. E. Suter.

The eternal welfare of the souls under their care is the duty of the faithful watchman.

(3) With joy _ _ _ _ Jos. H. Weaver.

Joy comes from God and is the fruit of the Spirit.

Personal work. (1) In the Church. Jos. W. Coffman.

The unemployed can't be happy.

(2) In the world. Jos. R. Driver.

Jesus labored wholly in the world and mostly as a personal worker.

Church membership. (1) Its identity. S. H. Rhodes.

New birth necessary to identity.

(2) What it constitutes. E. C. Shank.

"And of some have compassion, making a difference" (Jude 22).

Secretary.

In real friendship there is always the knitting of soul to soul, the exchange of heart for heart.—James Stalker.

REPORT

Of the 20th Quarterly S. S. Meeting held at the Roanoke, Ill., Church, May 12, 1912

For the Gospel Herald.

Devotional exercises, C. S. Schertz.

Organization: Mod., J. J. Smith; Chor., Arthur Schertz; Sec., E. W. Rediger.

What hindrance is tardiness to the Sunday school? Ben Schertz.

Tardiness is laziness and may often be termed a proper indication of the spiritual condition of the tardy person. It robs God of precious time for His service, which service is limited to the Sunday school hour. It is a hindrance to the superintendents, teachers, pupils, and every Sunday school attendant by drawing their attention from the work. One half minute lost by one tardy person, drawing the attention of a Sunday school of two hundred pupils means a loss of one hour and forty minutes of God's precious time for service. Serious meditation along this line is necessary. Good example, punctuality in opening and closing Sunday school and church services and fulfilling the requirements of the Golden Rule, "Do unto others as you would have them do unto you" are essentials in overcoming tardiness.

Value of a properly prepared Sunday school lesson at home. Ed. Newhouser, Lucy Engle.

The Sunday school work is a great work. The value cannot be estimated. By diligent study of God's Word, God will supply little seed plants during the preparation at home, which will fluently flow during the Sunday school hour thereby imparting the result of the home preparation to others, in such a manner, impossible under any other condition.

The teachers' duty out of Sunday school. Joel Schrock, Lydia Oyer.

Preparation of the lesson. Speaking to and recognizing pupils on week days. Studying the lives of pupils, their mental and spiritual needs, living consistent lives by letting our lights shine. Practicing what we preach. Deep interest in each pupil. Actions speak louder than words.

How may teachers best adapt themselves to their classes? S. E. Smith.

By prayer for a consistent life in God's work. Change of methods. Acquaintance with every pupil. Finding out the needs of the class. Realizing our responsibility for the class in being instrumental in formating their characters. Adapting ourselves to existing conditions and circumstances, as Paul did in I Cor. 9:20-22.

Secretary.

REPORT

Of the Sixth Annual A. M. S. S. Conference held at the Plum Creek Church near Beemer, Nebr., May 23, 24.

For the Gospel Herald.

Devotional exercises conducted by Wm. Schlegel.

Address of welcome by J. D. Birky.

Mods., L. O. Schlegel, Peter Kennel; Secys., Dan Birky, M. J. Eicher; Chor., Dan Boshart.

The following subjects were discussed:

How derive the greatest benefit from a Sunday school meeting? Dan Boshart; Essay, Mary Zimmerman.

The value of Sunday school training for future work. John Saltzman; Essay, Barbara Troyer.

Does the use of tobacco and liquor hinder the spiritual growth of the Sunday school? Sanford C. Yoder.

Children's exercises conducted by J. O. Oswald, proved to be interesting and inspiring.

Wherein lies the power of effectual teaching? C. O. Yantzie; Essay, Katie Erb.

What are the dangers threatening the modern Sunday school? Wm. Kremer; Essay Fannie Stauffer.

How can I promote the Sunday school cause? P. O. Oswald and C. E. Stoltzfus; Essay, Lydia Stoltzfus.

What are some of the hindrances to mission work? Chris Greiser; Essay, Matilda Steckley.

Collection for missions taken at this time amounted to $28.75.

Reports from the following Sunday schools were read showing that the work is still prospering nicely: Holt Co., Deuel Co., Hall Co., Filmore Co., Cuming Co., East Fairview, West Fairview.

During the business meeting the following resolutions were adopted:

That J. B. Jantzi, Woodriver, Nebr., Wm. Kremer, Milford, Nebr., and Dan Birky, Beemer, Nebr., should act as committee on Sunday school conference arrangements.

That Dan Birky should act as Sunday school conference treasurer for next year.

Questions relative to the spiritual development of the Sunday school work were very ably discussed in round table by S. C. Yoder.

Dangers of an aimless life was discussed in open discussion and proved quite an interesting feature.

Closing address by L. O. Schlegel.

The following are a few of the inspiring thoughts presented:

In order to derive the greatest benefit it is essential that we be spiritually minded and completely consecrated to the work and being present when meeting is in session with a desire to receive all we can and applying same to our lives.

Good Sunday school training will be of much value to us as the Word of God is implanted into the hearts of the youth, thereby enabling them to better solve the difficulties that confront them and help them on their way to salvation. II Tim. 2:15; 3: 14, 15.

It does not benefit the spiritual growth of the Sunday school and as the moderate user stands on dangerous ground and has an unwholesome influence on his fellowmen we should abstain from all appearance of evil. (I Thes. 5:22; Num. 6:1-3).

The power of effectual teaching is the Word of God, and by being an example to those we would teach. (Rom. 1:16; I Tim. 4:12, 16.

Some of the dangers are being too formal—or being too reactionary, negligence of prayer and lack of consecration.

I can promote the cause by being willing to work with all charity (Col. 3:14), by being fully consecrated and concerned for the spiritual uplift of the Sunday school and inviting others to attend.

Some of the hindrances to mission work are not being consecrated wholly unto God, lack of prayer, lack of workers, lack of funds.

Secretaries.

REPORT

Of Sunday School Meeting of the Middlebury, Ind., District, held at the Shore Church, May 16, 1912

For the Gospel Herald.

Theh meeting presided under the following organization: Mods., Earl Miller, Josiah Miller; Chors., John S. Miller, Amanda Karch; Sec., Walter Miller.

The meeting was opened with song, after which S. E. Weaver conducted the devotional exercises.

Yost Miller preached a sermon from Eph. 2:8-10, bearing on the true purpose of meeting together in the capacity of a Sunday School Conference.

The report of the last meeting, held at Middlebury, Nov. 30, 1911, was read and accepted.

What helps may we use in Sunday school besides the Bible? was discussed by Urban Troyer.

Great care should be taken in the selection of literature. Education is a great help if used in the service of the Lord. Anything that really is a help should be used.

Principles of primary teaching illustrated. Anna Yoder.

The children should have the pure food and the best teachers. Lessons should be illustrated as much as possible. A teacher should know the art of story telling.

A collection was taken amounting to $14.54. $3.25 was used to pay expenses and the remainder was sent to Ft. Wayne Mission.

James Mishler was appointed query manager.

How to raise the standard of teaching. S. E. Weaver.

Until the parents become deeply interested in the teaching of their children the standard will not be raised.

Neglected fields near by. How reach them? Henry Lehman.

We were reminded of the great opportunity around us. There are fields white to harvest at our door. We are in part responsible for their salvation.

Geo. Mishler spoke of the problems at Shore. Namely, Lack of interest and asking questions freely. How raise the attendance? Sunday school should be a wall around the Church.

The problems of the Forks Sunday school were given by Orie Miller. How to have a successful teacher's meeting, How create a keener mission spirit? How improve the social life of the Church?

Tht problems of Middlebury were discussed by J. C. Hershberger. The greatest problem confronting us is the ingathering of lost souls in the town. The afternoon meeting was dismissed with a closing prayer by Oscar Hostetler.

Evening service was opened by song service. After a discussion of queries a sermon was preached by D. D. Miller on II Chron. 35:21. The theme of his sermon was, Be just where God wants you then press onward regardless of hardships and persecutions. Avoid working contrary to God's plans.

The meeting was closed by prayer and all parted feeling that the day was well spent and that we were better equipped to do service for our Lord and Master.

Walter Miller, Sec.

Obituary

Sommerfeld. — Mildred Blanche, only daughter of Jacob and —— Sommerfeld of Canton, Kans., died of convulsions, May 9, 1912; aged 4 y. 10 m. 21 d. Funeral on May 10, at the Spring Valley Church, conducted by D. H. Bender and D. A. Diener. Interment in cemetery adjoining.

Blough.—Sarah (Keim) Blough was born in Somerset Co., Pa., Feb. 15, 1859; died at her home near Elmdale, Mich., May 25, 1912; aged 53 y. 3 m. 10 d. She was married to Josiah Blough, Dec. 15, 1878. She leaves to mourn her departure husband, 1 son, 1 daughter, 1 brother and a twin sister, and a host of relatives and friends. Funeral was held May 28 at the Mennonite Church by Isaac Weaver and Jacob P. Miller, where a large concourse had met to pay the last tribute of respect to one whom they loved.

Cockley.—Sister Rhoda, daughter of Bro. John and Sister Catharine Landis, was born near Chambersburg, Pa., March 3, 1883; died at Churchtown, Pa., March 29, 1912; aged 29 y. 2 d. She was married to Bro. Henry Cockley Nov. 18, 1908, with whom she lived in matrimony almost 4 years. She leaves to mourn her early departure a husband, father, mother, 4 brothers, 4 sisters and many other relatives and friends. She was a faithful member of the Mennonite Church for a number of years. The funeral, which took place April 2, was largely attended. Services in the Churchtown Mennonite Church were conducted by Bro. Isaac Brubaker and Bro. Geo. S. Keener. Text, Jer. 15:9: "Her sun has gone down while it was yet day." Interment in the cemetery near the church.

"She left this world of sin and woe,
While here we wait and long to go
Where she has gone, with Christ to dwell
And bid no more the sad farewell."

A cousin.

Yoder.—Sister Mary, wife of Bro. L. J. Yoder, was born July 17, 1847; died May 21, 1912; aged 64 y. 10 m. 14 d. Funeral services were held at the Mennonite Church, Albany, Oreg., May 23, where a large congregation had gathered to pay the last tribute of respect to one loved by all. Funeral services conducted by Bro. J. P. Bontrager, assisted by Bro. C. R. Gerig. Text, II Cor. 5:1-5.

Sister Yoder was a faithful member of the Mennonite Church for many years. During her affliction she often expressed a desire to go home to her eternal reward.

She is survived by a sorrowing husband, 1 sister, 2 brothers, 9 children, 26 grandchildren and 1 great-grandchild, 2 children having preceded her to glory.

"Mother is gone but not forgotten,
Never will her memory fade,
Sweetest thoughts will ever linger,
Around the grave where she is laid.
Yet again, we hope to meet you,
When this weary life is o'er,
And in heaven with joy to greet you
We shall meet to part no more."

Moyer.—Elizabeth H., wife of Moses Moyer, died of cancer at Springtown, Pa., May 15, 1912; aged 39 y. 19 d. She was the youngest daughter of Bro. and Sister Andrew Mack of Bally, Pa. Besides her husband and a 4-year old daughter, there survive her parents, 2 brothers and 1 sister.

Sister Moyer had been attacked by the above named disease a year or more ago. One operation had been performed, which gave her hopes of recovering, but soon the dread disease took a firmer grip upon her body. For the last two months before her death she was in constant suffering. Great relief came to all who knew of her misery when the word came that she had fallen asleep. All that human hands could do would not bring one minute of comfort to her suffering body.

Dear daughter, in our family,
You were the youngest of all,
Dear sister of ours, so early,
You answered death's silent call.
Dear wife, my companion, ah! soon,
Too soon, you parted from me;
Dear mother, you are not here,
I look, but you I cannot see.
Husband kind, daughter tender and dear,
Fond parents, sister and brothers all,
That you will forget me, I have no fear,
In heaven we'll meet at the trumpet's loud call.

By her brother.

Items and Comments

The General Conference of the Brethren in Christ, better known as "River Brethren," was held this year at Stevensville, Ont. A number of important questions were listed for discussion, among them the question of receiving members from other churches without rebaptism.

Wilbur Wright, who has received world-wide fame as an inventor of aeroplanes, succumbed to the dread disease, typhoid fever, and passed nito the great beyond. Death is no respecter of persons. Now that he is dead his rivals are in the lead in praising his name and propose that a monument be erected to his memory.

The annual meeting of the Church of the Brethren began its work May 29, expecting to continue in session until June 6. The first few days are usually devoted to the work of the Standing Committee, the business of which body is to arrange the work for further deliberation by the whole body of accredited delegates later on in the meeting. It is expected that at least 25,000 will attend the meeting.

After a thorough investigation into the causes for the Titanic disaster, which event has filled the world with horror and kept the people of all nations talking ever since, the Senate committee at Washington, D. C., has finally submitted its report placing the blame for the disaster upon the captain of the ship and the British Board of Trade, "to whose laxity of regulation and hasty inspection the world is largely indebted for the fatal calamity."

One of the events of the sporting world last week was the famous 500 mile race on the speedway at Indianapolis, Ind., May 29. Of this event it was said, "Everywhere the 500-mile race is the real, live topic of conversation and the man who attempts to change the subject receives scant consideration." There were $75,000 offered in prizes. The spirit of gambling was manifested in bets being openly made and people glorying in them. Righteousness was relegated to the rear, the glory of God and the joy of the Lord were unthought of, and the great race for eternity was forgotten. Truly the sporting world is the embodiment of wickedness.

The rebellion in Cuba has at the time of this writing (May 31) assumed a critical stage. United States warships have been sailing in Cuban waters and reports of the landing of marines indicates that American intervention is inevitable. Some think that President Gomez's actions are but a big "bluff" to regain his hold on the people of his country while others see in the political sky of the future a gloomy outlook. At any rate it is evident that the millennium, as preached by some people, is yet a great way off in Cuba. The modern program of securing peace through the instrumentality of immense standing armies and navies is an immense failure. Only the doctrine of love to friend and foe, as enunciated by the mighty Prince of Peace, can be effective in bringing about a universal peace.

Health, beauty and goodness spread like a beautiful civilization, being contagious for all the earth.—Newell Dwight Hillis.

"A wise old German said: 'I likes to give villingly; ven I gives villingly, it enjoys me so much, I gives it again.'"

CHURCH AND SUNDAY SCHOOL HYMNAL

With Supplement

This is our old edition of the Church and Sunday School Hymnal used in our Church services and Sunday schools for a number of years containing the original 412 selections in English and an appendix of 50 German selections, with the **New Supplement** of 120 selections recently compiled by a committee appointed by the Mennonite General Conference.

The bindings and prices are as follows:

Music Edition—Limp Cloth

Per copy, postpaid	.70
Per dozen copies, not prepaid	6.60
Per 100 copies, not prepaid	50.00

Music Edition—Cloth Binding

Per copy, postpaid	.80
Per dozen copies, not prepaid	7.80
Per 100 copies, not prepaid	60.00

Music Edition—Leather Binding

Per copy, postpaid	.95
Per dozen copies, not prepaid	9.60
Per 100 copies, not prepaid	75.00

Music Edition—Flexible Leather Binding

Per copy, postpaid	1.00
Per dozen copies, not prepaid	10.20
Per 100 copies, not prepaid	80.00

Note.—50 copies at the 100 rate.

Church and Sunday School Hymnal Supplement

For the benefit of those who now have the old edition and do not wish to purchase the entire new book, we are offering the SUPPLEMENT bound separately as follows:

Per copy, postpaid	.25
Per dozen copies, not prepaid	2.00
Per 100 copies, not prepaid	15.00

Note.—We have a supply of the old edition books on hand in each of the above bindings which we continue to offer at the old price with a Supplement, bound separately, free.

Mennonite Publishing House,
Scottdale, Pa.

THE 1912 TOPIC CARDS

The Topic Cards for 1912, containing the Young People's Bible Meeting Topics with Scripture references attached, are ready for distribution. They are printed on a neat folder of convenient size to carry in the Bible or vest pocket. They may be had at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The conference for the Alberta-Saskatchewan Mennonite Conference District will be held at the Mount View Church, northeast of High River, Alta., on June 27, 1912. At the same place a Sunday school, Bible and missionary Conferences will be held, the three previous days of same week. Those coming by train will please notify us of their coming and whether to Aldersyde, Gladys or High River.

A. H. Wambold, Sec.,
High River, Alta.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

Table of Contents

145—Editorial
146—The Intercessor (Poem)
Keeping the Lord's Day Holy
147—God's Gospel or Twelve Facts
148—The New China (Poem)
From Our Mission Stations
Safe in the Home Land
149—Question Drawer
150—The Lord's Portion is His People
Children, What are You Doing for Your Parents?
151—Sunday School
Our Young People
152—Field Notes
Correspondence
154—Going Through the Land (Poem)
The Life-Giving Stream
155—Jesus Asks Admittance
Helping the Fallen
Rightly Dividing the Word
156—Where Art Thou?
Demonstrating the Golden Rule
157—Pressing Toward the Mark
How Readest Thou (Poem)
God's Gospel
158—A Ray of Light from the East
Ministers' Meeting
Reports
159—Obituary
160—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JUNE 13, 1912 No. 11

EDITORIAL

"God is our refuge and strength, a very present help in trouble."

The article, "The Lord's Portion is His People," which appeared in last week's Gospel Herald, should have been credited to Sister Susan Good of Wolftrap, Va.

Out of Steam.—The other day we took the train at Urbana, Ohio, for Scottdale, Pa. We all expected the train to start, but it kept on making a noise but did not move. "Why don't they start?" was a question asked by many. Upon inquiry it was found that there was something wrong with the engine and that it was almost out of steam. It was a fine looking engine, and the train was splendidly equipped; but the fact that there was not enough steam to propel the engine made it for the time being a dead train.

We began to reflect: how like so many church members. They are intelligent enough, and have other qualities which would equip them for efficient service were it not for the fact that they are out of steam. There is not enough heavenly fire in their souls to fill them with the love of God and to constrain them to move out in the service of their Master. As it is, they are so overcome with "that tired feeling" that about all they can do is to hang on behind and be counted membere of the Church. Jesus Christ, the great Engineer, can completely renovate them and purify them of all dross if they will but place themselves upon the altar of the Lord and allow Him to have His way with them in all things.

Family Almanacs.—The time is here when we must begin work on the Family Almanac for 1913. We want to correct the ministerial list to date, and to this end we ask the co-operation of all who are interested in the same. Our experience of last year in calling upon the interested public to assist us in this work was so satisfactory that we have resolved to try the same plan this year. Will you please send us, at your earliest convenience, a list of corrections which to your knowledge should be made in the list as you find it in the Family Almanac for 1912. We would be glad to have the following facts: Names of bishops, ministers and deacons who have been ordained during the past year; names of bishops, ministers and deacons who have been removed by death or otherwise during the year; names of bishops, ministers and deacons who have changed locations, giving both the old and new locations; any other corrections which you know should be made. We hope to have an early response, and thank you in advance for the same.

Shall righteousness, or sin, claim most of our attention? There are so many things in this world that are not right; so many evidences of pride, lust, irreligion, indifference, unbelief, selfishness, covetousness, hypocrisy; so many false doctrines through which multitudes are being deceived; so many devil's traps in the form of saloons, club houses, theaters, amusement parks, gambling houses, etc.; in fact, so many evidences that "the whole world lieth in wickedness," that one could spend all his life in denouncing "this present evil world." Then the question would arise, Where would we find time to feast our souls upon the things that are pure and lovely and holy and good and uplifting, and to turn the minds and hearts and lives of people in the same direction? It is a fact that those best fitted to fight the forces of evil are they whose souls are continually refreshed at the fountain of truth and love, whose lives are inspired by the good and the noble about them and above them. In this our Savior is an excellent example. Living in touch with heaven, He reached out His hands to lift the fallen of earth. Proclaiming the gospel of righteousness, He condemned sin wherever He found it and in whatever form it asserted itself. Himself living a life of purity and holiness, He preached repentance to the sinner, salvation to the lost, faithfulness to the saved, and worked for the moral and spiritual uplift of the people by warning them of the sins of the age and pointing them to something better. It is well that we study His example and follow in His steps.

Reform and Regeneration.—Without attempting in the least to discredit any of the great reform movements now absorbing public attention, we should never lose sight of the fact that there is no reform movement which can equal in importance the great salvation wave which was inaugurated by Jesus Christ and received new impetus at Pentecost. You get warmed up in some great reform movement and imagine that if it succeeds all will have been gained—only to find after the victory is won that reformation is needed in many things which your reform movement was silent upon and did not attempt to rectify. The trouble is that reform deals with externals only and does not go to the root of things. The only absolute cure for all ills is salvation through Jesus Christ. The battle cry should be, not "clean up and get better," but "repent and be converted." The cry of good men of all ages has been and is **Reformation.** The mission of the Church has been and is **Salvation.** With the "new heart" comes "new life." Regeneration brings reformation in all things concerning which we have the light, for "How shall we that are dead to sin live any longer therein." So long as the energy of man is directed to the work of mere reformation the world will continue as a sick man growing worse, though the nations may be swept by a thousand reform movements. The only hope for lasting and complete reformation lies in **salvation.**

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

OH, MIGHTY MYSTERY!

Oh, Mighty Mystery! this gift of prayer,
That I should kneel before His throne and there
Tell all my thoughts without a fear.
Oh, mighty love, surpassing human thought,
Course through my veins till Thy full life is wrought,
Flood all my being with Thy life and power,
Till every moment, aye, and every hour
Be full of Thee, and Thee alone,
No longer I before the throne,
But Thou, the Man of sorrows there,
Praying Thy prayer—
That all Thy children may be "One,"—
That in their lives God's will be done,
That those in darkness may behold and see,
Thy mighty power of blood-stained Calvary.
So melt my spirit now, this heart of mine
That every throb shall echo, Lord, to Thine
And prayer then be
As vast, as deep, as all eternity.

M. Warburton Booth.

WHAT THE BIBLE TEACHES

By Daniel Kauffman.

For the Gospel Herald.

XVIII. About Secretism

1. We should avoid it.

As an example we quote the words of Christ: "In secret have I said nothing" (Jno. 18:20). A Mason once told me that Christ was an eminent Mason. Against this assertion we know a few things. In the first place Masonry was not born until over 1700 years after Christ. But ignoring this fact, if Christ was a Mason it is evident that there have been at least two changes in Masonry since that time: (1) It could not have maintained its attitude of refusing to recognize Him as the Son of God, or He would have stultified Himself in belonging to it. (2) It could not then have been a secret society, or He could not have testified, in secret have I said nothing."

Paul also leaves an emphatic testimony against secrecy when he says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

2. The motive for it is not good.

Listen to the testimony of Christ: "Men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). All evil designs are hatched out under cover of darkness. It is there where the horse thief and the highway robber plans his work. It is there where murderous plots or schemes to defraud are hatched out. It is there where the corrupt politician and the grafter of every description completes his arrangements. These things can not flourish in the light of day; they must have their fungus growth in the dark, for the light will quickly destroy the poisonous germs which causes them to flourish. So long as secret orders sit under cover of darkness they can not get away from the fact that they have at least the appearance of evil. If organized secretism is all good and nothing bad, remove the cover so that all the world may see what it is like. But "men love darkness rather than light because . . . ." So long as organized secretism exists we know the cause.

3. It is unlawful to swear to things unknown.

In this connection it is in order to state that under the Gospel all oaths are forbidden. Our Savior's admonition, "Swear not at all," leaves no room for any exception. James' declaration, "Neither by any other oath," is an emphatic testimony along the same line. But even under the law, where the oath was allowed, it was not allowed to swear to things unknown. Listen to the command of the great law-giver: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it is that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty of one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Lev. 5:4, 5). No language could be clearer. Granting that it would be right to take the judicial oath (which is not the case under the Gospel) it would still be a sin to "solemnly promise and swear that I will always hail, and ever conceal, and never reveal any of the sublime truths" that I "shall hereafter be instructed in," as every Mason must swear.

4. It is contrary to the spirit of the Gospel.

"No man lighteth a candle and putteth it under a bushel," says our Savior. To let your light shine is one of the distinctive principles of the Gospel. The reverse is true of secret societies who pledge their members under the severest penalties to keep the strictest secrecy with reference to the "sublime truths" of which they profess to be the possessors. In the secret lodge system as now in existence their members are more closely allied to their lodges than they are to members of their respective churches (if they belong to any) and to their families. Every Gospel church throws its doors wide open and invites the public to come in and examine for themselves. Every secret lodge keeps its secrets under lock and key and refuses to divulge the same to any one except under the most binding obligations not to make them known to the public. There is here a distinct attempt to hide their light under a bushel, which they would do if they had a real light to hide.

5. The unequal yoke with unbelievers is forbidden to all believers.

Read II Cor. 6:14-18 repeatedly and prayerfully. Then turn the light on the membership of secret lodges, remembering that they admit Jews, infidels, Buddhists, Mormons, unbelievers of dozens of varieties, refusing to admit Jesus Christ as the Son of God. As you think of being bound to that kind of a body and binding yourself to keep their secrets away from your church and family, turn your ear heavenward and hear this specific instruction: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he which believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

These are a few of the many lights which the Gospel throws upon the question of what attitude Christian people should take toward organized secrecy as it exists today. We might have discussed the question from a different view-point, telling how that secretism holds out false hopes of salvation, how it lulls many to sleep and saps the spiritual life out of churches which tolerate them. We might show how that they are often destructive to the happiness of the home, and how that they rob both Church and home of the time, talents and money which husbands and father, brothers and members waste on lodgism. These results simply prove the wisdom of Bible teaching on the subject. May God move upon all Christian people to keep aloof from this dreadful curse and speak out in no uncretain tones against it.

The "grand lodge above" is reached, not through grips and signs and pass words and blasphemous obligations given by man to man. Heaven will be reached alone through the precious blood of Jesus by all who renounce every institution of iniquity and trust alone in the living God.

Scottdale, Pa.

LIFE ASSURANCE ETERNAL

By M. D. Evers.

For the Gospel Herald.

Dear editor and beloved readers: In Gospel Herald of May 16, page 99, latter half of third column, we find a very valuable subject, "Life Assurance

Eternal," accompanied by scripture references. It really occurs to us that it would be well worth the time to re publish this article with the scripture references given in full. It may chance to come before many readers, some that would not have their Bibles at hand, some no doubt may be laborers in some shop, not blessed with time, but picking up the paper, reading the article never again seeing the paper when time would present the opportunity to look up the references. Trusting this preface and the article may find room for publication, we bid them God speed.

The oldest company in existence.—Eph. 1:4; Tit. 1:2. "According as he hath chosen us in him before the foundation of the world, that we hould be holy and without blame before him in love" (Eph. 1:4). "In hope of eternal life, which God, that cannot lie, promised before the world began" (Tit. 1:2).

Policies are non-forfeitable.—Jno. 10:28; 25:26. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:28). "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this" (Jno. 25, 26)?

The assets are inexhaustible.—Eph. 2:7. "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus" (Eph. 2:7).

The premiums are low enough for anyone.—Isa. 55:1, 2. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; Yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good. and let your soul delight itself in fatness" (Isa. 55:1, 2).

Profits are distributed to the policy holders.—II Cor. 5:10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body. according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Much depends upon obedience to instructions.—I Cor. 3:14. "If any man's work abide which he has built thereupon, he shall receive a reward" (I Cor. 3:14).

No applicant refused. Apply personally. John 6:37. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jno. 6:37).

No extra charge for bad lives, no discount for good.—Matt. 9:13). "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

Advantage in beginning now, placing beyond want.—Phil. 4:19. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Only one examining officer. Apply to him.—Jno. 10:9. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Jno. 10:9).

No assurance for tomorrow. May close today.—II Cor. 6:2. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold now is the day of salvation" (II Cor. 6:2).

Agents are wanted. Great inducements.—Jas. 5:19, 20. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19, 20).

Elmira, Oreg.

"WE SHALL BE LIKE HIM"

By S. A. Shotzberger.

For the Gospel Herald.

This text has been on my mind for some time, as I beleve it should be on every Christian's mind. When born into the kingdom of God we are the sons of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

According to this scripture we see the necessity of the transformed life, that when God will appear we shall be like Him, pure and unspotted. The Bible teaches us to walk in newness of life (Rom. 6:4). To be like Him when He comes again it is well to study the life of Christ when on earth. Have we any record that in one singular particular His life was not in harmony with His teaching? Like Himself, He wants us to be pure and undefiled, "unspotted from the world." How then can we walk with the world, mingling with them in politics, smoking, chewing, defiling the pure air which God has created for all creatures? You may think that the tobacco habit is not a filthy one. I have talked with many tobacco users, and nine out of ten of them admit that it is a filthy habit. Not only that, but it is destructive. Our bodies being the temple of the Holy Ghost, should be kept clean. "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). Can you imagine Christ walking around with a cigar in His mouth, His mouth defiled with a large wad of tobacco, loafing around on streets or in country stores and taking part in the foolish, filthy talk found in such places? Should He be found suddenly (which He will, and may at any time) would we like to be found in such a condition at such a place, walking with the world and enjoying the pleasures of the carnal mind? Should we not rather be found at all times walking in the ways of God, taking our pleasures in the joy of the Lord, abstaining from all that is evil, even all appearance of evil?

Another thing in which we want to be like Christ is in humility. In I Pet. 5:5 we read, "Submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." If we do not obey this commandment, then we are not like Him. How can our teachers be true to this commandment and instead of teaching us to do as God says tell us to do as we feel about it? Christ never taught in that way. He always taught His people to obey the Word, rather than to do as they feel.

Sisters, we are so richly taught about the devotional covering. Should we wear it when going to church only, when we are admonished to "pray without ceasing?" We will not be like Him if we disobey His teachings.

Brother and sister, could we take the bread and the cup and not observe our Savior's command, "Wash one another's feet?" Some say that Christ washed the feet of sinners and give that as a reason why they do not observe it. (We have no record that He did, save in the case of washing the feet of His disciples, when Judas was along.—Ed.) Did He not also eat with publicans and sinners, and does any one take that as a reason for refusing to eat with any one? But He did wash the saints' feet, and we should be like Him. From I Tim. 5:10 we infer that the saints in that day were like Him in this respect.

If we are born into the kingdom and fully clothed with humility we have a fervent desire to be like Him in every particular. We also have a desire that all unsaved souls may become like Him. If we have that desire we will attend all religious meetings in which the pure Word of God is taught whether it be regular preaching service, Sunday school or revival meetings. If we are not gifted to take a prominent part in Sunday school or other religious service let us come, take a humble seat, praying to God in behalf of son, or daughter, or teacher. This is far more like Christ than to stand outside the house while Sunday school is go ing on, talking of worldly things.

Think of how the passion for world ly pleasures is growing. The carnal minds of men, women and children are gratified by attendance at moving picture shows which are open afternoons and evenings and are usually well attended. How about our churches? Some are open for service only once in two weeks. People will go somewhere. Why not be as diligent in opening the house of the Lord for prayer meetings, teachers' meetings, Bible meetings and draw our young people to the Master's service in which they will grow more and more like Him?

When we are like Him we have a desire to win souls and seek that which is lost. Brethren, make haste and push the work along, seeing how many of our young people are drawn into the curse of the secret lodge and lost to the kingdom. We ask an interest in your prayers, that we may be strengthened in the Lord, that we may prove faithful, grow more and more like Him and be found in His precious likeness when He shall appear.

Lansdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 South 7th St.)

To all interested in the Lord's work in Kansas City, Greeting:—This beautiful spring morning finds us located at the above named place, overlooking the rills and dales of Kansas City.

Looking about us, we see on every side the touch of the Unseen Hand; the green grass, the gentle breeze, the newly awakened flowers and the merry birds seem to unite in softly echoing and re-echoing the sentiment of the poet, when he said:

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth, if it be in tune,
And over it softly, her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten."

But we look about us and behold the real condition of the majority of people in our large cities, who see no "sermons in stones," no "books in running brooks," who see but little beauty in natural springtime, and much less enjoy "springtime" or "sunshine" in their souls; as we note the depth and blackness of sin; we exclaim, How true the words of the one who said:

"Though Christ in Bethlehem,
Ten thousand times be born.
If He be not born in thee,
Thy soul is still forlorn."

We are glad that we can testify to a continuation of the Father's blessing upon the work, since the last correspondence from here.

On Saturday, May 18, the Board of Trustees met in annual session here, all the members being present but one.

Bro. Levi J. Miller, of Garden City, Mo., left the same day because of urgent duties elsewhere in the Master's vineyard. The rest of the brethren remained and assisted in the work the day following, Sunday, May 19.

On Sunday morning, Bro. David Graber of Noble, Ia., preached a helpful and edifying sermon. After Sunday school in the afternoon, Bro. T. M. Erb of Hesston, Kans., conducted an impressive communion service. Thirty-three took part in this service, among this number being some visitors. This was the first time for some present to engage in such a service.

The ordinance of feet washing was also observed following the communion service.

After an interesting children's meeting and young people's meeting in charge of Bro. C. A. Hartzler in the evening, Bro. D. G. Lapp of Roseland, Nebr., preached an impressive sermon on the subject of "hope."

Bro. J. B. Yoder of Garden City, Mo., also assisted in the services of the day.

We are glad to have with us in our meetings Bro. Adam Kauffman and family, formerly of Garden City, Mo.; also Sister Emma Daron of Jasper Co., Mo., they having moved into the city to make this their home for awhile. We shall be glad for their assistance in the work here.

Among those who visited here durthe month were: Bro. and Sister L. L. Beck, Peabody, Kans.; Catharine B. Kulp, J. M. Hershey and Alma E. Nusbaum, La Junta, Colo.; and Ada Stauffer, Lititz, Pa.

On Thursday of last week Bro. C. A. Hartzler left for Arkansas where he is engaged in "scattering the precious seed—God's life-giving Word.

This evening our people expect to enjoy the privilege of listening to a sermon by Bro. J. A. Ressler of Scottdale, Pa. He has been engaged in holding communion services among churches in Missouri, and is sufficiently interested to stop here and preach for us.

We trust many other ministering brethren, traveling, will take notice of this and follow Bro. Ressler's example. Pray for us.

In His name,
J. D. Mininger.

June 4, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

IX. How the Lent Season Begins in South America

We often hear the word "Carnival" in the United States, but I suppose few of us ever thought of how the word originated. When the "Carnival" celebrations began in Argentine I discovered the real meaning of the term. The Spanish word for meat is "carne" and the Spanish for farewell is "vale." Now put them together and we have "farewell to meat," which to a strict Catholic is a serious duty during the Lent season. South Americans are not strict Catholics, I suppose; at any rate they never bid farewell to that which constitutes the greater part of their diet.

But they do celebrate the beginning of Lent with great hilarity. It is something like the Hallowe'en season in the states, when the people release themselves to many kinds of roguish acts. In the large cities considerable restraint is put upon them but in the smaller places the young folks run wild, dressing like clowns, throwing water on each other, and yelling in a very idiotic fashion. The church originated all of this foolishness and would be less likely to restrain it than the legal authorities. Isn't it strange that Satan should control the events that open a season dedicated to the memory of our Master? and that all men, Christian professors or infidels, should join together in something so unchristian?

Goshen, Ind.

THE FIELD, ITS DEMAND AND OUR RESPONSE

By Anna Stalter.

For the Gospel Herald.

The Field

1. India is a vast country, an empire in itself. It is equal in area to seven German empires, ten Japan or fifteen British Isles. It is a little less than half as large as the United States and has about four times the population. The average density of population is 167 per square mile, while in a few districts of the country the average density is more than one thousand. In other parts it is as low as forty-four. Bengal, in the eastern part of India has a population almost equal to that of the United States. One-fifth of the world's population live in India. If twenty people each minute were to file past us night and day it would require twenty-eight years for all of India's millions to pass. Twenty persons die each minute in India and ninety-nine per cent of them without Christ.

2. It is not known when the aboriginal tribes entered India. They have been there as far back as history can trace them. The Aryans invaded India from the northwest and conquered and drove back the aborigines into the jungle districts of the country. In some places they have almost entirely lost their identity, in taking on so much of what the Aryans have brought to them. In other places they have remained much the same all down through the ages, and have not adopted the caste system, which makes them somewhat easier to reach with the Gospel than the Hindus.

3. Books have been written on the religions of the people of India. The people of India are religious. There are four principal religions in India which have less adherents than Christianity and four that have more. The Jews, God's own chosen people, number the least of all—about 18,000. There are 94,000 Parales or Zoarastrians, who worship all of the elements but usually are referred to as fire worshipers. Most of them live in the Bombay presidency along the western coast of India. There are 1,000,000 Jaius, 2,000,000 Sikhs, 8,000,000 Aniniates, and 9,000,000 Buddhists, all

differing from each other. There are 68,000,000 Mohammedans, and more than 200,000,000 Hindus, while there are only about 3,000,000 Christians. The Mohammedans believe in one God and that Mohammed was the true prophet. They accept Christ as a prophet and great teacher, but not as the Savior of the world. The Hindu believes there are many incarnations of God, hence it is not hard for him to add Christ to the list. All of the religions mentioned teach salvation only by works, and believe it necessary to even suffer many hardships, hoping thereby to obtain salvation. Not one of them teaches a change of heart and life, and salvation from sin. What the people of India need is not to be more religious, but a better religion.

4. India is a land of many languages. Besides many dialects there are 147 distinct languages spoken in the country, and 23 of them by 1,000,000 each. Many of them have been reduced to writing, many of them through Government and missionary effort, and some have a fair amount of literature.

5. India is under the British Government. The political divisions of the country are fourteen provinces directly under British rule, and many native states indirectly subject to it. Most of the provinces and states are in themselves equal to some of the kingdoms and empires of the world. The Government is quite favorably disposed towards mission work, except in some of the native states. Usually any needed assistance is gladly given to missionaries by Government officials. The country has many railroads owned and controlled by Government. There is a good postal and telegraph system. There are also many macadamized roads leading to and from the principal cities.

6. Government has established many schools, also some universities and colleges. The Government takes no part in the religious teaching of the people. Becoming educated naturally causes them to lose faith in idolatry and their old religion, but the Government gives them nothing instead. The great opportunity of the Christian Church is to step in and fill up the gap which this leaves. Unless she takes advantage of this, the educated people will become infidels, and if possible will be in a worse condition than they were before. Besides the Government schools there are many mission schools and some colleges in which the pupils and students are daily taught from God's Word. From these schools come most of the native Christian workers and teachers. With all the schools India has, only ten per cent. of the men are educated.

7. The condition of India's women is a sad one indeed. Only seven in one thousand can read and write. And there is little or no inducement for self improvement. A larger per cent. of Parsee women than any other are educated and only 50 per cent. of these. There are ten per cent. of Christian women educated. The Mohammedan women come lowest in the scale, only three in one thousand. Twenty-six millions of India's women are widows, and are not allowed to re-marry. Nineteen thousand of them are under five years old and one thousand of them less than one year old. Forty millions of India's daughters are secluded in Zenanas. A Hindu lady once said, "The life of women in Zenanas is like that of a frog in a well—everywhere there is beauty but we can not see it—it is hid from us." Sentenced by an inhuman custom of life-long imprisonment within their homes these millions of our sisters are shut off from the world from nature and nature's God. The lady missionary and the Bible woman can find almost an unlimited field of labor among the women of the Zenanas." When we consider what has been accomplished by a few of India's women, such as Pandita Ramabai, Sunder Bai Power, Lilanati Bingli and others, we begin to realize the great possibilities in the women of India when once they are won for Christ.

8. India has comparatively few doctors. No greater field is open to any one than to the medical missionary. Thousands of people live and die in India without ever having known a doctor's care. A great field is open to all, but especially to lady medical missionaries. Men can not go into the Zenanas, while women can to minister to the needs of our imprisoned sisters in time of suffering.

II. The Demands

Does not every condition of India and its people demand the Gospel of Jesus Christ? Jesus said, "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." A demand means to ask for something we have a right to ask for. Does India have a right to demand the Gospel of us? India is more ready than ever before to accept the Gospel. If we consider what it would have meant to us had the Gospel from the beginning been carried eastward instead of westward, we may be able to see India in a different light from what we otherwise can, and be better able to answer this question.

III. Our Response

We ask, What has the Mennonite Church done in response to India's demand? The Christian Church at large has responded quite liberally. It is said "if Christianity progresses as it has done during the past ten years, India will be evangelized in less than one hundred years. What part will we as a people take in doing it?

During the past twelve years the Mennonite Church has sent to India twenty-three missionaries, who have given an average of five and one-fourth years of service. One of them has been called to his reward, six have returned to the home land, three are in this country on furlough while thirteen of them are laboring on the field. About $225,000 dollars have been spent for the work carried on there. God has wonderfully blest the efforts put forth. About six or seven hundred have accepted Christ as their Savior and many have heard the Gospel message. But there are still about one hundred million or one-third of the population of India outside the reach of the Gospel. What can or will we do for them?

"Pray ye therefore the Lord of the harvest to send forth more laborers into his harvest," for "the harvest truly is great, but the labourers are few." Be willing to take whatever part God gives you in helping Him to answer that prayer.

Elida, Ohio.

"It is a wise plan to look backward and see what in your past life you remember most happily, and then try to pack your present life full of the same thing."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

What is best, to take things pertaining to the welfare of the human soul too seriously or too lightly? S. E. R.

Neither one. It is not possible to take anything religious too seriously. It is possible to fall into the mistaken idea that seriousness is gloom, that seriousness and cheerfulness can not exist in the same person at the same time. But every problem of life should be approached with seriousness, or life becomes a farce. With this seriousness we should not forget that cheerfulness is also needed, not only to make us companionable, but especially to fit us for wrestling in the most effective way with the serious problems of life. "Rejoice in the Lord alway; and again I say, rejoice." They bear their responsibilities in life best who, in all soberness grapple with the problems before them, at the same time casting their burdens upon the Lord, pressing onward with hope and cheer. The great trouble with this question of happiness is that too many people get the idea that there can be no cheerfulness without foolishness.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WHAT SHOULD I DO?

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?
I do not think that I should shirk or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.
But if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?
What could I do, O blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?
Step after step, feeling Thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide Thee
Or heaven serene,
Assured Thy faithfulness cannot betray,
Thy love decay.

—Susan Coolidge.

"I GAVE THEM MYSELF"

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should like to do. I was so busy adorning their minds and cultivating their hearts' best affection that I could not adorn their bodies in fine clothes though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel; my grown-up daughter is a Christian woman. I have plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God called them to do."—Sel.

A RESPONSE

By Alice Shaw.

For the Gospel Herald.

I must say amen to the few lines from the pen of Bro. A. Metzler on the subject, "What of Our Children?" I am glad for what he says. Whom do we mean when we say, "our children?" We all belong to God, whether we have received the second birth or are still walking in darkness, and we will all be judged according to the deeds done in the body.

About a year ago I was converted at the Altoona Mission. I was rescued from Satan's powers, and am willing to live the plain life of Jesus Christ as my Elder Brother and Savior.

Let us be ready to answer to His call, whether it be to seek the lost in the city or wherever it may be. Though I was not brought up in the ways of the Lord from my childhood, God so loves my soul as well as yours. Satan is as busy today as he was in the days of Job, seeking whom he may devour. Pray for me that I may remain steadfast in the faith.

Marshallville, Ohio.

THE CHILD

By Amanda Leaman.

For the Gospel Herald.

The present age is the child age. We are told there has never been a time, in the history of the world when the child received the attention it is receiving today. The public school is aiming more than ever to give the child an all-around education; the medical profession is spending much time and energy, especially in our cities, to save the life of the infant, and to secure the child's highest physical welfare; the law, and juvenile societies are proving themselves instrumental in protecting the rights of the child; and last, but not least, the Christian Church is seeking diligently to lead the child to know God and His Word. Truly it has been said, "The interests of childhood and youth are the interests of mankind."

Pastor Huckle of Baltimore pays a beautiful tribute to children in these words, "Some people think of children as a burden, or a bother, or an inconvenience, or an expense. They may be all this—but they are worth it. They are worth all they cost. Children help us renew our youth. . . . . Children make us kindly toward all children. They open up fountains of sympathy. Children teach us infinitely more than we can teach them. Children are really given to train up a parent in the way he should go. Children bring us messages straight from heaven—messages of innocence, tenderness, dependence, love."

Another writer says, "A child softens and purifies the heart, warning and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist."

It may be a new thought to some of us, but it is true that the child does become our teacher. As has been stated, it teaches us love, sympathy, kindness and goodness. Additional lessons we learn from it are unselfishness, trust and humility. A child is born into a home, and how many comforts the parents must sacrifice for its sake. How many sleepless nights must be endured. How many outside pleasures must be sacrificed. Thus it teaches us to deny ourselves. Notice how naturally the child turns to its parent for help and comfort when a difficulty or hardship is encountered. Thus it teaches us to turn to our heavenly Father under all circumstances, and to trust implicitly in Him. Christ twice made the child a pattern of humility to His followers. James Russel Lowell says, "Children are God's apostles, day by day, sent forth to preach love and hope and peace."

The child not only has power to cause us to become nobler and better, but it has claims upon us that we sometimes scarcely realize. In this connection we will notice some things that we as parents owe our children.

In the first place we owe them a welcome birth. I wish we could all realize the largeness of the gift God bestows upon us when He sends a child to bless our home. How blessed the lot of childhood would be if all children would receive a welcome such as the child Samuel received at his birth.

We owe our children a moral and Christian training that begins at a very early age. With even the tiny infant we need to be firm. All of us perhaps have seen small children who were on a fair way to be spoiled by being allowed to rule the house, by being allowed their every slightest wish. This we want to avoid by firmness and allowing them only such things as are for their good.

Children should be taught to respect the parents' rightful authority and to be obedient—as commanded by the apostle, "Children obey your parents in the Lord."

With all the careful training we owe our children along every line, we owe them a great deal of love. Children's lives without a great deal of love thrown in are greatly lacking. Chil-

(Continued on page 172.)

Sunday School

For the Gospel Herald.

Lesson for June 23, 1912—Eph. 5:11-21

TEMPERANCE LESSON

Golden Text.—Wine is a mocker, strong drink is raging.—Prov. 20:1.

Introductory.—In the lesson before us we step aside from the line of thought and teaching we have been studying and take up our quarterly temperance lesson. Like many of the temperance lessons we have been studying in the past, this lesson is not alone confined to strong drink. The old definition of temperance—moderation in all things lawful, total abstinence from all things unlawful—should not be lost sight of as this lesson is under consideration. "Every one that striveth for the mastery is temperate in all things."

"Unfruitful Works of Darkness."—Our lesson begins with a warning against the Christians of Ephesus taking part in the heathen worship of paganism, which abounded in mysteries and abominations. Much of what is contained in modern secret orders is borrowed from paganism. Secrecy and abomination go together. Our modern secret orders can never clear themselves from the just censure of the Gospel until they take away the mantle of secrecy and let the world see what kind of an organization they have anyway. We say this not only from the fact that the Bible is against the principle of organized secretism but also from the strange and astounding revelations which have been made by those who once belonged but afterwards left the lodge and exposed their secrets. It is as much in order today as it was in the days of Paul, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

"Awake Thou that Sleepest."—One is almost tempted to make the first application of this text to the sleepers in church. It is certain that a church sleeper is a good type of one who is asleep in tresspasses and in sins, for in either case misses grand opportunities, perhaps the best of life. As the golden truths of the sermon are missed by the church sleeper, so the brightest and best opportunities of life, and often the opportunity of salvation are neglected by the sleeper in sin. The light from heaven is the most glorious that has ever gladdened the heart of man. Therefore call upon all sleepers saying, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

"Be not Drunk with Wine."—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Oh how many unwise people in the world. How many a young man with the most brilliant prospects ahead of him has had all these prospects blighted by the unwisdom of trifling with the accursed cup. Do you say that one glass will not hurt you? that you have sense enough to know when to stop? Then you are saying what thousands of others have said, but little by little their good sense slipped away from them and finally they filled drunkard's graves. The best advice we can take is the advice of God's inspired Word: "Look not thou upon the wine when it is red."

"Be Filled with the Spirit."—Not the spirit which lurks in the cup, beclouds the brain, and ruins both body and soul, but the Spirit of the living God which clarifies the brain and gives the individual a clear vision and a spiritual discernment of the Word. To be filled with the spirit of wine is as hideous and abominable as to be filled with the Spirit of God is glorious. What will a man do when he is filled with the Spirit? We have one manifestation of the indwelling Spirit in the following: "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always for all things unto God."

As we read this description of the Spirit-filled man, and then contrast his conduct with the man "drunk with wine wherein is excess, we are forcibly impressed with the comparison. We are also impressed with the idea of the foolishness of the theory held by some, that the reason Paul coupled the two in the same verse is that a man filled with the Spirit acts so much like the man filled with wine that some people accuse Spirit-filled men with being drunk. There is as much difference between the actions of Spirit-filled and spirit-filled men as there is between day and night. Both are inspired, but from exactly opposite sources.

Mutual Submission.—A beautiful thought marks the close of the lesson. When Paul admonishes the Ephesian brethren to submit one to the other in the fear of God he taught the same thing that he did in a number of his other epistles, and that Peter did when he counseled the brethren to have "fervent charity one for another." Loyalty to God and the Church is shown by a mutual submission to one another, the whole body subject to God and His Word. Strife and envy can not come where this abomination is made the rule.—K.

When the Holy Ghost gets into a man's heart and God calls him to preach, that is a different thing from simply getting into his mind that he wants to preach.—S. H. Miller.

Our Young People

TRUE CITIZENSHIP.—Phil. 3:20.

Topic for June 30.

MOTTO

"He hath prepared for them a city."

OUTLINE OF TOPIC

I. Citizenship Defined.—A state of one who is a part of a commonwealth or country. True citizenship is where one is not only living in the bounds of a country, but is a loyal partner in all that pertains to its highest and best welfare.

II. Principles and Characteristics of True Citizenship.—

1. Its outlook is on things eternal.—II Cor. 4:18; Heb. 11:13-16.
2. Its present life is not its chief end.—Heb. 13:14.
3. Its laws are for the welfare of others.—Phil. 2:4.
4. Its fellowship is with those of heavenly life and birth.——I Jno. 1:3, 7; Eph. 2:19, 20.
5. It is not partaker with the evils of the world in which its present life of probation is spent.—II Cor. 6:14-18; Eph. 5:5-11; Phil. 2:12-16.
6. Its chief business on earth is to call others into the fellowship of the heavenly kingdom.—II Cor. 5:20; Jno. 18:36.
7. Its defence and warfare is spiritual.—II Cor. 10:4, 5; Eph. 6:10-13.

III. How to Become a True Citizen.—

1. By being born of God.—Jno. 1:12,13.
2. It is called a deliverance and translation.—Col. 1:13.
3. The testimony of adoption is the Holy Spirit which makes us feel like a child of a father.—Gal. 4:5, 6.
4. Through Christ alone.—Jno. 14:6.
5. There is no respect of persons.—Acts 10:34, 35.

STUDY OF THE TEXT

Phil. 3:20

"For our conversation is in heaven."—The meaning would be equally clear to us if we would say that our citizenship, or country to which we are loyal is in heaven. The Greek word is **"Politeuma"** which comes from the word **"polites,"** meaning citizenship. Our politics is in heaven, and well may we be loyal and patriotic to the heavenly standard. While we are thus engaged it is well to remember that we "cannot serve God and mammon," nor partake of the things that are "highly esteemed of men," because they who are not followers of Christ are led by the "prince of this world."

SUGGESTIVE ASSIGNMENTS

For Older People.—

1. Text word. **"Kingdom."**
2. Commit Phil. 3:7-14.

For Young People.—

1. Our Heavenly "Fatherland."
2. Principles of the Christian who is Loyal to the Heavenly King.
3. Our Relation to this World.

For Older People.—

1. Faulty Patriotism.
2. The King of Kings.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 13, 1912

Field Notes

"Had an interesting mission meeting at the Kansas City Mission on the evening of the 4th" (June) is a message brought us in a letter from that place.

A program of the nineteenth quarterly mission meeting of the Logan & Champaign district, to be held at the Walnut Grove Church near West Liberty, Ohio, June 13, 1912, is before us. The work begins with a missionary sermon and closes with a discussion of Joel 3:13. We hope to hear of an interesting meeting.

Bro. J. A. Ressler writes encouragingly of the work at Cherry Box, Mo. A refreshing communion service at that place on Sunday, June 2, is reported.

Bro. S. H. Martin, whose change of address from Battle Creek, Mich., to Bay View, Mich., was noted in these columns recently, has returned to Battle Creek.

The new book, "Among Missions in the Orient, and Observations by the Way," by Bros. J. S. Hartzler and J. S. Shoemaker, is now on sale at this place and all orders will be promptly filled.

A program of a Sunday school meeting to be held at La Junta, Colo., June 9, is before us. A number of practical subjects were listed for discussion and we hope to hear of a profitable meeting.

Communion services were held at Cullom, Ill., on Sunday, May 26, at which time Bros. J. S. Shoemaker of Freeport, Ill., and Aaron Loucks of Scottdale, Pa., were present and took part in the services.

The brethren, D. H. Bender and E. S. Hallman, left the former's home at Hesston, Kans., about the middle of last week for the latter's home at Guernsey, Sask., where a series of meetings was to begin Sunday, June 9.

Bro. George Barkley, wife and son Edward, formerly of Scottdale, Pa., but more recently of Leetonia, Ohio, spent several days with friends and brethren of Scottdale last week. They were on their way to Virginia where they may make their future home.

A very important day's work is reported from Hesston, Kans., for Sunday, June 2. A stirring missionary sermon in the morning by Bro. J. D. Charles, a live mission meeting in the afternoon and an impressive baccalaureate sermon by Bro. E. S. Hallman of Guernsey, Sask., in the evening are among the features of the day's work reported. The real success of the meeting is measured by the faithfulness with which these instructions are put into practice.

Pre. J. C. Miller and Dea. David Herr, both of Hanover, Pa., took part in the regular service at Reiff's Church Sunday, June 2. Together with their wives they visited Grandmother Keener, who is nearing her 86th birthday. She has now been confined to her bed for nearly two years. Sister Keener is the mother of Bishop Geo. S. Keener of Hagerstown, Md., and of Sister J. C. Miller. She has long been a devoted servant of Christ and much interested in the welfare of the Church. M.

A refreshing communion service was held in the Martinsburg, Pa., Mennonite Church on last Sunday at which time nearly all members were present and all members present communed.

A limited number of the fourth volume of Gospel Herald have been bound in book form and will be sent out at the usual price of one dollar per copy, plus the cost of transportation, as long as the supply lasts.

A letter from Freeport, Ill., states: "Baptismal services were well attended on Saturday afternoon (June 1). Eight were received into church fellowship by water baptism. The communion services were also well attended on Sunday."

A singing class has been organized at Groffdale, Pa., with Bro. D. M. Wenger as instructor. The class meets on Saturday evening of each week. "Educational Vocal Studies" is used as the text book and seems to be giving good satisfaction.

Bro. Arthur K. Hartzell, who has been a faithful worker in the Publishing House during the past year, left on Tuesday of last week for Hesston, Kans., where he expects to spend a few years as the Lord directs. May God bless him in his new field of labor.

An interesting Sunday school meeting was held at the Mennonite Church near Port Trevorton, Pa., June 6 and 7. There was a full attendance, among the visitors from a distance being Bro. D. H. Mosemann, Lancaster, Pa., Bro. D. N. Gish, Millersville, Pa., and Bro. J. L. Stauffer, Altoona, Pa.

We are in receipt of a program for a proposed Sunday school meeting to be held at the Fairview Church near Surrey, N. Dak., June 26 and 27. As we read the program we are impressed with a number of practical subjects, which makes us believe that a profitable meeting is in prospect.

The reports of the Eastern A. M. Conference and of the Ohio Conference were crowded out of this issue for want of room. They will appear in next week's Gospel Herald, the Lord willing, together with a number of other conference reports which will likely be sent us before that time.

Correspondence

Gap, Pa.

(Millwood Congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to say with the psalmist, "Oh, that men would praise the Lord for his goodness, and wonderful works to the children of men."

Bro. John S. Mast of Elverson, Pa., came into our midst and preached an impressive sermon on Sunday morning, June 2, from Col. 3:17. The brother richly admonished us that whatsoever we do, in word or deed, we should do all in the name of the Lord. In the evening he gave us a lesson from the chart on the subject of "Godly courage," which was very interesting.

We at present have a class of 12 precious young souls who are applicants for church membership by water baptism. We pray that there may be more to come out on the Lord's side.

We are having beautiful spring weather and all crops are looking well, for which we thank the Lord.

Yours in His name,
A. M. Kennel.

Akron, Pa.

(Metzler's Congregation.)

Greeting in Jesus' Name:—Our silence for the long space of time through the Herald, has not found us inactive in the work of the Lord. However we have had no special work, that is in the way of Sunday school meeting or continued meetings, nevertheless we have been trying with all sincerity to work, and worship our Master in spirit and in truth. Efforts are being made to organize a singing in our congregation.

We had our regular services on Sunday, June 2, by Bro. Benj. Wenger. Prayer was his theme. He gave us inspired instruction out of the Word. On Saturday evening, June 3, the brethren, Forry and Stauffer, from York county, will be with us. The Lord has blessed us, may He continue to bless, not only us, but others as well.

G. S. Eberly.

Akron, Pa.

(Ephrata Congregation.)

Greeting in Jesus' Name:—Since the regular correspondent from this place has left for another field of labor, and no one seems to take up the work I will write a few lines that possibly it may awaken some one to take up the work later on.

The congregation at this place grew sufficiently that it was considered advisable to have an organized congregration, which was done, with Bro. Samuel Metzler as deacon; the ministers are supplied as heretofore. The outlook is that the time will not be long until we will have a resident minister. Sunday, June 2, services were held at Shimp's chapel at Reamstown. This is a place for mission work. We trust that the Lord will bless and that more meetings can be held at this place. The interest is good. Pray for the work. Bro. J. W. Weaver conducted the services. In the evening Bro. Weaver preached at Ephrata.

Our Sunday school meeting at this place of which you will see report elsewhere in this paper, was instructive, inspiring and uplifting. The instructors of the day sounded no uncertain sound, but preached the Word pure and simple.

May we all receive the benefit and the Lord the glory.

Gideon S. Eberly.

Goshen, Ind.

(Yellow Creek Congregation.)

Dear Herald Readers:—On Saturday, May 25, preparatory and baptismal services were held at the Yellow Creek Church. Five persons were added unto the Church by water baptism and seven by letter. We trust that they may all be earnest workers in the Master's service.

Communion services were held on Sunday following. Bro. J. K. Bixler officiated at these services.

Last Thursday, May 30, the semi-annual Sunday school meeting of the Salem, Yellow Creek and Nappanee congregations was held here. The interest manifested was good and we hope that the thoughts presented may not be forgotten.

Cor.

June 3, 1912.

Freeport, Ill.

Dear Herald Readers, Greeting:—On June 3, eight persons were received into the church by water baptism. Several of them are young, not yet in their teens, but they are old enough to love and serve Jesus. Oh, may our boys and girls be taught to respond to the call of the Lord as little Samuel was. The day following we had communion services, which were very impressive. Quite a few of our brethren and sisters attended the Illinois Church and Sunday school conference held at the Gospel Mission in Chicago, which was very helpful to the spiritually minded.

Bro. Adam Mumaw and Bro. Greaser of Wooster, Ohio, are stopping here a few weeks on their way west. They are assisting several of our busy farmers.

Sister Ada Stauffer of Lititz, Pa., who spent the past month with friends at this place left for Kansas.

Arrangements are being made for an all-day Sunday school conference at this place July 4.

S. E. Graybill.

June 4, 1912.

Tuleta, Texas

Dear Herald Readers, Greeting in Jesus' Name:—He who does all things well is sending us showers of refreshing. People of this part of Texas have abundant reason for being thankful to the Giver of all good for the prospect of abundant crops. Early corn is in roasting ears and other crops accordingly.

Bro. C. O. Schrock, wife and niece left on May 31 for Indiana to see his aged father who is in poor health. Bro. Senger who has been with us since fall is building and improving on his place in general.

We have a program in the printer's hands for a good Sunday school conference to be held at Tuleta, July 4, 1912. Anyone thinking of coming this way soon is invited to come and help us. Pray for us.

Yours in love,
D. Y. Hooley.

June 4, 1912.

Jackson, Minn.

Dear Herald Readers, Greeting in Jesus' Name:—It has been some time since I have written in these columns. Many have passed to their reward, while we are yet spared monuments of His grace. May we remember the words found in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It seems to me if these things would be more manifested in the lives of all that seemingly are trying to or professing to be Christians, it would not be so hard to convince sinners.

Bro. S. G. Lapp was with us over Sunday, June 2, and held a number of meetings. On Sunday we had the privilege of commemorating the Lord's death. The attendance was good. We are glad to say that nearly all partook. May God bless Bro. Lapp in his labors. May He bless us all together. Pray for us.

Yours in His service,
Cor.

June 5, 1912.

Goshen, Ind.

Dear Readers:—May 11 and 12 was the date of our Annual Missionary Day. For a number of years we have been holding an all-day missionary service. This year it began to rain on Saturday evening, just as we opened the first session, and rained continuously until after the last session on Sunday evening. Yet the attendance and the interest were very good throughout all the sessions. A number of brethren and sisters from other congregations were in attendance. Bro. J. W. Shank gave two talks about mission work in South America. Sisters Cooprider and Lefevre of Chicago, and Bro. Hershey of Youngstown, Ohio, gave us some interesting experiences direct from the field. The brethren, J. S. and J. E. Hartzler, I. R. Detweiler, P. E. Whitmer, C. B. Blosser and N. E. Byers gave addresses on various phases of missionary endeavor.

On Sunday, May 25, instead of the regular sermon, Bro. I. R. Detweiler gave a report of the Annual Meeting of the General Mission Board and discussed the general situation and outlook as it was revealed in the meeting of the Board. There seemed to be unusual interest manifested around here in the meeting of the General Board. For several weeks previous one could hear daily mention made of the approaching meeting. Through these various means we have been keeping in close touch with the mission interests of the Church. Seven of our number attended the meeting of the Board; viz., J. S. Hartzler, I. R. Detweiler, N. E. Byers, J. W. Shank, A. C. Brunk, Noah Burkhard, and A. W. Geigley, the latter being sent by the students to represent them. Our congregation recently voted to take regular monthly offerings for mission work.

Last Sunday forenoon Bro. J. S. Hartzler preached a good sermon on sincerity as preparatory to the communion service to be held June 9. In the evening Bro. I. W. Royer preached in North Goshen to an appreciative audience on Matt. 7:29, showing the kind of life and experience essential to speaking with authority. The work over there was much encouraged by this meeting, as the attendance was double the usual number.

Last Thursday we held our Sunday school meeting for the Goshen district at the Clinton Church, the Nappanee district held theirs the same day at the Yeollow Creek Church and the Elkhart district at the Holdeman Church near Wakarusa. Our number was represented at all three places, as we had no school that day. Some interesting discussions are reported from all three places. Last Sunday the brethren, Samuel Witmer, Aaron J. Eby and Lester Hostetler, accompanied Bro. Orie Miller (son of Bro. D. D. Miller) to the latter's home church (Fork's) where they took active part in the Sunday school and young people's Bible meeting.

Next week will be commencement week at the College, which will close the college year. The enrollment for the spring term is 181, and the summer school began this week with an enrollment of 112, ten more than last year. About thirty of these students are represented in both enrollments, so that for these two weeks we will have about 260 students attending the College. Bro. N. E. Byers left yesterday morning for Hesston, Kans., where he will deliver the commencement address to the graduating class of Hesston Academy. Next Sunday evening Bro. S. E. Allgyer of West Liberty, O., will preach the baccalaureate sermon to the graduates at the College.

Rudy Senger.

June 5, 1912.

Miscellaneous

HOPE ON!

Hope on! sad heart, hope on!
As sunshine follows rain,
So will the morning light—
Ere long break forth again;
The way is rough, the night is long,
But it will end in joyous song.

Hope on! tried saint, hope on!
The Father knows His own;
And from His throne on high,
He looks in pity down;
Acquainted with each doubt and fear,
He hears each prayer, counts ev'ry tear.

Hope on! and hope's bright star—
Will shine upon thy way;
Beneath its cheering rays,
The clouds will pass away;
And bye-and-bye, sweet rest will be—
Thy lot, through all eternity.

—William J. Young, in The Manna.

THE TEACHER'S DUTY OUT OF SUNDAY SCHOOL

By Lydia Oyer.

For the Gospel Herald.

The Sunday school teacher, as an individual, has the same two-fold duty that any other individual has, namely, loving God with all the heart, and their neighbor as themselves. Every thing that is along our line of duty, either toward God or toward man, is included in this command, for Jesus said, "upon it hang the law and the prophets." It implies that our **first** duty is toward God, and when we **so** live up to it that we no longer feel duty-bound, because our duties have become happy privileges, then we are in a correct attitude to perform and fulfill our duties **toward man**, in the same loving spirit, with all sincerity.

Loving God with all the heart means to be so fully yielded up to Him, and doing His will so gladly that it cannot **seem** exactly like a duty, for we become like the Hebrew love-slaves of old, who would serve **no other** but the masters who bought and owned them. On the other hand, if we fail to live up to the Bible plan of "serving by love," we not only live beneath our privileges but are not fulfilling our duties toward God and man. However, there are special duties for each one of us, and what these duties are is determined largely, if not entirely, by our providential circumstances, and by the gifts and talents we possess; Paul, in a letter to the Corinthians, said, "God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, ... miracles, ... **gifts** of healing, helps, governments, diversities of tongues (I Cor. 12:28).

Centuries have passed since then, forms and customs have changed, but as it was in the days of the early Church, so it is now, in this respect: the higher our calling, and the greater our talents, the greater are our responsibilities and consequent duties.

The chief duty of each Sunday school teacher is to faithfully serve the Sunday school or, in other words, **serve God,** through the agency of the Sunday school, being ready to help in any line of work that would promote spiritual growth and interest, and create a desire for more knowledge of the Bible and its teachings. It is interesting to note that the teacher who is most faithful and most successful finds most of his or her duties outside of the Sunday school—not during the Sunday school hour. The success of that one short hour's work with the class depends upon how faithfully the teachers have performed their duties, such as preparing the lesson, planning the class work, and, above all, living consistently during the whole preceding week. Consistency is the first essential to successful Sunday school work, it being impossible to teach the Word of God effectively without living up to it, therefore consistency is also the first duty of the teacher.

Next in importance is the preparation of the lesson, studying it prayerfully and systematically.

Studying the pupils, finding out their mental and spiritual needs, is a duty which must not be over-looked nor neglected, for how can we know how to apply the lesson truths in a way that all can understand it, unless we know something about their mental capacities? Or how can we work with them, or even definitely pray for them, if we know nothing about their spiritual attitude?

While the Sunday school affords a splendid opportunity to thus learn to know them yet it would be best for teachers and pupils to associate with each other, if possible, out of the Sunday school. Teachers ought to visit their pupils and have the pupils visit them, although we know that this does not always seem possible, or at least not convenient. However, it is the teacher's duty to be sociable, and cultivate the habit of sociability among the pupils, yet not in a sort of "club-fashion," or in a way that would give others occasion to call that class a selfish set of boys and girls. Not from any selfish motive should we be more concerned for certain ones, than we are for others, but because the Sunday school, an agency through which God carries on a part of His work, has placed each teacher in charge of a certain number of pupils, it is the teacher's duty to be specially interested in them and put forth special efforts to win and hold them.

In all probabilities the teacher who is most concerned for his or her pupils, is doing more for them during the week, living a consistent, prayerful life, and personal contact if possible,

than by all the well planned efforts that can be made on Sunday morning, during Sunday school. Whether we be pupil, teacher, or Sunday school officer, if all that we do is being done to glorify God, then we will certainly be found faithful in performing our little round of duties, day by day.

A VALUABLE DOCUMENT

By John Horsch.

For the Gospel Herald.

A precious manuscript bearing on the doctrine and history of the early Mennonite Church is kept in the Archives of Bern, Switzerland. It is the account of a great debate between leading Mennonite and Zwinglian ministers, held in the month of March, 1538, in the city of Bern. The family names of the brethren who represented the Mennonite Church in this discussion are well known in Mennonite circles today; many of their descendants have continued faithful to the principles for which the fathers contended. The following brethren were present at the debate (although apparently not all had an active part in the proceedings): Christian Brueger (Bricker), Uli Neuenschwander, Walter Gerber, Uli Rupp, Hans Schellenberg, Hans Kraehenbuehl (Graybill), Fridolin Schuhmacher, Kaspar Kolb, Kaspar Zaugg (Zook), Franz Aberli, Jacob Sutter, Uli Hunziker, Hans Schneider, and Hans Haslibacher, the well known martyr (beheaded at Bern in 1571).

While the minutes of this debate have been presented, their contents are to all practical intents unknown today. None of the writers on the subject has given any information regarding them, save the mere statement that these minutes are still extant. The two secretaries (appointed by the Zwinglian authorities), Hans Glaner and Hans von Ruette worked independently of each other and the notes of each have been preserved. Besides a report has been worked out from their original notes, intended probably for publication. But it seems to have been decided that the publication of the report would be of no benefit to the state church, for the account of the debate has not been published. The Mennonite participants petitioned the authorities for a copy of the proceedings, but the request was denied them. The Church today may have a copy of the minutes, if the brethren be sufficiently interested to procure it.

The report, compiled from the minutes of the secretaries, contains 308 folio pages. Upon inquiry we have received information that a copy may be obtained at the price of about 40 cents a page. This price may seem high, but it must be remembered that the deciphering of a manuscript of such age is not an easy task and the copy must be made very accurate. We have not yet been informed concerning the length of the original notes of the secretaries. It may be presumed that these notes will prove of greater value than the report compiled from them.

We believe the brethren today will give a little of their abundance to enable the committee on church history to procure valuable documents of this nature and other sources of information. If a reliable history is desired, it is necessary to go back to the original sources, such as this manuscript. Contributions for this purpose may be sent to the treasurer of the committee, Bro. A. D. Martin, Greencastle, Pa. Any one knowing of old Mennonite books, throwing light on early Mennonite history that may be procured, is kindly asked to write to the Publishing House or to any member of the committee, stating the price at which the work may be obtained.

Scottdale, Pa.

MIND YOUR OWN BUSINESS!

How dare you judge? By what right do you sit in justice over the acts of your neighbor?

Has Providence gifted you with eyes that see the scars upon souls and ears that can hear the battles between will and weakness?

When did you walk in Gethsemane?

Has your life been so full and have you journeyed so far that you know the lures and temptations that face all men and all women—the creeds upon which they were reared—the early influences that surrounded them—the griefs that they bear—the hurts that they wear and the storms that beat upon their hearts?

Have you paused at all the roads where duty and desire cross?—have you felt the need of bread and the want of a roof?

What tests have you withstood—what privations have battered the edge of your resolutions?

Did necessity ever hurl you to your knees and leave you groping blindly for the first straw that could be clutched?

What sacrifices have you laid upon the altar of honor?

Until you have been tried, don't try—until you are convinced, don't convict.

You can't accurately estimate any motives in any life but your own.

It isn't your place, it isn't your right, it isn't your duty to wield the lash.

Are you so perfect that you may determine standards of perfection?

Are you so truthful, so virtuous, so unselfish that you may direct the misguided?

Have you ever visualized what you yourself might have done had you been placed in the same position as another whom you condemned? Would you do better—would you be better than other daughters of sorrow if destiny had tangled you in the meshes of her web?

How can you tell how brave and how strong you would be until you have passed through the fire and proven your strength in a real fight with misfortune?

Oh, be fair! It's so easy to destroy and so hard to rebuild.

There are too many weeds in the Great Garden—don't add to them.

Weave an occasional rose garland and make fewer crowns of thorns. Go forth to heal, not to hurt.

Don't slander—don't gossip.

MIND YOUR OWN BUSINESS.

—Selected by a brother.

TRUE HAPPINESS

By S. E. Roth.

For the Gospel Herald.

We are often told that we should always be happy. Indeed, happiness is far more precious than gold. But what is true happiness? Does it consist in living a jolly, sporting life? Are we always really happy when we laugh and joke about things that do us much harm? Can it be possible that we are happy when we do the things which are displeasing in the sight of God?

True happiness results from things which make men better and more useful. It can not be genuine and lasting when it springs from things which leave a sting. It can come alone by serving God. Happy is the man who treads the path which Jesus trod, even though it leads by the way of Gethsemane and Calvary. Even though sorrowful because of the trials and woes of a sinful world we may rejoice in a Savior's love.

Then do not seek the happiness which many think they have—a pleasure in the things which in the end bring ruin to the soul and blast the lives of men. But rather seek it in Jesus, the Author of our eternal salvation. "These things have I written unto you that your joy may be full."

Woodburn, Oreg.

DIVORCEMENT

By Urbane Cotterman.

For the Gospel Herald.

In this age of the world a great sin that is being committed is that of divorcement. The first history we have of this sin was when Moses suffered the children of Israel for the hardness of their hearts to have a writing of divorcement (Duet. 24:1). It seems that the children of Israel were getting very corrupt and greatly afflicted with sin. They did not seem to heed what Moses told them and probably got so unruly that Moses gave them this permission to keep peace. He did

not give it to them because they were a peaceable people, but because they were getting more corrupt and letting sin enter their hearts.

That is the way the world is going now, getting so corrupt and infatuated with sin that they do not heed what the Bible says. Many people take what Moses said as their ground for divorcement. But let us see what Christ says. He says it was for the hardness of their hearts that Moses permitted them to give a writing of divorcement, and that it was not so from the beginning. "And I say unto you, whosoever puts away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away committeth adultery" (Matt. 19: 8, 9). We are not under the law of Moses, but of Christ.

Let us realize more and more the sacrifice Christ made when He came into this sinful world to redeem us, and the only way to have this dangerous sore spot removed is by the precious blood of Christ. There are only two ways to live—right and wrong. May we choose the right which leadeth to life everlasting.

The dance is one place where the seed is sown for many of these bills of divorcement. My dear fellow youth, let me warn you to keep away from such places as box socials and parties which seem so innocent but will surely lead from the right. "We cannot serve God and mammon."

Do we realize that in a few years the responsibility of the Mennonite Church will rest upon our shoulders? Let us press forward as valiant soldiers of the cross, that the world can not truthfully say of us that we are professors and not possessors.

Mancelona, Mich.

Praise is sunshine; it warms, it inspires, it promotes growth; blame and rebuke are rain and hail; they beat down and bedraggle, even though they may at times be necessary.—Harriet Beecher Stowe.

The joys I have possessed are ever mine; out of thy reach, behind eternity, hid in the sacred treasure of the past, but blest remembrance brings them hourly back.—Dryden.

I heard a man say, "If God will take away the desire for tobacco I'll quit." Another said, "You have that wrong. You quit, and God will take away the desire."—Abner Yoder.

A memory without blot or contamination must be an exquisite treasure, an inexhaustible source of pure refreshment.—C. B.

O, memory, thou bitter-sweet, both a joy and a scourge.—M. DeStael.

THE CHILD

(Continued from page 166.)

dren, as a rule, are active, happy, good and self-reliant in the presence of those who love and trust them.

Besides the love we owe our children, we owe them commendation for all their faithful efforts at being good. It is often true that we notice every mistake, every fault, and enlarge upon these more than necessary at times, and forget entirely to praise them when they have done well. Patterson Dubois says in "Fireside Child Study," "Make a special effort to discover every good trait in your children." This is a duty we owe our children and will go a great deal farther in training them for the right than we may think.

We owe our children attention and interest in their little affairs. There is no surer way of losing their confidence than to neglect them, or push them aside when they come to us with their little everyday interests. Once having lost their confidence we have lost a great deal.

As our children grow older, we owe them our companionship. I believe the majority of children who go wrong are those who have not had the debt of their parents' companionship paid them. They go elsewhere to seek companionship and find it often in places that are not good. Read "**I gave them myself.**"

We owe our children gentleness and patience. "Be ever gentle with the children God has given you," says one writer. Watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." "Yes, they are good boys," said a kind father, "I talk to them much, but I do not beat my children, the world will beat them." It was a beautiful thought, though not elegantly expressed.

The home is the first place for the spiritual instruction and training of the child. The Christian culture of the child should be our first thought concerning it.

What a privilege we have to teach our children about the kind heavenly Father who cares for the flowers, the birds and all the creatures of the fields; and most of all for little children, and their parents. What a privilege is ours to tell them about the great love of God for us, as His children, and how we should love one another. What a privilege to give them their first ideas of right, and of life here, and in the beautiful home beyond. So great, and so wonderful are these privileges and so great is our responsibility that at times we are almost overwhelmed by the thought of them.

Not only has the child claims upon its parents, but also upon the one who presumes to give it spiritual instruction in the Sunday school. There was a time when children received less attention than at present, when it was thought that any one could teach little ones; but we have learned something of their claims upon us in this direction, and are now careful that those who are chosen to teach them are adapted to the work.

As Sunday school teachers we owe it to the child to study to know something of its nature and its individuality, in order that we may know the better how to present the Word in a way that shall make the deepest, most lasting impression. We realize that child nature is plastic, impressionable, most easily moulded, like clay in the potter's hand.

Children's hearts contain the most fertile soil in the world for sowing the seed of the Word of God. Among the characteristics of the child, as given by McKinney, are, "imagination, curiosity, imitation, activity, affection and reverence." If we are able to arouse a child's curiosity, so that he is anxious to know about the lesson we desire to teach, and his imagination is appealed to by pictures and objects, the attention given will produce order and you may rest assured that the desired results will be obtained. To do this is our problem. Let us give time and thought to it. The child is affectionate, and socially inclined. It wants companionship; it does not like to be alone. Its affections are not hard to win by one who loves children. Having won the child's love, the teacher's task is rendered comparatively easy.

Imitation often proves a dangerous faculty. Some Sundays ago a boy, who is an irregular attendant in our Primary Department, was present, and in the course of the lesson folded his Sunday school paper and blew into it in such a way as to make an ugly rasping sound, and it was surprising to note how quickly six or eight other boys followed his bad example, and greatly disturbed several of our teachers. It is true on the other hand, desirable traits and features are often imitated, which is for the good of the child, and tends to our encouragement. The child is active. It always wants to be doing something. It is worth our while to study how to direct this activity in proper channels. Otherwise it will be employed in a way which will prove detrimental to the school.

Concerning the value of a reverential mood, Elizabeth Harrison writes, "Much of the well-intended primary Sunday school work loses half of its efficiency from the teacher not understanding that the child must be in gentle, reverential mood before he can be in the right religious attitude." Miss Burton, a primary Sunday school worker, writes to illustrate this point, "In teaching a primary class in one of our large city churches a teacher was heard to say to the children in sten-

torian tones, "Now, all look at the floor and we will pray." They looked at the floor, but one was sadly reminded of vain repetitions indulged in by Pharisees of yore. How different would have been the effect on the children had the teacher said something like this: 'Let us fold our hands, for there is no work for them to do; we will take care of our feet; the eyes may be closed, and each one will help, for the great loving heavenly Father is listening for my thank you and yours. He knows and loves each one.' It is not only what we say to the children, but the way in which we say it."

The sum of the child's claims upon us as Sunday school teachers, it seems to me, is this: that we create within him a desire to know and to love God, and to know and to love His Word. Having accomplished this we will have created within his heart the desire to do right—the desire to become a child of God, and to live according to His Word.

In conclusion I want to say, the future of the home, the future of the Sunday school, the future of the Church, is wrapped up in the children of today, and that whatever we as parents and Sunday school teachers are able to do for the children we do for the home, for the Sunday school, for the Church, and it may be for the nation, and for the world. Let us therefore, by all means, seek to pay our just dues, believing that God will add His blessing.

Chicago, Ill.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa., May, 1912

For the Gospel Herald.

Donations:—Mrs. Daniel Herr, a lot of men's clothing; Bro. Daniel Metzler, two settings of eggs; Three sisters from East Petersburg, a lot of red beets; Sister Burkhart, some rhubarb; Sister Weaver, some red beets; Lizzie Herr and others, 1 doz. Church and S. S. Hymnal Supplements; Two sisters, some red beets, 1 basket lettuce, and some salted pickles; Anna Keener, some potatoes, and one day to help clean house; Ida Harnish, 2 days to clean house. The following helped each 1 day to clean house; Mary Gish, Mrs. Geo. Givens, Mrs. John Landvaters, Emma G. Nissley, Mrs. Herman Growall,, Mrs. Henry Riehl, Mrs. Frank Guntryman, Barbara Horst, Nora Martin, Laura Fassnacht, Lydia Wenger, Bro. and Sister N. B. Leaman, Bro. and Sister D. H. Snavely, Ellen Landis, Emma E. Miller, Martha Eby, Mrs. A. H. Brubaker, Anna Brubaker, Mrs. Amos B. Oberholtzer.

Cash.—Harry Eshbach, $1.00; Levi L. Horst, $1.00; Rohrer Stoner, $1.00; David Barnhart, $1.00; Daniel L. Landis, $3.00 Jacob Harnish, $2.00; C. S. Flory, $1.00; John H. Hostetler, $1.00.

Services.—May 5, regular services were conducted by Samuel Oberholtzer and Frank Pierce. Lesson, Psalm 61. Text, John 3:14-16.

May 19, by John Lefever and Amos G. Kauffman. Lesson, I Cor. 2. Text, I Cor. 3:11.

One of our workers is very sorely afflicted, for which we feel very sorry. Pray with us that the work may be done to His glory and the welfare of those that wear the bloom of the grave.

Gratefully acknowledged,
T. E. Moyer.

REPORT
Of a Consecration Service Held at South Union Church, Logan Co., O., June 2, 1912

For the Gospel Herald.

The congregations of Logan and Champaign counties, Ohio, together with many visitors from other congregations, assembled at the South Union Church near West Liberty, O., on Sunday, June 2, in an all-day consecration service called by our venerable bishop, Bro. David Plank, whose failing health and declining years made it necessary for him to call on an assistant to the work of caring for the flock in his home congregation.

Bishop Plank called to order the meeting and an organization resulted in electing Bro. S. E. Allgyer Moderator, Bro. D. S. Yoder assistant moderator, A. Metzler secretary.

Bro. D. D. Miller of Middlebury, Ind., gave an interesting discourse on the theme **Charge to ministers,** using as a text I Pet. 5:2-4. We give a few of the seed thoughts.

The flock of the Lord is worth more than all other flocks in the world combined. We are not so sure as to every detail of the work of the minister appointed by God, but we **are** sure that there are certain ones who are given charge to lead the flock and who are to take the oversight thereof. As God has placed in the private family certain ones between himself and the child to whom the child can look for instructions, so also in the Church; and a dutiful child will respect and trust a dutiful parent. The duty of the minister to stand between God and the flock and to tend them.

We are not only commanded to tend and feed the flock, but to give the **right kind** of food in abundance. There is enough feed and we must be discreet in giving the flock proper rations. Sometimes a special sheep needs special attention and the shepherd must look after that. We are not to feed hay only and all the time, nor corn only and over-feed them. A man may have tons of clover and alfalfa and corn and yet not know how to feed it to the flock to the best advantage; so the minister, though he has an abundance of feed may not have the proper conception of how to feed.

The flock usually is not graded like our schools, and the food for seventh and eighth grade pupils will not always feed those in the first and second grades. Each grade needs something that will make them advance.

The sheep need shearing sometimes or they will lose their wool. It is our duty to see to the shearing and to teach method in giving as well as feeding. A minister's heart should be in the work; if he is to preach a sermon on a subject he does not like to talk about he usually does not do good work.

The question above all others is whether it is God's will and way or whether he is satisfied with my work, leaving financial matters out of the question. Some people may not understand our sermons, but they will understand our lives seven days in the week.

Sometimes we are fortunate, or unfortunate as the case may be, when we have from two to six pastors feeding the same flock.

No position in the world is free from trials and disappointments. Our work is to look after the spiritual welfare of the flock, and they need sympathy, leadership, encouragement, warning; they are easily led if we go about it in the right way.

Bro. David Plank then spoke a few words and said in part:

"It was 52 years in October that I was ordained to the work. It was terrible to me to think that somebody was to be ordained that knew as little as I did. . . . My strength seems to be gone. It is a little over a year now since I began to fail, but I still enjoy preaching and singing. I know that many of you have been praying for me and it has been a great help to me. I am glad for Bro. Amos (Yoder). The one thing I desire is that we will get along together as long as we live. I want you all to pray."

Bros. Benj. Gerig of Smithville, O., and Eli Frey of Wauseon, O., then gave short but interesting addresses.

Afternoon Session

Opening services were conducted by Bro. Perry Brunk of Elida, O., after which Bro. Daniel Kauffman of Scottdale, Pa., spoke on **Charge to the Congregation,** using for a text, Gal. 6:6.

The standard of Christian greatness is our manifestation of Christian service. That member is the greatest who is the most humble and faithful in Christian service.

We sometimes imagine there is better pasture away from home; we had better stay on poor pasture at home than go away from home and stray upon the devil's pasture.

The minister at best has a heavy load upon him. A fearful responsibility rests upon him. He needs sympathy and can be held up by prayer, by an attentive congregation that is in its place and wide-awake while he preaches; by giving him occasional words of encouragement (but not flattery).

If you want to do anything that is detrimental to the Church and hurt the minister you tell his faults and shortcoming to others; if you want to help him tell him his faults in all charity, not only in the letter but in the spirit of the Gospel.

As long as God gives me breath I want to give my voice in defense of a free ministry.

Ministers should never demand to be respected or reverenced on account of their position, but all members should be subject one to the other and obey them that have the rule over them (Heb. 13:7, 17).

Members should make a strong effort to exemplify the teachings of the ministry. Let our lives exemplify the teachings from this pulpit.

Some members try to live so close to the border line that is requires but a step to get across the border.

Sympathy, submission to one another, the ministry, and loyalty to God and the Church is the duty of the laity.

An offering amounting to $77.00 was taken.

The congregation by a rising vote accepted the church letter and service of Bro. A. I. Yoder as leader of the flock, after which Bro. Yoder gave expression to a few appropriate remarks and thus closed a profitable meeting.

A. Metzler, Secretary.

REPORT
Of the Eastern Lancaster County Sunday School Meeting Held in the Mennonite Church, Kinzer, Pa., May 29, 1912

For the Gospel Herald.

The subjects discussed were:

First concern, by Isaac E. Hershey.

The child as a soul-winner, by H. H. Mosemann.

Does the Sunday school need me? by Martin R. Hershey.

How to improve the Sunday school.

The subjects of the afternoon session were:

Consecration of the teacher, by Amos Hoover.

Preparation to teach, by J. S. Musselman.

Power of love, by Christian Metzler.

History of our Sunday school, by M. G. Weaver.

Following are a few of the thoughts presented:

My first concern, to serve God acceptably in the place He has put me.

Be not above holding up what Christ taught. II Tim. 2.15.

"A little child shall lead them."

Excuses are not justifiable in religious work.

Esteem the aged ones highly for what they have done for the Sunday school in the past.

The razor of pride has shorn many of the locks of consecration.

The teacher's preparation is to know God and to know he is sent of Him.

Love is the supreme power. It does not drive, it draws.

There is danger in trusting in our own strength.

H. E. Metzler, Sec.

REPORT

Of the Seventh Annual Mennonite Sunday School Conference Held at the Mennonite Gospel Mission, Chicago, Ill., May 26-28, 1912

For the Gospel Herald.

Organization: Mod., A. C. Good, I. W. Royer; Secys., S. Honderich, Arthur Slagel; Chor., J. I. Byler; Resolution Committee, J. S. Shoemaker, S. S. Yoder, A. M. Eash.

Tuesday Evening

Devotional exercises, John Nice.

Address of welcome, A. M. Eash.

The Holy Spirit the power of the Sunday school.—C. K. Brenneman.

A mechanical organization is necessary, but without the Spirit it is dead. The effective worker lives and moves in the Spirit, and finds joy and receives power from Him. This power manifests itself in winning souls for Christ, and in developing Christian character.

Closing prayer by J. S. Shoemaker.

Wednesday Morning

Opening services, Aaron Loucks.

Report of Field Sunday school worker.

A partial summary of the reports sent in by the schools was as follows:

Sunday schools in the district, 19; classes, 253; average attendance, 1506; concerts from ranks of Sunday school, 92; amt. collected for Sunday school purposes, $464.57; amt. collected for mission purposes, $997.89; Sunday school libraries, 4; teacher training classes, 4; teacher's meetings, 3; home departments, 3; local Sunday school meetings, 11; schools using the Graded lessons, 5.

The need:—More qualified, consecrated, Spirit-filled teachers. Libraries. Co-operation between parents and teachers. Teacher training classes.

The importance of the work of the field Sunday school worker is shown by the very encouraging results from his correspondence, visits to Sunday schools, workers meetings held, and by the call for more aggressive work along that line. As a result, greater co-operation has been secured between old and young.

The following suggestions for more effective work, were offered:—More permanent state organizations: S. S. libraries; more teacher training classes; mission Sunday schools; organization of mission study classes; S. S. institutes in the local congregations; Sunday school sermons as well as mission sermons; special prayer meetings occasionally for the Sunday school.

The Sunday school as a power.—I. W. Royer.

The power of an organization is shown by its achievements. In the face of great opposition, the Sunday school has grown, and it is now considered an indispensable factor in the Church. Ninety per cent. of the pastors and workers, and eighty per cent. of church workers have passed through its borders. Seventy-five per cent. of the newly organized churches are an outgrowth of the Sunday school work. It is also powerful in calling forth and developing latent talent, in bringing the eternal Word to individuals, in helping the temperance cause, in influencing the peace movement even among nations, in advancing the mission cause, in civilization, in restriction of vice, in distributing good literature, and in bringing songs into the Church.

The Child.—Essay by Amanda Leaman. (Look for same in these columns.)

The Word.—By P. E. Whitmer.

It is very important that men and women find the chords or tones running through the entire Word, especially the following:

1. The universality of sin.
2. Deliverance from sin through Christ our Savior.
3. That there is a sustaining power to keep them from going back.
4. The presence of Christ and the Holy Spirit in our lives.

These truths should be early implanted in the hearts and lives of the children.

With such a message (and the Bible is full of them) we should exalt our office as teachers.

Methods of teaching.—By S. S. Yoder.

Soil preparation precedes fruitfulness. Hence qualified teachers are necessary for the best results.

Characteristics of good teachers: (1) experimental knowledge of religion; (2) knowledge of the child—its growth and life; (3) knowledge of the particular life with which he deals.

Principles of teaching: (1) All subject matter should be adapted to the pupil. Not in quantity, but in quality. (2) We must pass from the known to the unknown. (3) Knowledge can only be received after the proper mental activities have been aroused. (4) The first presentation of new knowledge must be made objectively, such as by charts, maps, illustrations, etc.

Wednesday Afternoon

Opening—Scripture quotations. Prayer by Aaron Loucks.

Sunday school workers.

1. The pastor.—By Aaron Loucks.

The Sunday school is the Church at work.

The pastor should assist in organization, be ready to counsel, and he should have general oversight of the work. He should be informed as to what is being taught. He should keep in sympathetic touch with all phases of the work. The pastor and the school should be one.

2. The superintendent.—By John Roth.

Qualifications: (1) Loyalty to Church; (2) faithfulness to teaching the Word; (3) strong in the Lord; (4) sound in doctrine; (5) man of definite convictions, love and prayer; (6) the overcoming life.

He should be a leader in all phases of the work.

He should work in harmony with the minister—a sub-pastor.

He should put latent talent to work.

3. The teacher.—Essay by Alma Albrecht. (To be published in these columns later.) C. E. Sieber.

The teacher should be gifted, qualified, and called to teach, before entering upon this important work.

Winning souls essential—keeping souls more essential.

A new pupil not an outpost, but a centerpost.

Give the child a chance to express himself.

Teach right; live what you teach.

4. The chorister.—By J. I. Byler.

Qualifications: Of honest report, wisdom, skill, and virtue; full of the Spirit; a definite, settled consciousness of peace with God; in touch with Spirit of God and with spirit of meeting; a knowledge of music; a knowledge of songs.

Sectional meetings.

Wednesday Evening

Discussion of Sunday school problems.—Led by I. W. Royer.

After reading reports of sectional meetings, the following problems were presented and discussed:

1. What is the duty of the pastor in the work of the Sunday school?

The pastor should choose the best method for his special field, get in touch with each teacher and class, and be ready to offer suggestions and give advice as he thinks best.

2. How create a missionary interest in the Sunday school?

Pastors, teachers and superintendents must first have the Spirit.

Song and praise services.

Sufficiency—II Cor. 2:16; 3:5.—By P. E. Whitmer.

Paul, looking at his problems and work was made to cry out "Who is sufficient for these things?" but after getting a vision of the life of Christ, he saw in Him his sufficiency for all things. Christ obtained sufficiency in the face of His problems by prayer and by service.

Thursday Morning

Opening services by L. L. Beck.

Young People's Bible Meeting.

1. Our young people.—Plans for them and expectations of them.—By J. S. Shoemaker.

II Tim. 4:12; III Jno. 4:1; I Pet. 5:5.

Our young people are the most valuable asset of the Church, because of their training, spirituality, and superior advantages. We look to them to do the active work, with the counsel of those who are older.

Our expectations of them: (1) Exemplary lives, in the home, in society, etc.; (2) Loyalty to the Church, and doctrines of Christ; (3) faithful witnesses for Christ; (4) various needs of the Church to be supplied by them, such as educational, publication, mission, the ministry and church officers.

Plans for them: Young people's meetings, educational institutions, mission stations, the "Christian Monitor," prospective missionary training school, more permanent Sunday school organization, are a few of the many plans considered.

2. What has been done for us and our expectations.—Amos Kreider.

(1) We have been welcomed into the Church. (2) A new interest has been taken in us.

We are not expecting the Church to become more liberal in her doctrines, nor to aspire to church offices; but we expect a privilege of doing something for our Master's cause. We want responsibility. We want sympathy in our intellectual, social and spiritual problems, with reasonable consideration. We want the warm touch of association. We want our work to receive more recognition at our conferences.

2. Essentials to a successful young people's Bible meeting.—By S. S. Yoder.

(1) Guidance of the Holy Spirit. (2) Devotion. (3) We must put to work latent powers. (4) We must train to assume responsibility. (5) Deal with subjects that are vital to the young people. (6) The worth of prayer.

Thursday Afternoon

(Missionary)

Opening services by E. S. Hallman.

The field, its demands, and our response.—Essay by Anna Stalter. J. S. Hartzler.

Evangelization of the world not a matter of opportunity, but an obligation. The world is not inclined to accept salvation, but the Church is obliged to teach the world, whether they want it or not. "The field is the world." If the Christian Church does not evangelize the country, the country will swallow up the Church. There is a real demand for a consecrated life.

"A workman that needeth not to be ashamed."—By J. W. Shank.

1. He must have a vision of the field through a study of it.
2. He must be prayerful, willing, dependable.
3. He must have a strong conviction of the work.

Can God depend on you?

The Sunday school a factor in preparing the worker and supporting the work.—Essay by Lydia B. Stutzman. J. D. Smith.

The Sunday school as a place of training for the Church.

It implants the spirit of giving in the children.

Our children should be taught to give, pray, and go.

Children's meeting.—Led by Noah Lape.

Thursday Evening

Business transactions.—A number of resolutions were offered, and referred to the Church Conference.

Song and testimony service.—Led by A. H. Leaman.

The call and its cost.—Essay by Florence Cooprider. (Will appear in these columns later.)

Address—Isa. 6:8.—By B. B. King.

A vision of the glory of God.

A willingness to sacrifice.

A vision of the sins of the people.

Preparation for consecration to the vision of God.

Appeal.—J. S. Hartzler.

Closing prayer by I. W. Royer.

Your servants,
The secretaries.

Married

Cassel—Shantz.—On May 26, 1912, at the home of Bro. Noah S. Shantz, Baden, Ont., Bro. Allen B. Cassel, Haysville, Ont., to Sister Lydia Shantz, Baden, Ont., Bish. Manasseh Hallman officiating. May God's choicest blessing be theirs through life.

IN LOVING REMEMBRANCE

Of Etta S. Grove, who departed this life June 21, 1910

Two years ago, oh, sad the time,
When to His holy will divine
I bowed, oh, bitter cup,
How hard to give my sister up.

Was I rebellious? Oh, God forgive;
I long to in Thy presence live.
Help me to say, "Thy will be done,"
Make Thy will and my will one.

I miss her, oh, I miss her so;
Do I wish her back? O, no, O no.
From this world of pain she is free;
I'll go to her, her face I'll see.

Sleep on, dear Etta, take your rest;
God knew and thought it best;
Your life to me was very sweet,
Some day, with smiles, we'll meet.

Written by a devoted sister.

Harrisonburg, Va.

Obituary

Kulp.—Sarah L. Kulp of Bucks Co., Pa., died April 15, 1912; aged 75 y. 6 m. 1 d. Interment at Deep Run. She is survived by 2 brothers, 2 sisters, Joseph L. and Barbara of Berminster, Mrs. John Leatherman and Bro. Isaac Kulp of La Junta, Colo. Her death was caused by consumption.

Myers.—Elizabeth, widow of the late William Myers, formerly of Dublin, Pa., died May 22, at the residence of her son, John M. Myers, Souderton, Pa.; aged 78 y. 11 m. 15 d.

The following children survive: Isaac M., of Ohio; John M., of Souderton; Christiana, wife of John Rickert; Ida, wife of Enos Gehman; Lizzie, wife of Isaiah Fretz, and Allen M., all of Dublin; Mrs. Sallie Godshall, of Philadelphia, and Irvin F., of Altantic City. She is also survived by 28 grandchildren and 8 great-grandchildren.

Bare.—Wayne Bare of East Lampeter Twp., Lancaster Co., Pa., was born June 5, 1822; died May 24, 1912; aged 89 y. 11 m. 19 d. He was united in marriage to Mary Landis. This union was blessed with 4 sons 3 daughters, 23 grandchildren, 18 great-grandchildren. His wife and 1 son preceded him to the spirit world. He was a member of the Mennonite Church. Funeral services were held at his late home Monday morning and at the Stumptown Church. Services at the house by John L. Landis and at the church by Bros. Sanford B. Landis and C. M. Brackbill. Text, Job 5:8, 26. Peace to his ashes.

By a granddaughter.

Alger.—Jacob Alger was born near Broadway, Va., April 17, 1857; died May 22, 1912; aged 55 y. 1 m. 5 d. Bro. Alger is survived by his wife Frances, 1 son, John; 2 daughters, Barbara and Verdie, 2 brothers and 2 sisters. The deceased was a sufferer of that cruel disease cancer, which fixed its grip on one we loved and notwithstanding our cares and prayers continued to torture until the end. Bro. Alger was useful in home, in church, in neighborhood; his good counsel was sought, his acts of kindness in making life easy, helped to carry the burdens of life over hard places oft, his service private and public was without display. He was honest, modest, humble and cheerful. He was a confidante of and loved and respected by all. He was laid to rest in the Zion graveyard. Funeral services by Jos. Geil and Lewis Shank.

Lord, help us say, "Thy will be done,"
However hard it be,
Since from our midst thou hast called one,
To dwell in heaven with Thee.

Kurtz.—John E., son of Bro. Daniel and Sister Annie Kurtz, was born in Lancaster Co., Pa., July 29, 1894; died of Bright's disease, May 29, 1912; aged 17 y. 10 m. Besides his parents he leaves 4 brothers, 2 sisters and a number of relatives and friends to mourn his early departure. He could not enjoy life as many do as he was never well, but he was always of a cheerful disposition and tried to make it pleasant for those about him. He was fully resigned to the Lord's will and ready to go. He bade them all farewell and we believe he fell asleep in Jesus. Last winter he confessed His Savior, became a member of the Mennonite Church, and this gives comfort to the bereaved parents. Funeral services were conducted by Bish. Christian Brackbill and Pre. John Senger. Text, Phil. 1:21.

We miss your smiling face,
We miss you everwhere;
We're grieved to see your vacant chair,
But you are free from many a care.

A. M. K.

Eash.—Carl A., son of Abraham and Polly Eash was born in Kent Co., Mich., Jan. 27, 1912, and died May 21, 1912; aged 3 m. 24 d. Death was caused by whooping cough. He leaves father, mother, 4 sisters, and 2 brothers. Text, Matt. 19:24.

God saw fit to take our darling baby Carl so near and dear to us. He has chosen one so innocent and leaves this consolation with us, that he has gone to heaven where we can all meet him again.

"God wanted one more angel child,
Among His angel band,
And so He bent with loving smile
And clasped our darling's hand."

Brown.—Mary Frances Brown, wife of Ashby Brown, was born at Hanging Rock Mills, Hardy Co., W. Va., Jan. 21, 1863; died April 26, 1912; aged 49 y. 4 m. 5 d. Deceased is survived by her husband, 3 sisters and a brother. Frances was a woman of amiable disposition, kind, courteous, hospitable, self-sacrificing for others, "careful to entertain strangers." She was rich in the knowledge of the scriptures, and always a ready conversant in the same. Affliction's hand lay heavily upon her in her last years, which seemed but to develop and round up her life in Christ more fully and fit her for the society in the world beyond. She remembered her Creator from the days of her youth and took pleasure in His ways even down to and through the valley and shadow of death, the Lord was with her. Living a pioneer life she was faithful to the end. Interment in the graveyard near home. Funeral services by Jos. Geil and Lewis Shank.

Sweetly sleep, dearest sister,
Since our Savior thought it best,
Earthly life to change for heaven,
Cares and toils for sweeter rest.

Rutt.—Henry G. Rutt was born in Lancaster Co., Pa., Feb. 1, 1837; died at his late home in Smithville, O., May 26, 1912; aged 75 y. 3 m. 25 d. He was married to Rebecca Shaum of Chester Twp., in the year of 1862, having lived together a little over fifty years. To this union were born 6 children, of whom all are living except one who died in infancy. Also 3 grandchildren and grandma are left to mourn his departure. He was a faithful member of the Mennonite Church for a number of years, always attending church services when possible until his last sickness when he was confined to his home for about 6 months. But we feel grateful for the ministers and kind friends who often came to visit father. there was little hope for his case as he had In December the doctors told us that an inward cancerous tumor. We see here that God's ways are not man's ways, but by the grace of God we will say, "Thy will be done." Funeral services were held Wednesday morning at the house by Bish. Henry Hursh and Bro. Isaac Good. Services were also held at the church in Chester Twp. by Pre. David Yoder and Bennie Good from II Pet. 3:13. When in infancy he came with his parents to Ohio. They settled in Green Twp. near Smithville. In 1859 he moved with his parents to Chester Twp., where he lived all but the last four years when he lived in Smithville.

"Father, thou hast left us lonely
Here our loss we deeply feel,
But 'twas God that hast bereft us,
He can all our sorrows heal."

Kempf.—Sarah Sheneman was born in Holmes Co., O., Oct. 6, 1847; died May 23, 1912, in Howard Co., Ind.; aged 64 y. 8 m. 17 d. March 4, 1866, she was united in marriage to Henry Wagner. To this union were born 2 children, Albert and Philphena. These preceded her to the spirit world.

(Continued on next page.)

Items and Comments

The annual cry for a "safe and sane" fourth of July celebration is again heard from many quarters. Before this kind of a celebration is possible it will be necessary to abolish the spirit of "whoop and hurrah" and of commercialism which has been the moving spirit of all worldly celebrations. "Do men gather grapes of thorns or figs of thistles."

Margaret E. Sangster, the well known poet, author and editor, died June 4 at her home in Newark, N. J., at the advanced age of 74. At an early age she commenced writing for magazines and periodicals, and in 1871 she became editor of "Hearth and Home." For years she has contributed quite freely to well known periodicals, and her writings are extensively read.

At the recent Annual Meeting of the Church of the Brethren at York, Pa., strong ground was taken against members of that denomination allowing themselves to become entangled in the mesh of politics. The church weakened, however, on the question of its members belonging to labor unions under certain conditions. A fund of $30,000 was raised for the support of missions.

The selfish character of labor unions was manifested in the recent strike at the Hazelbrook colliery of J. S. Wentz & Co., Hazeltown, Pa., where 300 miners struck because there were some non-union men employed at the colliery. In this case it was not a question of wages or treatment by the company, but solely a question of the right of a man to work without being bound up with some union. Let this policy prevail, and freedom of conscience is at an end. How any Christian church can tolerate its members having part and holding membership in such an organization is hard to understand.

The Middletown, Conn., preacher who proposes to elevate the art of dancing by personally taking charge of a dancing pavilion and teaching the young men and young women to indulge in that lustful sport in a way becoming Christian people is quite consistent, to say the least. If this degrading sin is to be tolerated among members, why should not the Church take hold of it and give it a whitewash sufficient to give it a saintly appearance. Next, we may expect to hear of some enterprising clergymen preempting the broad way referred to in Matt. 7:13 and every known institution of iniquity conducted to the glory—of men and the destruction of churches. God pity the multitudes of poor souls led into the ditch by spiritually blind leaders.

"The Forest Service is raising several acres of Bigtree seedlings on the Tahoe National Forest in California, at a more northerly point than any natural Bigtree grove. While the giant sequoias are found in the Sierras at various points throughout a total range of some 250 miles, in the northern two-thirds of this range there is practically no natural reproduction. It has consequently been a question whether the species would not practically disappear from this region when the present mature trees die.

"The most northern existing grove of Bigtrees is on the Tahoe Forest, but about 34 miles southeast of the site selected for planting. This site is on a moist flat not far from Nevada City, and is about 2,700 feet above sea level. The first seeding was done in the fall of 1910, with very successful results, and last fall an additional area was seeded."—Government Report.

(Continued from preceding page.)

Feb. 2, 1875, she was again united in marriage to Henry Kempf. To this union were born 7 children of which 6 remain to mourn her departure namely: Margrette E., John O., Daniel F., Earl A., Emma P. and William H., and also 1 step-daughter, Jula Hensler. She also leaves 3 sisters and 2 brothers, also a number of grandchildren and a host of relatives and friends. May our loss be her eternal gain.

She united with the U. B. Church at the age of 16 years at North Grove, Ind. She later united with the class at Waupecong, Ind., of which she was true and faithful to the end. All her sufferings and afflictions she bore with great patience and often expressed a desire to depart and be with the redeemed.

DOUBLE FUNERAL
Held Sunday, May 26, 1912

For the Gospel Herald.

A sorrowful accident occurred in the village of Tavistock, Ont., Thursday morning, May 23, when Bro. Moses Roth was instantly hurled into eternity, and Bro. Daniel Zehr, son of Dr. Jos. R. Zehr, was so badly injured that he died on Friday, May 24, shortly after noon.

It appears the young brothers were driving into the village and as they came to the Hope Street Crossing the way frieght from Stratford was in the yard and was shunting some cars into the Milling Co. siding. The engine and a couple of cars had passed them on the main line and the unfortunate brothers with their attention attracted to the receding train got directly in front of two cars that were being dropped into the siding. The buggy was caught by the oncoming cars, dragged about fifty yards along the tracks. Bro. Daniel Zehr was picked up about twenty-five feet from where the cars struck the buggy. He was conscious to the minute of his death. His right limb above the knee was crushed to a pulp and his left one was broken above the ankle. When the cars stopped Bro. Moses Roth and the buggy had been dragged about fifty yards. His body was twisted up in the wreckage and terribly mangled.

The funeral, which was held in the East Zorra Church, was the largest ever held in the history of the church, fully two thousand people being present. The church was crowded to the doors and outside were more than enough to have filled the house twice over before the funerals arrived.

Bro. Moses Roth was the son of Daniel and Katie Roth and was born in 1884; died May 23, 1912; aged 27 y. In Sept., 1911, he was married to Sister Barbara Zehr (sister of the deceased Daniel Zehr) but she went to the spirit world, April 12, 1912, just one day less than six weeks before his death. He leaves to mourn his departure father, mother, grandparents, 6 sisters and 1 brother.

Bro. Daniel Zehr was born in July, 1891, and died May 24, 1912; aged 20 y. 10 m. On March 5, 1912, he was married to Sister Klarissa Hess. He leaves to mourn his loss a loving wife, father, mother, 4 brothers, and 5 sisters.

The two brothers were laid side by side in one grave. Both were members of the Amish Mennonite Church. The services at the house of Bro. Daniel Zehr was held by Bro. Michael K. Yantzi, and the services at the house of Bro. Moses Roth were held by Bros. Christian Gasho, Christian Litwiller and Jacob M. Bender.

This again reminds us that we have no abiding city here, for "the Son of man cometh in such an hour as ye think not." Therefore let us always be ready, always waiting for His coming, that our names will be written in the book of life and can take part in that enjoyable service, the song of Moses and the Lamb. J. B. S.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The conference for the Alberta-Saskatchewan Mennonite Conference District will be held at the Mount View Church, northeast of High River, Alta., on June 27, 1912. At the same place a Sunday school, Bible and missionary Conference will be held, the three previous days of same week. Those coming by train will please notify us of their coming and whether to Aldersyde, Gladys or High River.

A, H. Wambold, Sec.,
High River, Alta.

Table of Contents

161—Editorial
162—Oh, Mighty Mystery! (Poem)
What the Bible Teaches XVIII
Life Assurance Eternal
163—We Shall Be Like Him
164—From Our Mission Stations
Glimpses of South American Life
The Field, Its Demand, and Our Response
Question Drawer
166—What Should I Do? (Poem)
"I Gave Them Myself"
A Response
The Child
167—Sunday School
Our Young People
168—Field Notes
Correspondence
170—Hope On (Poem)
The Teacher's Duty out of Sunday School
171—A Valuable Document
Mind Your Own Business
True Happiness
Divorcement
173—Reports
175—Married
In Remembrance (Poem)
Obituary
176—Items and Comments
A Double Funeral
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JUNE 20, 1912 No. 12

EDITORIAL

"And HE is the Head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence."

In this issue of the Gospel Herald we publish a number of conference reports. These reports indicate a hearty good will and thoughtfulness concerning the welfare of the Church. Those who were not so fortunate as to be permitted to be present can do the next best thing and read what was done. We like the idea of going home and personally explaining the work of the conference to the congregations of the district. We believe the practice will help bring the work of the Church at large closer to the people and thus strengthen the cause.

Shall we encourage union work? That depends upon who is to be united and what work is to be accomplished. If it means the propagation of a full-Gospel religion, and those who unite in its support are sincere in their efforts, encourage it. If it means keeping still on any or many Bible doctrines so that there may be no jar in the work, beware. If it means co-operation with unbelievers, such as universalists, unitarians, "latter day saints," etc., denounce it. We have heard much about the unequal yoke in the marriage relation, business associations, etc., but little has been said about the unequal yoke with unbelievers in socalled Christian work. The first essential in real Christian union is union with Christ. There can be no real union with Christ and in Christ except through an acceptance of Him as our Savior, of His blood as the atonement of our sins and of His whole Gospel as our rule in life. Standing upon this platform, and with brotherly love toward all who stand upon the same ground, the more heartily you can encourage union work along Gospel lines the better.

Great Problems.—Our readers will remember the pointed discussions in these columns a few weeks ago in response to the question, "What is the greatest problem confronting the Mennonite Church today?" Four great problems were named, and further discussions promised. The first of these problems is considered on another page. In considering the question of making the Church what it ought to be it is necessary to bear in mind the following:

1. So long as we deal with human beings we may expect to come in contact with human imperfections. We are not surprised therefore that the apostolic Church had its Judases, Annanias and Sapphiras, Simon the sorcerers, and that the Christian Church has had more or less to do with men of that kind; also that in all ages we have had to deal with erroneous doctrines and other forms of opposition—problems made all the more difficult because of limitations in judgment and knowledge on the part of the faithful.

2. In considering the question of how to get the Church into the very best possible condition it is not necessary to assume that things are in a very bad shape and are rapidly getting worse. Gloomy prophecies very often spring from despondent hearts, and at best are not as a rule helpful factors in inspiring hope and courage. We have it on good authority that well men have been made sick by people constantly reminding them of how bad they look, and that sick men have actually died because of unwise friends who lamented over their deplorable condition. Hope, cheer and courage are three very helpful things to have, along with purity, righteousness, and unwavering devotion to the cause of Christ.

3. We are never in so good a shape but that improvement may be made. As individuals we want to examine ourselves frequently to see that we are right, live right, seek more light and live up to that which we have. As a church we want to see to it that all is done that can be done to help each individual rise.

Testimony and Discipline.—It is the Christian's highest privilege to be a witness for Jesus. True to the Great Commission committed to us by our Lord, both the Church and the individual members thereof should be faithful witnesses. As a Church we must affirm the principles of truth and righteousness as taught in the Word, practice all the ordinances of the Lord's house as instituted by authority of Scripture and speak in no uncertain tones against all manner of sin, especially the prevailing and popular sins of our time. As individual members we should give a clear testimony in defence of what the Church stands for, being "ready always to give answer to every man that asketh you a reason of the hope that is in you." One reason why there is not a more decided sentiment in favor of a pure, unspotted, whole-Gospel, Holy Ghost religion is because there are too many who believe in it who are too feeble in giving voice to their faith and hope.

But testimony alone is not sufficient. It takes discipline as well as teaching to keep the Church where it ought to be. There is nothing that can give our testimony more weight than a knowledge that the whole Church makes an honest effort to put it into practice. Where the profession and life do not correspond the testimony grows dimmer and dimmer. Let a church which opposes Secretism tolerate lodge-men as members, and it will be only a question of time until both the theology and membership of that church will

(Continued on page 179.)

HOW BRING ABOUT THAT HAPPY CONDITION IN WHICH THE WHOLE CHURCH IS UNITED, EVERY MEMBER CONVERTED, OBEDIENT TO THE WHOLE GOSPEL?

For the Gospel Herald.

Did you ever think what the Church would be like if every member were converted, consistent in life, loyal to the Church, obedient to the faith, filled with the Spirit, devoted heart and soul to spreading of the Gospel and the salvation and moral and spiritual uplift of souls? Have you ever compared that kind of a Church with the Church as conditions are today? And have you ever meditated upon what may be done, recognizing present conditions, to bring about the very best possible conditions in the Church? That is the problem which engages the attention of our brethren in the discussions which follow. As a matter of course, the first question to settle is whether we as individuals measure up to the standard, living up to our Christian privileges and duties? That question settled, the next question naturally follows: What can we do to help others? Along this line the suggestions of our brethren are timely and helpful.

An Improbable Proposition—the Value of Proper Child Training

By David Burkholder.

I feel like giving a few thoughts on the first proposition on the "great problems," recently discussed in the Gospel Herald, namely: **"How bring about that happy condition in which the whole Church is united, every member converted, obedient to the whole Gospel?"**

In order to make a long story short I would without hesitating a moment say, It will never be brought about.

Neither Christ nor any one of His apostles give us any hope at all for such a condition. Every member converted, and obedient to the whole Gospel." Was there ever such a church on earth? Not to my knowledge. There was a Judas among Christ's chosen twelve, and later on liars (Acts 5:1), sorcerers (Acts 8:18), found their way into the Church. In the Church at Corinth there were divisions, heretics, fornicators and some that were puffed up. The Church at Galatia was in a similar condition. It contained members that were foolish, others bewitched and obeyed not the truth. And how about the seven churches in Asia. In none of them did all the members obey the whole Gospel. Christ certainly knew what He was talking about when He asked the question, "When the Son of man cometh shall he find faith on earth? It shall then be as it was in the days of Noah. Paul gives the same lamentable condition (Acts 20:30—read also I Tim. 4:1 and of the perilous times, II Tim. 3:1). It seems to me learned people now know more about science than they do about the Bible. Like the Pharisees they can discern the face of the sky, but can not discern the signs of the times. To express my honest conviction, I must say that the signs of the times indicate the decline or downfall of the Church. It is drifting, and the salt is losing its savor. The members, instead of becoming more loyal, pious, obedient, devoted, humble and spiritual, are becoming more disloyal, indifferent, worldly, proud, fashionable and disobedient. I notice a great change along this line in the last ten years, and the question presents itself forcibly to me, What will the condition be in ten years from now? Will every member be converted and obedient to the whole Gospel? If there is a possibility, indeed I can seen no probability.

I think, however, the present condition of things in the Church might be wonderfully improved, providing the proper course were taken. I will give a few suggestions. Space will not permit me to give many.

In the first place, parents ought to be sincerely interested in the spiritual welfare of their children and give them early religious training. I candidly believe if we had more Hannahs we would certainly have more Samuels. What made young Timothy such a noble young man? Certainly the unfeigned faith that dwelled in him was in a large measure due to the early religious instruction that he got from his pious mother and grandmother, "Knowing the scripture from a child" makes wise unto salvation through faith in Christ.

As a rule children who get a proper religious training from infancy to manhood will make obedient church members. To the contrary, children who are allowed always to do as they please at home will also want their own way in the church.

There ought also to be a family altar in every Christian home in order to have a sweet hour of prayer every day.

Children ought to be taken along to Sunday school and to church where they can be taught sound doctrine. Indeed, no one ought to be allowed to teach a class unless he be sound in the faith. Neither ought children to be sent to high schools where skepticism and infidelity are implanted into their tender hearts. But I must close.

Nappanee, Ind.

Four Important Factors

By S. G. Shetler.

This is a problem, which according to the Scriptures, will never be solved. The aim in view then should be to use every possible effort to bring about as nearly an entire solution as is possible.

Church unity, conversion of members, and Gospel obedience are three different phases of work, and yet one can not exist without the harmonious development of the other two.

We shall consider four factors in the work; namely, the parent, the Sunday school teacher, the spiritually strong member and the minister.

Probably the first of these is the greatest of all. Where parents instill into the mind of the child the principle of unity, there is generally that deep-seated desire on the part of the converted child for unity in the Church. What is true of unity is equally true of obedience. Then again when parents hold up the proper standard of right and wrong and the necessity of thorough repentance for all wrong-doing, the children as a rule, are converted at an early age. Such converts frequently feel very keenly the presence of sin, and see its horrible results.

What relation does the Sunday school teacher have to this question? While he has only about one-half an hour per week to work on the mind of the pupil under his charge, yet in that half hour impressions can be made that will last untill the end of that pupil's life and the influence thereof longer.

By the spiritually strong member we mean a practical application of the principal, "Brethren, if a man be overtaken in a fault, ye which are **spiritual**, restore such an one in the spirit of meekness."

The amount of good that has already been done and that will continue to be done can be measured only in eternity. How often a spiritual man or woman, who is in touch with the erring one, can do so much more successful work than some church official. The latter is sometimes looked upon anyhow as an arbitrary or "authority clothed" ruler.

Last, but not least, the minister. It is not always admitted, but should be, that the "chosen man of God," is responsible above every other factor. He himself may be a parent, a Sunday school teacher, and certainly must be spiritually strong, besides the duty as a pastor.

His life, his words, his belief, his teaching must all be in perfect harmony with God's Word. Then and then only will he be able to carry out God's plan along this line of work.

Probably some general principles applicable to one or several or all of these factors might be given.

1. Be sure that you know your position and standing as a factor. If a preacher, be a preacher. If a parent, be a parent. Thus with any position we may hold.

2. Have an aim in view, the end of which is not expected in the beginning, or the middle of the race.

3. When disappointed in an effort to do something, get at it again with renewed zeal and with more cautious steps.

4. Undertake no work of any kind without making it a matter of earnest prayer.

5. Obtain as thorough a knowledge of God's Word and human nature as possible, and then let the Holy Spirit lead, guide and direct you in the application of the Word to the individual.

5. Labor not with the reward in view but as cheerfully and faithfully fulfilling your mission in life.

6. Leave all results with God, ever assured that "all things work together for good," whether from a human standpoint it appears that way or not.

To this end may we all labor together until the end.

Hollsopple, Pa.

Work of Leaders and of Members

By M. B. Stauffer.

We need only to refer to history to confirm us in the belief that such ideal conditions, if brought about at all, must be the work largely of

Church Leaders

Recognizing that leaders have great influence over followers, it behooves them to exercise great care that they may be "ensamples to the flock." To neglect this is betraying their trust. The force of precept is lost when proper example is lacking. "Don't do as I do, but do as I tell you," is the enemy's own invention. Church leaders who themselves are not in Gospel order but who teach their congregations to obey the whole Gospel do so hypocritically. It has rightly been said that ministers ought to **live** the Gospel before they attempt to hand it out to others.

After having given godly example a minister is prepared to lead and to teach. Every preacher and every teacher should have this kind of an attitude: "Lord, teach me how to teach and what to teach, and by Thy help and guidance I will gladly obey." It is a wonderful inspiration to have the assurance that God approves of your work and your methods.

Perhaps some may wonder what to teach, when in plain words the Bible tells them what; but because of certain conditions they feel themselves hampered in telling the whole truth. True, the telling of unwelcome truth may be a cross, but that is no reason why it should not be told. If people are slow to receive it, that is the greater reason why the whole truth should be told.

Teachers should impress members with the seriousness of obeying, and of not obeying, the whole Gospel. The preacher who wastes his time telling that certain commandments need not be obeyed is an enemy. To "declare the whole counsel of God" means to know and to teach the "all things" mentioned in our Savior's last command.

There would also be more accomplished if there were greater faith, "faith as a grain of mustard seed." If you want more faith, ask God for it; but first use what faith you have, as God gives us nothing to waste but gives freely to all who make good use of their blessings.

Let much earnest prayer be offered. Use argument in your prayers. Moses, Solomon, Jesus and others are examples of how arguments are used in prayer.

Let church leaders be more careful as to who are admitted into the ranks.

The results of ambition call for a warning along that line. Individuals with the ambition of Jezebel are out of place as church leaders. They ought to spend more time on the plains of Midian and become possessed with the "I-am-not-fit" spirit.

The introduction of new methods ought to be accompanied with great care. In times past dissentions and divisions have been caused because of overzeal on the part of the promoters, in that they attempted to enforce their improvements (?) without taking the Church into their confidence, or to press their claims with a bare majority in their favor while the rest were strongly opposed. Such methods work great harm. If any improvement is to be offered let the matter be brought before each member of the Church, perhaps in a heart-to-heart talk, and the conscientious members who have the welfare of the Church at heart will at least give it a prayerful consideration. The strength of our work lies in co-operation among the faithful. The little work accomplished in premature actions is as nothing compared with the dissentions and divisions which such hasty methods often cause.

Members

Ought to be converted. Unconverted members are like untempered mortar in a wall. If any member finds that he or she takes satisfaction in "lust of the flesh" entertainments (all kinds), where foolishness is approved under the name of happiness and godliness is not in evidence—as in parties, picture shows, glee clubs and other things pulled off in some churches—let them know that there is something wrong and that fervent prayer and drawing nigh to God are in order. Indifference, covetousness, entanglement in any form of worldliness are all ruinous to the souls of those who give way to such temptations. Those who are spiritually minded have much to do in the work of rescuing their less consistent brethren from the snares of such folly.

Let members refrain from the present compromising spirit in co-operating with worldlings professed to be engaged in Christian service. Our services sometimes suffer because members who need spiritual nourishment leave our own services and attend other services which appear to be more entertaining to them. We might keep silent on this point, were it not for the danger of them absorbing worldly ideals and methods.

Let members refrain from the present those whom the Lord has appointed overseers and "obey them that have the rule" over them. The Church can not prosper unless there is a disposition on the part of the membership to follow the leadership of those whom the Lord has appointed to their respective places.

Members can do much in the way of promoting unity by consulting frequently in various matters and confessing their faults one to another, thereby getting a better understanding of and consequently a greater love for one another.

Other things which might be mentioned if we had the room are proper home training, the oft reading of Scripture prayerfully and with obedient hearts, and both leaders and members being in such close bonds of fellowship that they will all labor with the same things in view.

The Church as a Body

The Church ought to guard its interests by keeping a vigilant oversight of all the membership and not allowing any opportunities to go by unimproved. It should see that the wants, temporal and spiritual, of all the members are supplied, and try and get the whole membership to work in extending the borders of the kingdom.

Scottdale, Pa.

EDITORIAL—Continued

become honey-combed with lodgery. Among the clearest testimonies against the tyranny and folly of fashion which we have ever heard came from members of once plain but now fashionable churches; but because they did not enforce discipline against this monster evil it took possession of their churches. Our testimony against worldly amusements, dishonesty in business, sabbath desecration, the unequal yoke with unbelievers, self-indulgence in things destructive to pur-

ity and holiness, etc., etc., becomes effective only as we make it a part of our discipline and build up the membership on those points. It takes discipline to keep a church on Gospel grounds. Some say, "Get the people right through preaching." Preaching is the foremost work in the work of the Church; but preaching can no more take the place of discipline than can discipline take the place of preaching. We need both.

Speaking of discipline, it is well to bear in mind that it does not consist simply of a set of arbitrary rules and punishments. In the minds of some, discipline may be summed up in two statements: (1) Not allowed. (2) You'll be punished if you disobey. But punishment is simply a mere incident connected with the important work of discipline. As a rule, the better the discipline the less the punishment necessary.

Go into any well disciplined school. There may be frequent reminders of what is right, and once in awhile it may be necessary to make disobedient children feel the force of law; but the school is governed through tact, discretion, firmness, a strict adherence to the principles of right, a constraining love and the manifestation of great interest in the welfare of the school.

A recognition of right, of rights, and or right relations, and a strict adherence to the same, are the fundamentals of correct discipline, while punishment is a secondary question, to be resorted to when the principles of right are defied.

The Church should direct its discipline along these lines. We should take it as a matter of course that when members are received into the Church they mean to be in subjection to the same and do what they can to advance its interests; that membership means a desire to be faithful, and that a member in error deserves the best that we have in a faithful effort to restore him to righteous living and right relations toward God and the Church.

With great forbearance with one another in our weaknesses, there should be a just discrimination between weakness and disobedience—much patience for weakness, but no toleration for disobedience. With the principles of our faith and the privileges and duties of Christian life clearly taught so that all may understand what is required, with obedience to these principles taken as a matter not to be questioned, with vigilant oversight and considerate care for the welfare of each member the Church may be kept in proper order without the harshness which makes some people shiver whenever they hear the word "discipline" mentioned. Faithful testimony and wholesome discipline mean a spiritually prosperous Church.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Nampa, Idaho

Greetings in Jesus' Name:—Bro. John Hilty and Sister Kate Blosser were united in marriage at the Nampa Home Mission May 30, 1912. Bro. David Hilty officiated. Only the near relatives and the workers of the mission were present.

Bro. John Hilty and wife expect to stay at his father's for some time, as at present they are undecided what they will do. Sister Kate will be missed very much at the home. May the Lord richly bless them all through life, that they may be profitable in His service, is the wish of the workers of this place.

With love and fellowship,
Chas. E. Mitchell.

June 7, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The number of inmates has again reached 81 and a number more applications on hand. We have many boys and girls that could be placed out into good families, but none that are quite young, which seems to be the general demand. Boys 3 to 10 years; girls 6 to 13 years. Is your home childless and open for the reception of one or more of God's little ones?

West Liberty, Ohio.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

X. "A Tormento"

Everyone in Argentine knows something about a "tormento." If a child sees great gray clouds banking up in the west or south it is likely to become much excited anl run calling, "A Tormento! A Tormento!"

But a Tormento is not usually a very serious thing. In fact, on some oppressively hot day it would be welcomed by everyone because it means a slight change of weather. The first noticeable thing is a strong wind and clouds of dust blowing everywhere. Shut the windows and doors if you wish, but you cannot keep it out of every nook and corner. This may continue for a few hours only, or for several days, and is usually followed by a heavy rain. The most disagreeable street walking I have ever done was in Buenos Aires during a "Tormento." My eyes, nose, mouth and clothing were full of dust. One day I took a car for another part of the city immediately after the flood of rain was over. Some streets were completely covered with running water and one could not have crossed without stepping into it over shoe tops. There are no sewers to catch the water. It must go through miles of city until it becomes cool and the air seems clean and pure.

Out on the Pampa the Tormento very often becomes a hurricane and does endless damage. I had no particular desire to see one in that form, however.

Goshen, Ind.

NORTHWARD BOUND

By Geo. J. Lapp.

For the Gospel Herald.

Dear Brethren and Sisters, Greeting in the precious Name of Jesus:—When we first landed in America we had to just gaze and gaze at everything we saw, for it was so different in this rushing, restless, west from what we had become accustomed to in India. We thought we could see a godless atmosphere pervading the masses of humanity which swept past us on the street corners.

Some one in Yokahama, Japan, told us that we would be disappointed in not finding the interest in mission work, nor the earnestness in serving the Lord, which we expected to find; but thus far we have been greatly encouraged by the brethren of our own and other faiths who have manifested an interest in the Lord's work in India and have displayed an intelligence which showed that they have read a great number of books and carefully read the articles on foreign mission work in their respective church papers. Many had friends or relatives or sons and daughters in India, and it touched us very much when they came to us after a meeting and inquired of us concerning certain loved ones there about whom we gladly told them if we chanced to know them.

It has been our privilege to fill appointments in two churches and one mission of the Brethren in Los Angeles, Calif., and in the progressive Mennonite and River Brethren churches in Upland, as which places the doors were gladly thrown open to us that the members of our own church might hear messages from India. It is sweet to fellowship any who realize the im-

portance of the Lord's great Commission and who are praying for the laborers in the foreign field.

The Lord willing, we hope to worship with the congregations at Albany, Oreg., and vicinity over Sunday, June 19, and be with the brotherhood of Colorado and Kansas during the following two weeks. It is very difficult to follow definite plans because of the smaller congregations being considerably scattered throughout the extreme West.

Brethren, pray for us that we may be kept very close to the feet of Jesus and may bear messages of helpfulness as well as information. May great blessings attend every effort in behalf of the lost wherever we find them put forth in the Church.

Oakland, Calif., enroute for Albany, Oreg., June 7, 1912.

SOME EFFECTS OF AN INDIAN HOT SEASON

By C. D. Esch.

For the Gospel Herald.

I suppose the readers of the Herald have already heard so much about the hot season in India that many have the idea that one living here during this season is in absolute misery continually. This, however, is not the case. Even if the weather is very hot it is possible to live with a greater degree of comfort than one would imagine who has not been here.

Nowadays mercury climbs to 110 degrees and above, the wind is quite strong and feels like as if it came off a hot furnace and quite a lot of dust mixed with it. It is useless to say that being out in such a wind is not very bracing to one's body, but we can usually arrange so that we need not be out very much between 11 and 4 o'clock. But even after 4 it is much above 100 degrees. The nights are for the most part quite pleasant, only at times a storm comes up so that we are obliged to get up and move our beds on to the veranda. Thus our rest is sometimes disturbed, but in spite of mosquitoes and barking dogs we usually get a good night's rest.

With all one's care of himself, nevertheless, he feels his energy lacking and much less than in the home land. The strength of the sun is indescribable and those who live here as natives of the country are often affected with it.

Just a few days ago we had a very sad funeral. A strong, healthy young woman who was working hard getting a house built and moving things, trying to get everything finished before the rains come, being out in the heat very much, suddenly took sick and died in a few days. In spite of all we could do she grew worse until the end came. She had very high fever and was unconscious for many hours. The most necessary thing in the treatment —ice—was not available until it was too late. She leaves a sorrowing young husband and a son 9 months old, besides her other many friends to mourn her early departure. Punia, although young in years, had already been busy teaching the words of life to her lost sisters and will be much missed by many. Pray that the Lord may comfort the bereaved and by this incident may teach His people the great lesson, as the psalmist says, "to number our days that we may apply our hearts to wisdom."

The Girls' Orphanage will move tomorrow from Rudri to Balodgahan. The giving up of our station at Rudri has caused us many an heartache, but it seems to be the Lord's will that we spread out more. We are trying to get land near Dhamtari to build a hospital on, but those who have it to sell refuse to let us have it. It may be the Lord's will that we put it somewhere else. The situation is getting rather serious, as the place we have now is entirely insufficient to treat all that come.

Brethren, pray for those whose responsibilities are great and strength is small.

Dhamtari, C. P., India.

JUST A THOUGHT

By Reuben D. Roth.

For the Gospel Herald.

Meditating over the hard beaten path of life, I am led to that everlasting and reminding thought that is ever present the entire length of our lives, unto the grave: "Our conscience takes up more room than all the rest."

We may try to hide our sins the same as we take our bodies in out of the reflecting rays of the sun; but every time we expose them to the sun its bright shining rays will reflect our shadows. Just so will our sins be reflected from the same reason that the conscience is the shadow of the soul.

We may try to hide them, our sins, but every time we do so the conscience will bring them out to reflection.

"The simple inherit folly: but the prudent are crowned with knowledge" (Prov. 14:18). "I said, O my God, take me not away in the midst of my days: Thy years are throughout all generations" (Psa. 102:24).

Mummasburg, Pa.

Of some men it is true that if you would steal their tobacco they would find it out quicker than if you would steal their Bibles.—A. G. Yoder.

"The way to have happy memories in later years is simply to do our best today. Happy memories today depend upon yesterday's conduct."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Will the Lord punish the heathen who do not know of Christ and heaven as He will the people who sin against better knowledge? W. G. C.

We always hesitate to take up any question which deals with or touches upon degree, either of bliss or of woe, for the reason that we are so apt to give some people encouragement in the idea that just so they will not be punished very hard they can stand a little of it. But in response to the question before us we will quote a few scriptures which show the fearful doom awaiting all the unsaved:

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

". . . . when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking venegance on them that know not God and that obey not the Gospel of our Lord Jesus Christ."—II Thes. 1:7, 8.

"And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke 12:47, 48.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented . . . . It shall be more tolerable for Tyre and Sidon at the judgment than for you."—Luke 10:13, 14.

From these references we conclude that there is a fearful judgment and eternal punishment awaiting all people who know not God, especially they who know Him not because they have shut their eyes to the truth and sinned against better knowledge.

Does God receive such an one who tries to do the best he can but who fails in many points through weakness? M. R.

Certainly. But we must not take this assertion, "do the best he can," in the sense that it is so often taken. Many are willfully disobedient but excuse themselves on the ground that they are doing the best they can. The fact is, they may be doing the best they can without making the surrender to God required, but are not willing to pay the price of the full surrender. But when a person has fully given himself to the Lord, accepts Jesus Christ as his Savior, publicly takes his stand for Christ, and is obedient to the whole Gospel as far as he has the light, God will overlook shortcomings.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

LET IT PASS

Be not swift to take offense;
Let it pass!
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing the cheery song,
Let it pass! let it pass!

Echo not an angry word;
Let it pass!
Think how often you have erred;
Let it pass!
Since our joys must pass away
Like the dew drops on the way,
Wherefore should our sorrows stay?
Let it pass! let it pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still!
Let it pass!
Time at last makes all things straight;
Let us not resent, but wait,
And our triumph shall be great;
Let it pass! let it pass!

—J. K. Hartzler.

LIVE FOR SOMETHING

Life is the divinest of heaven's gifts to man, and consider it as we may, something divine should come of it. Yet to how many is life but an unsolved problem, a profound mystery! They know not why it was given, nor wherefore it tends; they know not its mighty possibilities of receiving and doing; and, stranger still, they care not to know; they live as they list, and that is for themselves.

Many a one is wasting his life instead of using it. Many are prodigal of life's powers instead of husbanding them for nobler purposes of being. The possibilities of human life are grand and sublime. How glorious the field that opens before each for accomplishing results changing the actual destiny of many, and bringing joy and peace to the hearths and hearts. Life's ministry may truly become a divine ministry. Was it not so in John Howard, in Florence Nightingale and equally so in one thousand imitators in fetid wards and hospitals.

There is in the order of Providence, a particular assignment in the duties and responsibilities of daily life. Each has his sphere and his work, and has power with which to fill the one and perform the other. There is no conflict in God's plan so worked out, either in creation or human life. Blessed arr they who know their sphere and keep it—their abilities, and use them—their duties and perform them.

God keeps us in the world to make it better. We are to be reflections of heaven's light—almoners of heaven's spiritual beauty. "Give!" is the great word of command that touches upon every life. Our gifts are for using as well as enjoying. Why this gift of sympathy? Why this power of love? Man without us needs them, and so the author of our being has surcharged our hearts that we may be as batteries, inspiring all hearts with whom we come in contact. In this light, life is earnest, life is real. It is not a quantity to be wasted, not a quality to be vitiated. We are of the earth, but this does not necessitate that we shall become earthly. Rather so much the more should be the struggle for the pure and heavenly.

Happiness, as an object, is not unworthy of man. It is the within, social and spiritual. But the ways by which he would attain it are often unworthy their being, and frustrate the very end he has in view. Man is made happy in proportion as he contributes to the happiness of others. The great Teacher said, "Blessed are the peacemakers, blessed are the merciful." Blessed are they who help to make man better. Blessed are they who are filled with the Samaritan spirit of kindness and show it; blessed are they who remove the stumbling blocks and bear the burdens of others; blessed are they who honor their Master by loving their fellows!

We sit in solitude and mourn when we might rejoice amid unnumbered comforts and blessings; we sow so sparingly is why our harvests are so meagre. Our garners of joy ought to be large and well filled, from which we may draught daily. Life was given us for noble work in behalf of others, not for selfishness; not to be willed away in aimless dreams, but for self-profit and the profit of our brethren.

To live for something supplies the necessity of an intelligent plan and definite action. Splendid day-dreaming is but splendid fooling. Living for a purpose involves a definite plan. It may not be written, but it is a plan as fixed as the truth. It takes hold of the spirit within us, and crystallizes its energies. Thousands fail in life just because they have no commanding purpose in life. They work hard but to little profit. The means they use are not adjusted to take hold upon definite and glorious results.

Reader, live for something; live for your fellow men and your God; live so that others will rejoice that you do live. Make somebody the better, and nobler, and wiser, and happier for your living, and this will be living for something; this is Bible teaching; this is the highest life.—Zion's Watchman.

TRUTHFULNESS

By S. E. Roth.

For the Gospel Herald.

"What is truth?" Thus Pilate asked when he tried to release Jesus and was not able to do so, neither was able to understand the words of truth that Jesus spake to him.

We are many times made to wonder WHAT TRUTH really is, or rather what many TAKE TRUTH to BE.

If all realized what truth is there would be less strife and janglings in the Church and in the homes than now.

Is it sticking to TRUTHFULNESS when we tell our children that "The black man will get you" if they do so or so? or about the Santa Claus stories, etc?

Then there are some of our dear people who delight in teasing boys and girls to the extent that they don't stick very close to truthfulness.

We also notice (with sadness of heart must we say this) that too often when we get together our whole conversation lacks too much of real truthfulness; for when one tells a story, perhaps all true, another will tell a bigger story, until it it almost impossible to stay with the truth.

Do we think that Jesus meant that we should not deviate from the truth at all? I for one believe that is what He meant. Let us think over our talks of one day or over the talk that one hears in one day, and see how much of it does comply with real truthfulness.

Truthfulness is something of which we need more in the home, in the work shop, in business and last but not least in religion. Yes, there is room for more truthfulness in religion; for it is not an uncommon thing to hear unsaved ones say, "If Christians were more consistent, I would be a Christian too."

Is it not sad that too often we as Christians are not truthful enough? Too often we get too careless and say things in a way that it is not plain just what is meant, or else we don't care enough for the truth to live out our teaching or preaching.

We profess to be a plain people, and too often live out almost the opposite of what we profess.

We condemn war as unchristian and too often fight in home and Church—of course not a fist fight, but tongue lashings which are nothing less than fighting after all. We say that we have consecrated all to God, and refuse to give Him as much to carry on missions, etc., as we spent for luxury.

Yes indeed, truthfulness is a much needed thing.

Woodburn, Oreg.

"Even the smallest fault is a fault just the same."

Sunday School

For the Gospel Herald.

Lesson for June 30, 1912.—REVIEW

Golden Text.—I am not come to destroy, but to fulfill.—Matt. 5:17.

Introductory.—The lessons for the quarter just ending begin with an Easter lesson and close with a temperance lesson. The intervening lessons are devoted to the life and teachings of Christ. As it has been seen good to review the lessons of this quarter before continuing the study of the life and labors of Christ, we shall endeavor briefly to survey the field covered during the past three months.

Use of the Sabbath.—Christ did not proceed very far in His ministry until He was encompassed with unfriendly critics. This was necessarily so. The truth being so forcibly presented, His listeners had to either accept it or withstand it. The Pharisees, not willing to be convicted of sin, did their best to nullify His work. One of the things brought against Him was that He disregarded the sacred Sabbath. This He did in the light of their unscriptural traditions, but not in the light of God's Word. In the conversation which followed the disciples' plucking the corn on the sabbath, also the healing of the man with the withered hand, Christ clearly showed that "the sabbath was made for man, not man for the sabbath;" that it is lawful to do works of necessity and deeds of mercy on that day. From this we also learn that all work which is not necessary should be avoided. The list of unnecessary things done by people who ought to know and do better is too long to be enumerated here. One of the gravest problems of the present time is to keep the so-called Christian nations from desecrating the Lord's day either by ignoring it or transforming it from a holy day into a holiday.

Sermon on the Mount.—The greater part of the lessons of this quarter are taken from the Sermon on the Mount. It easily holds sway as the greatest sermon ever delivered. This was delivered just after the twelve had been chosen and ordained that they might be with Jesus and that He might send them forth into the great harvest field. It was needful that there be a number of trained leaders in the Christian Church after His departure. The Sermon on the Mount was the first great message delivered to them and the world after they were chosen as His faithful companions and apostles.

Among the great themes found in the Sermon and mentioned in these lessons are the beatitudes, the relation between the law and the Gospel, true riches, nonresistance, non-swearing of oaths, hypocrisy and sincerity, faith and works. The latter subject is presented in the famous parable of the two men building, one on the rock and the other on the sand. The righteousness of the law and the spiritual interpretation thereof are clearly set forth in this memorable sermon. Great stress is laid on the fact that true religion is not a matter of externals, but of the heart. With the heart filled with love, there can be no such thing as violence by the hand. With the soul filled with purity there will be no acts of wilful lusts. With truth in possession of our lives the oath is not necessary. When the heart is right, all is right so far as the individual has the light. With the outside wrong, there is an indication that there is something wrong with the individual, either ignorance or wilful disobedience. The lesson chosen in connection with this review lesson (Jas. 1:16-27) is an appropriate one in that it breathes forth the same spirit and wisdom found in the Sermon on the Mount, thus showing that James was an apt and faithful student. His message is a part of the "all scripture" inspired of God. Let every child of God read diligently and prayerfully this wonderful Sermon, catch the inspiration and be both a hearer and a doer of the Word.

Christ and John the Baptist.—For the last time in the earthly history of these two men, they are mentioned jointly in lesson twelve of this series. Christ was approaching the height of His popularity; John was languishing in jail awaiting developments. For reasons not stated and concerning which men differ John sent his disciples to Christ with the query, "Art thou he that should come, or do we look for another?" This gave Christ an opportunity to declare Himself. He did not boast of His greatness but simply pointed to His work and let that talk for itself. In this He set a worthy example for all mankind. If our works do not bear the test there is something wrong with us. More than this: the less worthy our lives the more we are liable to boast. But Christ did not stop with pointing to His works. The disciples of John having departed, Christ pronounced His faithful forerunner as among the greatest of men. The life of John, like that of Christ, will easily bear the test. Though great in his power over men, he thought only of the cause for which he was sent into the world. His greatness shone out in his purity, humility, singleness of purpose and his simplicity. He stands as a light to the world, worthy of our imitation.—K.

Memory, the daughter of attention, is the teeming mother of knowledge.—Tupper.

No one is likely to remember what is entirely uninteresting to him.—Mac Donald.

Our Young People

PRODIGALS.—Luke 15:11-32

Topic for July 7

MOTTO

"I will arise and go to my father."

OUTLINE OF TOPIC

I. Who Are They?—
1. The returning sinners.—Luke 15:17, 21; Psa. 51:1-4.
2. Literally the word prodigal means a spendthrift.—Luke 15:14).

II. How They Became Prodigals.—
1. By a desire for better things.—Luke 15:12; Jer. 2:13.
2. By the want of consideration.—Luke 15:13; Isa. 5:13.
3. By failure to appreciate the father's love.—Luke 15:13.
4. By a false vision of what was in the far country.—Luke 15::14.

III. How They Come to Themselves.—
1. By a realization of need.—Luke 15:14, 15.
2. By failure to find satisfaction.—Luke 15:16.
3. A remembrance of home blessings.—Luke 15:17.
4. Resolutions of confession and willingness to take an humble position. Luke 15:18, 19.

IV. The Father of the Prodigal.—
1. Unchanged in love.—Luke 15:20.
2. Looking for the son's return.—Luke 15:20.
3. Ready to pardon and restore.—Luke 15:22.
4. Rejoices in his coming.—Luke 15:23, 24.

WORD STUDIES

"Riotous."—Excess in sensuous pleasure.
"Husks."—The pods of the carrot tree which contain seeds resembling a bean.
"Would fain."—Desired.

PERSONAL THOUGHT

How does my Father's portion appeal to me? How does the way my fellows regard their portion appeal to me? Do the things I had wasted in life when I came to myself make me solicitous to spare that young man or young woman of its bitter experience? How do we approach him on the subject? Sympathetically or reproachfully?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, 'Portion."
2. Love to Parents.

For Young People.—
1. Seeking Our Portion for the Best.
2. Ways of Wasting.
3. The Certainty of Want to the Wasteful.
4. The Wisdom of Returning to the Father.

For Older People'.—
1. The Far Country.
2. The Swine's Portion, and a Better Way.
3. The Father's Compassion.
4. Means of Leading the Prodigal to Himself.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.
CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, JUNE 20, 1912

Field Notes

Bro. Abner Yoder of Parnell, Ia., broke the bread of life at the following places on Sunday, June 9: Martins Creek, 10 A. M.; Becks, 2 P. M.; Walnut Creek, in the evening.

Bro. Henry Rosenberger of Blooming Glen, Pa., together with about twenty brethren and sisters from Bucks Co., Pa., were in attendance at the Sunday school meeting held at Hanover, Pa., last week.

Bro. J. A. Ressler of Scottdale, Pa., was with the Bethel congregation near Garden City, Mo., in communion service on Sunday, June 9, and worshiped with the Sycamore congregation in the evening. From this place he went to Carver, Mo., for a few meetings (including communion), after which it was his intention to be with the Mt. Zion congregation near Versailles a few days, a communion service having been appointed for Sunday, June 16.

After an extended visit at the home of their son, Bro. J. D. Charles, Hesston, Kans., Bro. and Sister J. F. Charles of Millersville, Pa., started on their homeward journey on Monday, June 10. Bro. J. D. and son Irwin accompanied them as far as Kansas City, where they all paid a pleasant visit at the Kansas City Mission. By reason of Bro. Charles having been engaged in mission work there in the past, his friends were all the more glad to see him. If plans carried he preached at the Kansas City Mission Tuesday evening, June 11. M.

Clear Spring Church building (Md.) is nearing completion. The Lord willing, dedicatory services will be held Sunday, July 7.

Bro. Walter Gingerich, who spent some time at the Hesston Academy and Bible School was a pleasant visitor at the Kansas City Mission Sunday, June 9. M.

At the regular services last Sunday morning one precious soul was received into fellowship in the Scottdale Mennonite Church. The Lord bless his life and labors to the glory of His name.

The brethren, N. C. Roth of Lexington, Nebr., Jacob Schwartzendruber of Shickley, Nebr., and Peter Oswald of Beemer, Nebr., were among the recent visitors with the brotherhood at Chappell, Nebr., and favored that congregation by preaching to them the life-giving Word.

An interesting Sunday school meeting held at Hanover, Pa., on Tuesday evening and Wednesday of last week is reported. There was a good attendance, good interest and we trust that the truths presented may make the cause of Christ more precious to those who were in attendance.

The brethren, Michael Yoder of Mattawana, Pa., and Joshua B. Zook of Belleville, Pa., spent Sunday, June 9, with the congregation worshiping at the Kaufman (A. M.) Church near Johnstown, Pa. While there they filled five appointments. The meetings were well attended.

A well written report of the meeting of the Mennonite Board of Missions and Charities held at Metamora, Ill., May 20-22, together with the annual report of the treasurer of said Board, is before us. They came too late for publication this week, but will appear in print next week, the Lord willing.

Missionaries Wed. — On Thursday evening, May 30, occurred the marriage of Bro. J. A. Hilty and Sister Kate Blosser, both of the Nampa, Idaho, Mission. Both are well and favorably known by many workers in several states, and many join in wishing them God's choicest blessings through life.

Arrangements have been made for a Bible conference to be held at the Fairview Mennonite Church near Surrey, N. Dak., July 2-5, with Bro. John McCulloh of Morrison as principal instructor. Bro. McCulloh has kindly consented to devote some time to the cause in North Dakota. The Lord richly bless his labors.

Bro. John B. Kanagy, who has been attending college at Winfield, Kans., stopped at Kansas City, Kans., and attended the Thursday evening, June 6, Bible class last week. He was on his way to Garden City, Mo. M.

Bro. Abram Metzler and wife of Martinsburg, Pa., left their home on Tuesday, June 11, for a brief visit to York and Lancaster counties, Pa. They arrived at Hanover in time to take part in the Sunday school meeting held at that place, and expected to get back to their home by Saturday of last week.

An impressive service was held at the Kansas City Mission on Sunday evening, June 9. "Continue thou in the things which thou hast learned" was used as a basis for a farewell sermon by Bro. C. A. Hartzler after having been engaged in missionary work in that city for over six years. When last heard from it was the plan of Bro. and Sister Hartzler to move to Cass Co., Mo. M.

A business meeting was held at the Reiff's Church Thursday, June 7, at which time Bro. Benj. Stauffer was elected church trustee to fill the vacancy caused by the death of Samuel Horst. A greater part of the time of the meeting was devoted to a discussion of the details concerning the Aid Plan which has lately been organized in the Franklin Co., Pa., and Washington Co., Md., Conference District.

Bro. I. S. Mast of Minot, N. Dak., has lately been compelled to leave some of his appointments go unfilled because of sickness in his family. Sister Mast had been sick for some weeks until an operation was decided necessary. The operation was successful and latest reports tell of her rapid recovery. May the Lord speedily restore her to perfect health; also overrule in such a way that more ministers may be supplied to the North Dakota field.

Correspondence

Fairview, Mich.

Dear Herald Readers:—On the morning of June 5 the brotherhood of this place with a goodly number of bishops, ministers and deacons from different states, met in conference session. And such a feasting on good things—it was like sitting to a table loaded with so many good things that you could not taste them all. Words cannot express the gratitude we feel towards these brethren for the many precious truths presented and the encouragement. Four of the ministers

remained with us over Sunday and handed out the bread of life in a very edifying way. May God abundantly bless all of them for their courage and zeal in the service of the Lord. May we as hearers have taken it to heart and live it as we wish we had when we shall meet God face to face at the judgment day. Bro. Jonathan Kurtz remained through the week and held instruction meetings also baptized the three young converts which have recently confessed Christ.

Pray for the work at this place.

Katie Bontrager.

Garden City, Mo.

(Bethel congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On May 26 we held council meeting. All who took counsel expressed peace. June 5 Bro. J. A. Ressler of Scottdale, Pa., came into our midst and gave us two talks on India, Thursday and Friday nights, which were very interesting, and well attended. We hope these talks will be the means of awakening a deeper interest in our duty to those who have not heard of Jesus. Preparatory services were held Saturday and communion services Sunday. Bro. Ressler preached the communion sermon. Three were received into Church fellowship by letter.

A letter from Bro. Daniel Kauffman to the congregation was read. We were glad to hear from Bro. Kauffman.

May God's richest blessings be with the brother as he goes on his way.

We ask an interest in your prayers.

Yours in Christian love,

Henry Eberly.

June 9, 1912.

San Gabriel, Calif.

Dear Herald Readers:—We are thankful to God that we had the privilege of meeting Bro. and Sister Lapp. I had the privilege of hearing Bro. Lapp preach four times. Bro. Lapp's talks were very much appreciated. We were loath to see them leave; but we do not wish to be selfish, trusting that he may stir the mission spirit in the hearts of many young people. He is the first Mennonite preacher who ever spoke in these churches. The door is open for others.

A. R. Kurtz.

June 9, 1912.

Albany, Oreg.

Greetings to all Herald Readers:—Words can hardly express the gratitude we feel toward our Father in heaven from whom all blessings flow. Yesterday morning Bro. George Lapp, wife and two little girls were welcomed into our midst. We had three meetings, in the morning, afternoon and evening. We listened very eagerly to the messages they brought to us. Bro. Lapp preached the Word very plainly and with power, also told us more clearly the great need of work in India. Sister Lapp told us of the women's work in India. They also sang a song for us in the Hindi language; even little Lois joined in the singing. Today noon they leave for Hubbard. We are sure their short stay with us has strengthened us, and formed a closer tie between us and the Lord's work in India, and not only there, but all around us. Are we doing our best to help the cause of Christ? Now is the time, for "night cometh wherein no man can work." May God bless their labors wherever they go. Pray for us that we may ever be at our post of duty.

Alice L. Glick.

June 10, 1912.

Belleville, Pa.

(Locust Grove congregation.)

Dear Herald Readers, Greeting:—On Whit Sunday we reorganized our Sunday school at Locust Grove Church with J. L. Mast as Supt., A. D. Byler Treas., and Elsie Yoder Sec. A good interest was manifested in our first year of Sunday school work at this place. Average attendance for the year, 147. Pray for the work at this place that the interest may grow and that we may continue to labor with nothing else in view but the upbuilding of the Master's kingdom.

Bro. S. J. Swartzendruber of Port Huron, Mich., was with us June 2 and preached an edifying sermon to a very large audience. He also filled an appointment at the same place June 4. The Word was presented in its simplicity and truth.

We feel grateful to the Giver of all good for these faithful pillars of the Church. May God bless him in his declining years till he shall receive that crown of righteousness that awaits all those that love His appearing.

"Let us not grow weary in well doing for in due season we shall reap if we faint not."

G.

June 10, 1912.

Greencastle, Pa.

Dear Readers:—Yesterday we were again permitted to hold a service commemorating the suffering and death of our Lord. Our Shepherd has graciously remembered us during the months past and we were indeed glad for this opportunity to be impressed with His goodness. Our brotherhood was much encouraged by the presence of quite a number from adjoining congregations, as well as by a number of brethren and friends from distant parts of the country, who were in attendance. The Sunday school at this place is well attended and the interest is good. Pray for us that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Cor.

June 10, 1912.

Wood River, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—Health is good, for which we are thankful to the Giver of all good.

We held communion services April 28. Bishop Peter Kennel officiated and preached two sermons.

On May 11 and 12 Bro. S. C. Yoder of Chappell, Nebr., was with us and preached three interesting sermons.

On June 9 and 10 Bros. Peter Oswald of Beemer and Jacob Schwartzendruber of Shickley were with us and preached three interesting sermons. We were glad for their visits. From here the last named ministers went to Duel Co., Nebr. We wish them God's blessing wherever they may go. We are always glad to have the brethren stop with us. It is upbuilding and encouraging to us. Pray for us.

J. E. Zimmerman.

June 11, 1912.

Quarryville, Pa.

Greeting in Jesus' Name:—It has been quite a while since any report from the Lord's vineyard in this place has been made. We are still enjoying the "showers of blessing" sent to us from above from time to time by the visits of our beloved ministers of other districts, and a deep interest is manifested throughout. On May 19 we had communion services at Mechanic's Grove Church. It was conducted by Bishop C. M. Brackbill of Gap, assisted by our home minster, John B. Myer and Isaac Brubaker of Erisman's dictrict, and Deacon C. F. Charles of Landisville. A deep interest was manifested. Sixty members communed with us. On May 25 we had baptismal services at New Providence. Four precious souls were baptized—two young men and two young women. May their lights shine brightly that others may be led into the fold through their influence. On May 26 we had communion and almost all the members were present. About 160 communed. Besides, we served the bread of life to seven old sisters who were not able to be with us at the church, they ranging in age from 70 to 94 years. The Sunday schools at both houses are deeply interested in the work. May the good work go on continually and strengthened by the prayers of the saints in Christ Jesus.

Yours in His service,

Amos B. Miller.

June 11, 1912.

Wolftrap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On June 8 Bro. and Sister George Barkley and son arrived here from Stark Co., Ohio. They expect to make this their home. We are always glad to have members of our own Church come here.

Our young people's Bible meeting has been reorganized for the summer. Interest is fairly good.

Martha F. Barbe.

June 11, 1912.

New Holland, Pa.

(Groffdale congergation.)

Dear Herald Readers, Greeting in Jesus' Worthy Name:—Since our last writing a mother was received from another denomination, her daughter was also received by water baptism.

On Whit Sunday Joseph Boll of Manheim preached a practical pentecostal sermon in the German language.

On Sunday, June 9, the brethren, Stauffer and Forry of the Stony Brook congregation, York Co., preached acceptable sermons for us. The same day at the close of the Sunday school W. B. Stoddard of Washington, gave us a twenty minute address speaking in positive terms against all secret orders. We were made to wonder that intelligent people living in a Christian land practice such heathenish ceremonies. These are "signs of the times."

The singing school held by Bro. D. M. Wenger at this place is well attended. The new book on vocal studies is used and is supplying a long-felt need.

W. H. Benner.

June 11, 1912.

Orrville, Ohio

Bro. Abner G. Yoder of Parnell, Ia., filled an appointment at the Oak Grove Church June 5.

Bro. J. H. Byler and wife of Belleville, Pa., are spending some time in our midst visiting friends. Bro. Byler filled several appointments.

May the Lord bless the brethren in His service.

A. I. Hartzler.

June 12, 1912.

Dale Eenterprise, Va.

Greeting to All:—On last Friday evening Bro. Christian Good closed a series of meetings at the Peak school house, which had been in progress for nearly four weeks. The visible results were twenty confessions. On last Sunday there was a baptismal service held at the same place, when sixteen of the number were received into the Church by baptism, also one from another place. The others may be received later. We hope that they will become faithful servants in the vineyard of the Lord. We also hope that there are invisible results of the meetings, that the Spirit has operated on the hearts of those that formerly entered the Church that they may bring forth much fruit.

Pre. A. B. Burkholder and Dea. Henry Blosser were with the congregation of South Fork, West Va., over last Sunday. Bro. Burkholder filled three appointments. The brethren also assisted in organizing a Sunday school at New Erection Church with Sister Mattie Eye and Mrs. Charles Harman superintendents. It is understood that the ministers and others visiting them take an active part in the work. The appointments for meetings have been changed from once a month to twice a month during the summer season.

Bro. H. B. Keener of Job, W. Va., filled the regular appointment at Weaver's Church last Sunday. His wife is on her way to Halifax, Va., to visit her sister. He accompanied her this far, expecting to return during this week.

S. M. Burkholder.

June 13, 1912.

Bay Port, Mich.

Dear Herald Readers, Greeting:—On June 9 the Sunday school at the A. M. Church was reorganized for the coming year. The following officers were elected: Supts., Bros. D. J. Shetler and Joel Roth; Sec.-Treas., Bro. J. R. Steckly. The average attendance of last year was 127.

Church services were well attended Sunday evening, conducted by Bro. S. J. Swartzendruber from Luke 19:1-28.

A number of brothers and sisters from Canada are visiting among friends at this place.

We have nice weather again, but had a very wet and late spring.

In His name,

Agnes B. Gunden.

June 13, 1912.

Waynesboro, Va.

(Hildebrand's congregation.)

Greeting in Jesus' Name:—We reorganized our Sunday school April 31 for the summer. The following brethren were elected: Supts., R. S. Burkholder, J. H. Weaver; Sec.-Treas., Walter Craig; Chor., J. A. Weaver. The attendance so far has been very good. On the fourth Sunday of May we had the privilege of commemorating the Lord's death, of which about sixty brethren and sisters partook. Hope we have all been impressed with this service, to go forth with greater efforts to do God's will. We crave an interest in your prayers, in behalf of the work at this place, that all we do may be to His glory.

Cor.

June 14, 1912.

Miscellaneous

CHEERFULNESS

Selected by G. S. G.

While traveling 'long life's pathway,
If wearied, and earth seems drear;
Let us sing, and perhaps some other
Who is lonely may have cheer—
We can each one be a sunbeam,
And keep always shining bright,
And we may be to the darkness,
Like ships passing in the night.

There's always room for sunshine,
Let come whatever may,
You can't find a time that's nicer,
Than a bright, sunshiny day.
What if you really suffer,
And undergo great pain—
It is so apt to be brighter
After the clouds and rain.

If blunders have caused you sorrows,
And trials most severe;
If you'd learn to better shun them,
Keep within clear atmosphere.
Every trial is for victory,
There's a right to every wrong,
Never mind the length of conflict,
Battle may make you grow strong.

Though the foe may oft assail you,
Don't say, "I'll give up the ghost,"
Just put all your trust in Jesus,,
He saves to the uttermost.
Don't give up because you often
Find along your pathway thorns,
But continue on your journey,
Till a crown your head adorns.

Don't forget, we'll be rewarded,
When we reach eternal rest,
When we all have ceased to journey
And dwell ever with the blest—
Then strike harps and let the music
Echo back from coming years,
It may cheer some weaker brother,
Help to stop his falling tears.

When sorroundings daily vex you,
Keep your eye upon His face;
You have only to remember,
He has all-sustaining grace.
Fear not, for He knows your trials,
Each of us must have a share,
But He never gives a burden
Heavier than one can bear.

—Willie Jane Shepphard in Golden Moments.

DIFFICULTIES IMAGINED

By J. R. Shank.

For the Gospel Herald.

"There is a way that seemeth right."

The souls of men are too precious to be lost when there is a possible way to rescue. Often have we felt the anguish that comes to us when a precious soul was held back from the blessings of life or from its happiness, by some simple hindrance. Even as we ply our pen there is an aching at the heart because of the devices of the enemy in keeping souls away from Christ.

We offer but a few homely illustrations with the hope that light may dawn through them and help some one by the way. There should be no difficulty in fully embracing truth. It is always reliable. No soul has any mis-

giving when it knows a thing is true. But the subtle way in which doubt enters is distressing, especially when we know that is the design of the devil to thereby cause a soul's eternal ruin.

* * *

"Where's my home?" "Why Sarah!" "I can't find my home," repeated little Sarah. The two little sisters playing in the yard peered through the fence at a red-faced, panting and strangely bewildered child whose home was full two miles away. Little Sarah had been to the field with her papa and brothers. When she grew weary she lay down by the fence at the roadside, and was soon fast asleep. Finally she awoke and the sun was hot. She started, as she thought, toward the house but that strange experience of being "turned round" had overtaken her and as she went faster and faster no familiar house appeared. Thus she came upon her two little friends playing in the front yard.

* * *

"I can't see it, I just can't believe," said a wandering soul as a friend found her on the way of doubt and unbelief. It was the same soul who some years before in her budding womanhood had seen the sun rise and set in clearness and had likewise felt no misgiving when the blessed Gospel was taught. She saw the sun of righteousness rise with healing in his wings as the call to salvation came gently knocking at the door of the heart. But, as the time passed by, the call was neglected until the soul, overcome by the power of the enemy, lulled her conscience to sleep and awakened on this road of hopeless wandering, bewildered in faith. "Why are you wasting your life on this road?" kindly said her friend, "if you keep on this way you will go deeper and deeper into darkness and despair until you will be eternally lost." "But I can't see! I can't believe, although it must be that the Christian's way is right, for there is no satisfaction in my life." "Then turn back, my friend, and accept the way of life." "But it don't seem true, and it would seem like hypocrisy for me to take a way that seems so unreal." "But it is the way others have found real, your higher judgment approves it as right, and your soul longs for such freedom. The promises of the Word of God are on this way; won't you take it right away?" "I'm afraid it won't prove out if I start, and I would be sorry I started." "But, my friend, you couldn't more than fail, and that is no worse than you are doing. Better fail with an honest effort to find the truth than to die in despair without investigating. Will you come?"

* * *

I walked through the streets of a great crowded city. All day I enjoyed the different objects of interest. But strange to say, I was "turned around." The sun rose and set, to my apparent thought, in the wrong direction. But I felt no alarm. But why? All day by my side was a faithful friend who knew the city perfectly. He knew the dangers and knew the places of interest and blessing. I knew that at nightfall he would lead me to a safe place of rest. If I would have relied upon my own judgment I could plainly see by what my friend said and by the way the signboards read that things were not as they seemed. Then I thought. I am walking by faith and I am safe.

The world with its god (Satan) has made things appear different from the truth of God. It seems right to our bewildered self-judgment. But our reliable friends testify that the world is wrapped in a delusion. The Bible testifies the same. The blessed Comforter leads to the same testimony. Every evidence teaches my higher judgment that the Bible is true, that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." I have followed the Bible way for years. I realize more and more that its precepts and promises are faithful and true. I am resting in the sweet assurance and have peace in my soul—and this is faith.

I was on the train as we speeded away for a distant land. I had purchased my ticket and carried a railway guide in my pocket. But the train seemed to go different and the country, being strange did not meet my imagined expectation. When I enquire of the conductor he looks at my ticket and nods his approval. The stations are called out according to the guide. Everything must be right, but I don't feel like I expected and it is not exactly like I had pictured it before. Facts are facts, and I pay no attention to how I thought it must be. I enjoy the new relations before me. I am traveling by faith.

I have accepted Jesus and trusted Him to save me. I have forsaken all known sin and renounced the devil. I am walking in the way of all known commands. But I had an idea a Christian would feel different to what my experience has been. I thought that I must feel the same as others have said, and I had it all pictured out. I begin to feel alarmed lest I am not just right. Happy thought of that kind brother who points me to the assuring Word, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." I have met the conditions. I am resting in His Word. His promises are being realized. Behold this is simple, trusting faith. I **feel** it now.

Carver, Mo.

THE SUNDAY SCHOOL TEACHER

By Alma Albrecht.

For the Gospel Herald.

The Sunday school teacher has a large field of opportunities which brings great responsibility. He comes in closer touch with individual members of the Sunday school than do the other workers, since he has a limited number under his especial care.

The teacher should be qualified for the work. He should realize his responsibility and arise to meet the demands of the situation. He must be interested in the work, interested in the class as a whole, and intersted in each of the individual pupils; must be a sincere Christian, knowing the resources and power of God at his command.

His aim should be to teach the simple truths of God's Word in such a way that the pupils can grasp their meaning and make them a part of their lives. He should strive to win souls for Christ and encourage Christians to live a deeper Christian life by being a light for Him, and to watch the details of every day life. The little things we sometimes think do not count, often count for very much and may help or hinder some other soul as well as our own.

To teach a class successfully one must first prepare thoroughly. The first step is prayer. The teacher should pray for her class and for God's help in teaching them. He must study the lesson carefully and prayerfully. To get the most out of God's Word, the full meaning, we must have God's interpretation which His Holy Spirit alone can give. To fully understand a book we should know something of its author. Much more so with God's Holy Word. We must personally know its Author and keep in close fellowship with Him.

Greet the class with a cheerful face, a prayer in your heart for guidance, and confident that God with His Spirit will bless your efforts. Gain their interest at once and try your best to hold it through the entire class-period. Of course different lessons must be treated differently. Sometimes there is a central truth, or main point, which can be easily developed with the minor points. Get the point, impress it upon the minds of your listeners, apply it to some circumstance in individual lives or to some known incident. If there are several points it is well to state them in their relationship to each other. Co-operate with your class, ask them questions, draw them out to express their thoughts. Try to make them feel at ease, and consider their opinions.

Should interest lag, attendance drop off, there is something vitally wrong

somewhere. Investigate and find the trouble. Most likely it is with yourself. Don't despair, don't give up the class. Get right with yourself, get right with your God, thoroughly consecrate yourself, search His Word, and renew your energy. Spare no efforts, let no opportunity slip, where you can strengthen the confidence of your pupils. Let them know you are in earnest, that you are interested in them. Get thoroughly acquainted with them, and when possible, their homes. Be a friend to them. Make them feel that it is their class, not they yours. Work together for perfect attendance and prepared lessons. Scripture verses which you as a Sunday school teacher, have children commit to memory, will leave lasting impressions.

As you look back to your childhood, did not your Sunday school teachers make distinct impressions on you? Teacher, you are making impressions. Are they what your Master would want them to be?

Be an example worthy of the confidence of your pupils. They expect much of you. For the sake of their precious souls and for the sake of Him who said: "For of such is the kingdom of heaven," don't disappoint them.

There is, of course, a large difference in classes which must be considered. Perhaps a few pupils are indifferent enough to start a private conversation. Some will come with unprepared lessons and at the same time offer no excuse for it, while others make various excuses.

The teacher knowing these individuals can often get them interested by putting truths in illustrations which will appeal to them Christ Himself taught by parables. When He taught fishermen he drew lessons from fishing. When He taught farmers He used sowing and seeds for illustrations. When He taught sheep-owners He used illustrations of the shepherd and sheep. If we follow Christ's example we are sure to succeed in His work.

In adult classes, questions of vital importance are discussed. Together they strengthen each others' faith. Search the Scriptures and work together to upbuild the cause of Christ and His kingdom here below.

Without Christ we can do nothing worth while.

REPORT

Of the Eastern A. M. Conference held near Wilmington, Pa., May 30, 31, 1912

For the Gospel Herald.

The preceding day arrangements were made for the work of the Conference by the Executive Committee and other members of the Conference assembled.

On May 30 at 9 A. M. the first session was opened by the reading of Psalm 15 and prayer by Abner Yoder, after which the minutes of 1911 were read and approved with a correction of 50 cts. in the Treasurer's Report.

Conference sermon by J. S. Gerig. Text, Acts 20:28. Appropriate remarks were made in regard to the foundation of the Church, which is Jesus Christ, "the tried stone." The Church having great authority and power as long as she is in close touch with the Lord and that it is the duty of the Church to try to advance the cause of Christ and His kingdom by spreading the Gospel and teaching to "observe all things." We must build according to the specifications in the Gospel and the inspired epistles, and feed the flock of God by His Word, taking heed unto ourselves that we ever set a good example.

Many precious truths were also presented in the testimonies and discussions given by the following members and delegates

Bishops: Fred Mast, S. E. Allgyer, Moses Mast, Jacob R. Byler, Benjamin Gerig, John S. Mast, E. L. Frey, Daniel Kauffman.

Ministers: J. M. Hartzler, S. H. Miller, B. B. Stoltzfus, J. A. Lichty, Joseph Byler, A. W. Hershberger, P. R. Lantz, E. F. Hartzler, D. J. Wyse, L. J. Hartzler, Jonathan Lantz, John Miller, John Sommer, E. B. Stoltzfus, Calvin Mast, C. Z. Yoder, Niles Slabaugh (delegate for the Ind.-Mich. Conference).

Deacons: Abner Yoder (delegate for the Western A. M. Conference), C. Z. King, J. C. Frey, Milo Moose, Albert Hartzler, David Yoder, Peter Conrad.—Total, 32.

Committee on Resolutions: S. H. Miller, Abner Yoder, Niles Slabaugh.

The following questions were discussed and resolutions passed.

1. **How may we do more aggressive work in the rural districts?**

Ans. Since there is a great need for bringing the Gospel to dying souls in our rural districts, we urge that each congregation investigate their surroundings and where opportunity presents itself establish a Sunday school and preaching services and report to the next conference.

2. **Does this conference recommend a systematic method of giving? If so, how?**

Ans. Since systematic giving was required by the law (Lev. 27:30; Mal. 3:8-10) and recommended by Christ and His apostles (Matt. 23:23; I Cor. 16:1, 2; II Cor. 9: 7), we recommend that our people give at regular intervals as the Lord has prospered them.

3. **How may we stir up the gift referred to in II Tim. 1:6?**

Ans. (1) By remembering the lost world (Acts 4:12); (2) By remembering the vow we made to God and the Church; (3) By remembering that God expects something of us (Ezek. 33:8); (4) By remembering our call (Tit. 1:1); (5) By remembering our position (Ezek. 33:9); (6) By remembering that the people expect something of us; (7) by not being entangled with the affairs of this life (II Tim. 2:4).

4. **Ministers and laymen—their true relation to the Church and to each other.**

Ans. The relation should be such, that when one member suffers all the members suffer, having confidence and submitting themselves one to another, that no special work should be attempted by any one except by council of the Church, and that all should abide in their calling wherein they are called (I Cor. 7:20; Eph. 5:21; Heb. 20: 25; I Cor. 12:2; I Thes. 5:12, 13).

5. **What is the sentiment of this conference in regard to a salaried ministry?**

Ans. We are opposed to salaried ministry, because, (1) It is unscriptural (Isa. 55:1; Matt. 10:8; I Pet. 5:2); (2) It weakens the spirituality of the Church (I Cor. 9:18, 19); (3) It commercializes our high calling (II Pet. 2:3); (4) It destroys the bond of love between ministers and laymen (Matt. 24:12); (5) It is a hindrance to preaching the truth.

6. **Should the resolutions passed by our Sunday School Conference be in force before being reorganized by our Church conferences?**

Ans. Resolved that all such resolutions affecting the policy of the Church, should first be approved by the Church conference before being enforced.

7. **Is it advisable to ordain a brother to the ministry or elect one as a superintendent of the Sunday school who uses tobacco?**

Ans. Inasmuch as the Bible teaches purity of life and abstinence from all filthiness, we advise that only such brethren be chosen to fill the above positions who are free from the tobacco habit in all forms (I Tim. 4:12; II Cor. 7:1; I John 3:3; I Cor. 3:16, 17).

8. **What course would this conference advise, when one of the members marries a companion who belongs to a church not of non-resistent faith and is a member of secret lodges?**

Ans. We advise more definite teaching on the marriage ordinance and in case of a transgression to visit such, inform them of their error, and do all we can to lead them to repentance and if they do not repent, deal with them according to II Thes. 3:6.

9. Inasmuch as brethren from the Ohio Mennonite Conference have been appointed to confer with the members of this conference on a question of bringing about a closer union between these two conferences, Be it resolved, that a committee of four brethren be appointed to take the matter under advisement, Viz., John S. Mast, John E. Kauffman, B. Gerig and Fred. Mast.

1. The committee appointed to define the duties of the Conference Mission Committee, submitted its report, which was approved.

2. Reports of the two evangelists, J. A. Lichty and J. M. Hartzler. Number of congregations, 22; bishops, 13; ministers, bishops included, 40; deacons, 17; received by baptism, 132; by letter 14; reclaimed, 6; loss by death, 62; by letter 27; by withdrawal, 32; by excommunication, 11; net gain, 99; total membership, 4282; ordinations, 2.

3. Conference treasurer's report. Balance on hand June 9, 1911, $27.98; amount received, $253.76; total, $281.74; amount paid, $248.69; balance on hand, $33.05.

4. Report of Old People's Home, Marshallville, Ohio. Number of inmates, 25; admitted during the year, 3; died, 1. Total receipts, $3466.95; total expenses, $3552.12.

Encouraging reports were given by some ministers who visit their members as per resolution of 1910.

Delegates to our sister conferences reported favorably.

11. **Apointments of trustees for our various Church institutions:** D. J. Wyse for the M. B. of M. & C.; S. H. Miller for the Mennonite Publication Board; D. S. Yoder for the Mennonite Board of Education; Adam Royer on Local Board of O. P. Home; S. E. Allgyer on local board of Orphans' Home; S. H. Miller on local board of Canton Mission; A. W. Hershberger and Edward Zook on local board of Lima Mission. Benjamin Gerig appointed to have oversight of the church in Ashtabula Co., O.; John S. Mast appointed to have oversight of the churches in Maryland and Virginia.

12. Resolved that the traveling expenses for attending the annual meeting of the M. B. of M. C. to be paid out of the conference treasury.

13. **Election of officers:** Moderator, E. L. Frey; Assist., J. S. Mast; Sec. C. Z. Yoder; delegate to the Ind.-Mich. A. M. Conference, J. S. Gerig; delegate to the Western A. M. Conference, C. Z. Yoder; eastern evangelist, Joshua B. Zook; western evangelist, Calvin Mast.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

OHIO STATE CONFERENCE

For the Gospel Herald.

The Ohio State Conference convened at the Midway Church, Mahoning Co., May 23, 1912.

There were ministerial sessions from 8 to 9 A. M., on Thursday and Friday, at which time the conference work and questions were arranged.

Organization: Bro. J. M. Shenk was elected assistant moderator; Bro. J. B. Brunk, assistant secretary; Bro. J. L. Yoder, treasurer; John Blosser, A. J. Steiner and J. Y. King, committee on resolutions.

A resolution welcoming Bro. J. B. Brunk as a member of conference was passed.

Only one-half of the members of conference answered to the roll call.

The following bishops were present: J. M. Shenk, John Blosser, I. J. Buchwalter, A. J. Steiner. Bro. Ben Gerig of the A. M. Conference was also present and was accorded the conference privileges.

Ministers: P. E. Brunk, Adam Brenneman, Allen Rickert, David Lehman, Enos Detwiler, B. B. Stoltzfus, P. R. Lantz, Enos Hartzler, Moses Brenneman, J. B. Brunk, N. O. Blosser, John Y. King, Aaron Eberly, Norman Lind, M. V. Shoup.

Deacons: J. L. Yoder, I. B. Witmer.

Report of State Evangelists

Enos Detweiler of Eastern Ohio: 24 accessions in his field.

Adam Brenneman of Central Ohio: Wayne Co., promising — 12 accessions. Holmes Co., discouraging—need help. Medina Co., encouraging—4 accessions. Canton, 6 accessions.

John Y. King of Western Ohio: Midway work, hopeful; Bluffton or Zion, 2 accessions; New Stark Chapel, 6; Lima, 8; Salem and Pike, 8; Bethel, 6.

Thursday Afternoon

Afternoon session opened by singing No. 455.

Devotional exercises by John Blosser.

Conference sermon by J. M. Shenk. Text, Jno. 13:17. Some of the thoughts considered:

1. The value of Christian fellowship.
2. Teachableness essential to the conception of truth.
3. Knowing and doing.
   a. We must know all these things.
   b. We must do them.
      (1) All that is in the New Testament.
      (2) Perfect obedience brings fullness of joy.
      (3) Obedience implies selfdenial, submission, cross-bearing, etc.
      (4) Experimental knowledge of salvation which saves from all the unfruitful works of darkness.
      (5) Importance of learning to know Jesus more fully. The more fully we know Him the more fully we can love and serve Him. Jesus had a forgiving spirit and a forgiving spirit brings joy into the life.

Take the Bible as it means; then we will get what it says.

Live Bible principles as an outward expression of an inward condition.

Testimonies

John Blosser referred to Jno. 15, abiding in the vine results in an evenly tempered life, bearing fruit, more fruit, much fruit.

The chief burden of the conference was how to supply the weaker churches, the missionary idea seemed to be the leading thought. An appeal was made to the laity to pray for the ministry. If there are those about us who know not these things whose fault is it? Increasing opportunity is coming before the Mennonite people. We lack fullness of joy because we lack love.

One said, according to ethical science, if we would do half as good as we know we would be twice as good as we are.

The continuing in the Word of Christ brings an experimental knowledge of the truth which makes us free.

The sentiment was that the ministers plow less corn and preach more Christ.

Closing prayer of first day by Bro. Shoup.

Friday Morning

Open conference began at 9:30 with song, scripture reading, Psa. 105, by J. B. Brunk and prayer by Bro. Ben Gerig.

The following resolutions were submitted in answer to questions considered:

1. Shall Christians hold worldly offices?

Since the question is of vital importance and we wish to give a reason why we do not officiate in public offices or why certain Bible principles are at stake, Therefore, be it Resolved that we refer this matter to a committee consisting of John Blosser, A. J. Steiner and J. Y. King, whose duty will be to investigate and present their finding to the next conference for further action.

Whereas, we feel the great responsibility of the work of the conference, and as there is much room for improvement, Therefore be it resolved, that the Executive Committee will previously arrange and assign subjects and plan such work as should be considered by conference.

Whereas, we find that there are churches not supplied with ministers, Therefore be it resolved that the executive committee be given power by conference to look over the field for workers and assist the congregations in selecting and commissioning brethren where needed and upon approval of conference ordain such to the ministry if found faithful; also to station ministers where such arrangements can be made.

Resolved, that we ask all our ministers to keep a full record of their individual church proceedings, to know definitely the number of members and to give them constant pastoral attention whether at home or abroad. Resolved that the secretary with the assistance of the state evangelists be instructed to conference for his reappointment to the ministry.

Whereas, the conduct of Bro. Isaiah Kaser in the past year has not been commendable it is the sense of this conference to recognize the temporary silencing from the ministry by the bishops until such a time when the Church shall appeal through conference for his reappointment to the ministry.

Resolved, that Bro. Ben Stoltzfus be released from the charge of the Turkey Run or Bremen congregation, since he has in charge the Lima Mission which demands all his time.

Reports of the following were given:

Orphans' Home, by Bro. A. Metzler. (Help needed.)

Old People's Home, by Bro. E. F. Hartzler. (Help needed.)

Canton Mission, by Bro. Lantz.

Youngstown Mission, by Bro. Hershey.

Lima Mission, by Bro. B. B. Stoltzfus.

After a song and prayer an invitation was given for workers for the different fields. One sister responded.

The following state evangelists were appointed for one year: Eastern District, Bro. David Lehman; Central District, Bro. Adam Brenneman; Western District, Bro. J. Y. King.

Trustees appointed for Youngstown Mission, Bro. Jacob Lehman and Bro. Eli Blosser; for Canton Mission, Bro. Allen Rickert; for Lima Mission, Bro. P. E. Brunk and Bro. C. H. Hilty; Orphans' Home, Bro. Uriel Yoder; Old People's Home, Bro. Henry Stauffer.

The Dayton charge was given to Bro. J. Y. King; the Blanchard charge to Bro. P. E. Brunk; the Turkey Run to Bro. Jacob Good, until considered and acted upon by executive committee.

Bro. I. J. Buchwalter was elected moderator for one year.

Song and prayer, after which the conference adjourned to meet in the Central district on Thursday preceding the fourth Friday in May, 1913.

N. O. Blosser,
J. B. Brunk,
Secretaries.

REPORT

Of the Illinois Mennonite Church Conference Held at the Mennonite Gospel Mission, 720 W. 26th St., Chicago, May 31, 1912

For the Gospel Herald.

Conference convened at 7 A. M. as a preliminary meeting to arrange the work for the regular session. At 9 A. M. the regular session was called to order by Bishop John Nice, after which Bro. J. S. Hartzler led the devotional by reading Phil. 4:1-9, Psa. 5: 1 2, with remarks and prayer.

The following organization was then effected: Mod., John Nice, J. S. Hartzler; resolution committee, J. S. Shoemaker, A. H. Leaman and A. C. Good.

The conference sermon was then given by Bro. Aaron Loucks, using I Tim. 4:12 as a text. A few of the thoughts presented are as follows:

This text was given by Paul to a young man with great responsibility. Right motives under the direction of the Holy Spirit are great factors in forming plans to carry out our obligations. Present awakening of the Church to present opportunities brings added responsibility and demands greater preparation.

Youth is no legitimate excuse to shirk such responsibility.

When all is upon the altar we can expect results.

Pastors are to be examples to the believers and need to be rightly taught and then go forth rightly dividing the Truth.

Truth will always stand and we need to continually stand for the doctrines and ordinances of the Church as they are founded upon the truth. Meetings of inspiration are a means of strength in staying by the truth.

We should not minimize the usefulness of any of the ordinances, or truths taught in the Bible, as all are essential in a complete life.

We dare not compromise in the least.

There are many dangers in unionism. We need to be examples in nonconformity in faith and purity.

The following bishops, ministers and deacons were present and gave testimony to the conference sermon and were followed by a similar expression by a rising vote from the laity.

Bishops

Joseph Burckey, Tiskilwa, Ill.
J. S. Shoemaker, Freeport, Ill.
Peter Zehr, Foosland, Ill.
E. S. Hallman, Guernsey, Sask., Can.
John Nice, Morrison, Ill.

Ministers

J. S. Hartzler, Goshen, Ind.
John McCulloh, Morrison, Ill.
S. E. Graybill, Freeport, Ill.
I. W. Royer, Chicago, Ill.
S. S. Yoder, Middlebury, Ind.
A. H. Leaman, Chicago, Ill.
A. C. Good, Sterling, Ill.
B. B. King, Fort Wayne, Ind.
P. D. Mininger, Kansas City, Kans.
J. D. Mininger, Kansas City, Kans.
A. B. Rutt, Chicago, Ill.
A. M. Eash, Chicago, Ill.
S. Honderich, Cullom, Ill.
Christian Risser, Eureka, Ill.

Deacons

Henry Albrecht, Tiskilwa, Ill.
Eli Christophel, Cullom, Ill.
J. V. Fortner, Freeport, Ill.
H. G. Nice, Morrison, Ill.
L. L. Beck, Peabody, Kans.
Noah King, Amboy, Ind.
Abram Burkhart, Sterling, Ill.

Minutes of the last meeting were then read and approved.

The forenoon session was closed by song and prayer by S. S. Yoder.

Afternoon Session

Devotional services were conducted by Bro. S. E. Graybill. The following questions were then discussed and resolutions passed:

1. Do we recommend the adoption of a uniform method of organization of our Sunday schools, and the appointing of teachers by a committee composed of the superintendent, assistant superintendent and ministry?

Ans. We recommend that each congregation appoint a committee of three to make nominations for the various offices to be elected by the Church and that the superintendent, assistant superintendent, with the resident ministers constitute a committee in making the selection of teachers to supply the school.

2. Since there is a great need of more efficient teaching in our Sunday schools, be it resolved that we recommend the organization of a teacher's training class in connection with every Sunday school where practicable, and be it further resolved that we recommend the holding of Sunday school normals for the benefit of the Sunday school workers.

3. Shall the office of the state field Sunday school worker be made permanent?

Ans. Resolved that we make the office of state field Sunday school worker permanent.

4. Resolved that we appoint a state Sunday school committee composed of five brethren including the Sunday school conference secretary and field worker by virtue of their offices, and be it further resolved that the two bishops and the field Sunday school worker for the past year appoint the above committee and, if possible, report before the close of this conference.

5. Resolved that we hereby express our appreciation of the recognition that the Sunday school has received from the General Conference and that we ask the General Conference to take steps to effect a permanent general organization for Sunday school work.

6. What are the logical steps to be taken in introducing Sunday school and church work in rural districts, and to what extent is the Church under obligations to establish such work?

Ans. (a) The logical thing to do is (1) find a place to open up work where the same is needed. (2) Organize your work under the management of your own church. (3) Do house to house visiting in the neighborhood. (4) Hold preaching services in connection with the Sunday school work. (5) Arrange to hold evangelistic meetings in the community.

b. We are under obligations to establish work in isolated communities to the degree that we have the opportunity and the supply of workers to open up and carry on such work. The commission of our Lord is go **preach** and **teach.**

7. Can there not something be done to stay the tide of worldliness that is creeping into our beloved Church, especially among some who are called into service?

Ans. Resolved, (1) That we as ministers and Christian workers observe "Be thou an example of the believers" (II Tim. 4:12) and "Take heed unto thyself and unto the doctrine" (I Tim. 4:16).

(2) That the brotherhood observe Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

(3) That definite teaching be done along this line.

(4) That only those who are living exemplary lives be called into active service.

8. What advice will this Conference give to the various congregations on the question of establishing mission study classes?

Ans. In view of the fact that mission study classes have proven a great benefit in the churches where they have been carried on, we urge that mission study classes be encouraged.

9. What attitude does this conference take toward plans of the General Mission Board for South American missions?

Ans. Moved that this conference endorse any such steps taken by the General Mission Board to open up work in South America.

Business Transactions

Bro. S. R. Good was re-elected as a member on the General Mission Committee and Bros. A. C. Good and John McCulloh on the local mission board.

Moved that the bishops of this Conference district appoint the Bible Conference Committee.

Moved that the choosing of the bishop for holding communion service be left optional with each congregation.

The bishops then reported the election of the following committees:

Bible Conference Committee: S. E. Graybill, A. C. Good, A. H. Leaman.

State Sunday School Executive Committee: A. M. Eash, field worker; S. Honderich, Sec.; J. H. Brubaker, J. D. Smith, John Roth.

Resolved that we as a Conference extend a vote of thanks to the brethren from other Conference districts for their kind co-operation and valuable help given in our Church and Sunday school Conference.

On motion it was decided to hold our next conference at Morrison on the first Friday in June, 1913.

After a few remarks by the moderator and prayer led by J. S. Shoemaker the conference closed by singing "Blest be the tie."

S. Honderich, Sec.

REPORT
Of the Sunday School Meeting Held at Ephrata, Pa., Mennonite Church, May 30, 1912

For the Gospel Herald.

Devotional exercises by Benj. Wenger.

Organization: Mod., Amos G. Kauffman; Chors., Milton Swarr, Elam H. Risser; Sec., Gideon S. Eberly.

Sermon. Benj. Weaver. Text, II Cor. 6:1.

Inborn nature of man is to work together. Work of God was never intended for an individual himself. Work must be performed harmoniously or else cannot be enjoyed. The greatest snare that befalls us is that we do not lift up the Lord in our labors. Many are the ways we can labor for the Lord.

What can I do to promote the interest and work of the Sunday school work? Sanford Landis.

Great work of each one today is to get more Bible into our hearts. Promotion comes through invitation. Be in proper relation with God and give Spirit free course. Not neglect gift that lies within us; more knowledge of God; deeper communion with God; to go ourselves, take our children; and persuade others; be punctual and attentive; more plain teaching; be faithful, loving and persevering; become well organized, every one a contributor to the work all working to full capacity.

What can be done to reach and retain the children in Sunday school? I. B. Good. Text, Jno. 17:6.

Not so difficult to retain the children when once reached. Too much cheap Christianity in the world that is built on sentiment and fancy. It is impossible for all to be reached, but many more could be reached, not by mechanical devices, as rally days, suppers, etc., but by prayers and consistency.

Afternoon Session

Devotional, Hiram Kauffman.

Personal sacrifice in Sunday school work. J. H. Mosemann.

Jesus the great example of personal sacrifice. Love is the mainspring of personal sacrifice. If we always wait to do much we will never get much done. The Sunday school worker should be willing to comply with all the discipline of the Church and its requirements. Anyone not making a personal sacrifice will not succeed. To have things go harmoniously is simply to obey.

Our Church and the Sunday school. A. B. Lutz.

Church officers belong to Sunday school because it creates encouragement, power, and of what they may learn of the children, and there may also learn of the needs.

Do I need the Sunday school or does the Sunday school need me? Jacob Hershey.

Purpose of Sunday school is to teach the Word of God. If we feel that we want to have more knowledge of the Word, we need the Sunday school.

After thoughts.

God placed something burning in every child's mind, and this is brought through some primary thing, this is the work of the Sunday school.

Have unity of purpose.

Evening Session

Devotional, J. B. Bucher.

Sermon, C M. Brackbill. Text, Rom. 5:2.

We should have charity for the Word as we have charity for history. If man were as natural to God as nature is to their bodies, they would easily understand Gospel truths. Sin is expressed in the countenance of man.

Fine weather. Good attendance. Good interest. Showers of blessings.

Secretary.

REPORT
Of the Amish Mennonite Conference (Conservative) Held in the Maple Glen Meeting House, near Grantsville, Md., May 27, 28, 1912

For the Gospel Herald.

The meeting was called to order at 10 A. M. by Solomon J. Swartzendruber of Michigan. A hymn was sung. Introductory remarks were made and Acts 15 read by Bro. Swartzendruber, followed by prayer, led by Jonathan Troyer of Indiana. Joel J. Miller then announced the selection of the above named Bro. Swartzendruber as moderator; Jacob S. Miller, one of the home ministers, as assistant moderator, and Jacob D. Guengerich of Missouri as secretary. Later, Samuel B. Miller of Iowa was selected as assistant secretary.

The moderator addressed the assembly briefly upon the purpose of the meeting. This was followed by testimonies from a number of ministers upon the eighteen articles of faith in general and the ministers

and laity heartily endorsed said articles of the Dortrecht Confession of Faith by a rising vote.

The twelfth article, on matrimony, was specially discussed by Gideon Yoder of Iowa and others. The admonitions were: Marriages must be "in the Lord" to be acceptable in God's sight—must not be an "unequal yoke." Marriage is a great and far-reaching factor for weal or woe spiritually, morally, socially.

Article 13, upon civil government, was next discussed by Joshua King of Ohio, followed by others. We were admonished to be "subject to the powers that be;" to respect and obey those who have the rule over us so far as is consistent with God's Word. On the other hand, not to dabble in politics—Christ said, "My kingdom is not of this world."

Articles 16 and 17 were ably and exhaustively discussed by the moderator and others. Ban and avoidance were held to serve a two-fold purpose; to maintain purity in the church, by purging it of the leaven of iniquity and bringing fallen brethren to repentance and amendment of life. Above all "evil should be overcome with good." Only they who are estranged from God are meet subjects for avoidance. Evangelical avoidance is an enjoined duty of love and not of hatred. To "do good unto all men" finds no exception in this injunction, much misunderstood.

What is our duty towards orphans and abandoned children? This vital subject was discussed by Jacob S. Miller, Peter J. Brenneman of Iowa, and others. Our churches were frankly acknowledged to have been dilatory in this respect in the past and it was held as necessary to prepare to establish and maintain an institution where such helpless ones be properly provided for.

Where a bishop has charge of more than one congregation should he insist upon uniformity of order? Referred to John L. Mast of Pennsylvania, also discussed by others. In one sense yes; but touching things which are non-essentials he should administer the affairs of each congregation so as to maintain its peace and should exhort his several congregations unto mutual forbearance.

Rule and order—their purpose and how to administer them. By Michael S. Zehr of Michigan.

It was held that external form does not bring salvation. Christ taught "Cleanse first that which is within the cup and platter that the outside of them may be clean also" (Matt. 23:26. "The letter killeth but the spirit maketh alive." So restrictions and regulations serve to indicate to man his spiritual condition in the circumstances and conditions in which he lives and moves and should be so used.

Second day's session was opened at 9:30 A. M. After singing a hymn, and preliminary remarks by and reading of I Peter 2 by the moderator, Jonas Yoder of Pennsylvania led in prayer. The following questions were then discussed:

Literature. How can we best promote the selection and reading of that which is edifying? Ways and means. Opened by Jonas B. Miller, followed by others.

Good literature was commended and more systematic provision for enabling readers to readily procure such. Herald der Wahrheit was endorsed as a medium of expression of our peculiar doctrines.

Is it edifying for our members to exhibit birds and animals at fairs for the purpose of winning premiums? Opened by Michael S. Zehr of Michigan, followed by others.

The concensus of opinion was emphatically no, to the question.

The need of family worship, was very earnestly and ably impressed by John Zimmerman of Missouri and further emphasized by others.

After disposing of several queries, short talks were given by Jonathan Troyer, Jonas D. Yoder, Joseph D. Miller, John Zimmerman, Jacob F. Swartzendruber, David Reber, Jacob S. Yoder, and Joshua King.

Then followed appointment of a committee to formulate plans, look over the field, seek workers, etc., for the establishment of an orphanage, whose names follow:

John D. Hershberger, Peter Shetler, S. B. Miller, Kalona, Iowa; Joseph L. Hershberger, Wellman, Iowa; Daniel Shetler, Pigeon, Mich.; Joseph Gunden, Bay Port, Mich; Noah Brenneman, Accident, Md.; Christian W. Bender, Elk Lick, Pa.

The following ministers and bishops were in attendance:

Bishops

Joshua King, Hartville, O.
John L. Mast, Belleville, Pa.
Joel J. Miller, Grantsville, Md.
S. J. Swartzendruber, Bay Port, Mich.
Jacob F. Swartzendruber, Kalona, Ia.
Jonathan Troyer, Topeka, Ind.

Ministers

Peter Brenneman, Kalona, Ia.
Joseph D. Miller, Hartville, O.
Jacob S. Miller, Grantsville, Md.
Jonas B. Miller, Grantsville, Md.
David Reber, Kalona, Ia.
Gideon Yoder, Wellman, Ia.
Jacob S. Yoder, Wellman, Ia.
Jonas D. Yoder, Belleville, Pa.
Michael S. Zehr, Elkton, Mich.
John Zimmerman, Centralia, Mo.

J. B. M.

REPORT

Of Amish Mennonite (Conservative) Sunday School Meeting, Held in the Maple Glen M. H., Grantsville, Md., May 29, 30, 1912

For the Gospel Herald.

10 A. M. Hymn.
Scripture reading and prayer.
How and in what do I expect to derive benefit from this meeting? Open remarks.
How to improve interest and study in the Sunday school. Joel Orendorf.
How to improve interest and stury in the Word of God. Michael S. Zehr.

Afternoon Session

Hymn.
Prayer.
Why do I attend religious meetings in unpleasant weather? Harvey S. Yoder.
The worker in and out of the Sunday school. Solomon Orendorf.
What is and what should be the purpose of the Sunday school? Solomon Swartzendruber.
Our needs. Christian W. Bender, Joel Hershberger.

Forenoon Session—May 30

Hymn.
Scripture reading and prayer.
Preparation to learn and to teach. Elias S. Miller.
The power of habit. Jacob S. Miller.
Two disastrous life conditions—Sinful purpose, Failure in carrying out righteous purpose. Christian Hershberger.

Afternoon Session

Hymn.
Prayer.
Superstition—What it is and its results. Michael S. Zehr.
Temptations of our day and how to overcome them. Noah J. Brenneman.
The power of example. Simon M. Yoder.

The ministers and bishops were called upon for short talks after topics were finished. Many thoughts were added by various speakers after opening of each topic.

J. B. M.

Married

Schnitzer—Stutzman.—Bro. John Schnitzer and Sister Tillie Stutzman, both of Woodriver, Nebr., were united in holy matrimony May 28, 1912, Bro. Joseph Schlagel officiating. God's blessing be with them through life.

Obituary

Culp.—Susan C., wife of Solomon Culp, died at her home in Columbiana, O., May 30, 1912; aged 53 y. 4 m. 26 d. She had not been well for a number of years, but her death was caused by tuberculosis of the intestines. Funeral services were conducted by E. M. Detwiler at the Midway Church. Text, Eccl. 12:5. She is survived by her husband and one brother.

Reukenberger.—William G. Reukenberger was born near East Lewistown, O., and died at the home of his daughter at Columbiana, O., June 1, 1912; aged 67 y. 3 d. He was a member of the Mennonite Church. Funeral services were held at Midway, conducted by E. M. Detwiler and David Lehman. His wife died one year ago. Seven children, 9 grandchildren and 1 great-grandchild survive him.

Boyer.—Elsie Adeline, daughter of William and Lydia Boyer, died at her parents' home in Chambersburg, Pa., from the dreaded disease diphtheria on Sunday, April 27, and was buried April 28 in Chambersburg Mennonite Cemetery. The funeral sermon over her remains was held at the same place on May 26. She has left to mourn, parent, 3 little brothers and grandparents. It was hard to part with Elsie, as it was their only daughter. She was 10 years and 28 days old.

Kropf.—Joseph S. Kropf was born near Smithville, O., Nov. 10, 1874; died in Orrville, O., June 4, 1912; aged 37 y. 6 m. 24 d. He was united in marriage to Lucinda Yoder. To this union were born 2 daughters, Kathryn and Pauline. He leaves to mourn his departure, his wife, 2 daughters, his aged mother, 2 sisters and 4 brothers. In his youth he united with the Amish Mennonite Church and remained a faithful member until death claimed the body and released his spirit to be forever with God who gave it.

Burkey.—Chas. A. Burkey died May 16, 1912, at his home in Akron, Pa., aged 26 y. 7 m. 1 d. He had moved his family to the above place only about six weeks, when he contracted typhoid fever which proved fatal to him. He leaves his wife and 2 daughters, Eva and Ethel, to mourn the sudden loss. He was a member of the Mennonite Church. Funeral services were held May 19 conducted by Benj. Wenger at the home and John B. Senger at Hershey's Church, where interment was made in the adjoining cemetery. Our sympathy is extended to the bereft.

Miller.—Sister Annie, wife of Bro. Daniel Miller of Maugansville, Md., was born Aug. 28, 1868; died of Bright's disease May 12, 1912. She was confined to her bed about 14 days, sick about 12 weeks. She was the only child of Sister Nancy Eby, widow of Benjamin Eby, who died about 43 years ago. In early girlhood Sister Annie united with the Mennonite Church, her place in church being seldom vacant when it was possible for her to be there. She was a loving and kind-hearted mother in the home,

(Continued on next page.)

Items and Comments

Anderson, Ind., June 8.—More than 1,500 persons bared their feet today for the ordinance service of the holy ceremony of the washing of feet in the annual camp meeting of the Church of God throughout the western hemisphere. Probably never before in Indiana had so many people joined at one time in the ceremony.—The Mennonite.

The annual report of the United Evangelical Church for the year ending June 1, 1912, shows a present membership in that denomination of 74,917, a gain of 849 members during the past year.

A new record in the price of books was made when J. P. Morgan of New York purchased a book for 100,000, as the following press dispatch will show:

"London, June 13.—J. P. Morgan has bought Bunyan's copy of Fox's book of martyrs from the Bidford library for $100,000.

"Mr. Morgan will sail for the United States this week and will take the book with him."

The general unrest among the nations has found expression in intensified form in a threatened revolution in Cuba during the past few weeks. Latest reports indicate that the tide has finally turned and in all probability the rebellion will be put down without active intervention by the United States. In Mexico likewise the rebellion seems to be on the wane and hopes are once more expressed that that nation may after all find a rest from the internal eruptions which for over a year have cursed that country.

To keep the tide of emigration from flowing across the border into western Canada a meeting of progressive citizens is called, at the request of the governors of the northwestern states, to meet at Seattle, Wash., to discuss ways and means of keeping the settlers in the United States. Commercially this may do; but spiritually boundary lines between nations have nothing to do with ties between brethren. The kingdom of Christ knows no geography, save for convenience in worship. Political divisions grow less marked as spiritual ties strengthen, and barriers of commercialism snap at the warmth of friendship.

The recent peaceful reception, by the President of the United States, of German warships that came on a mission of good will to the United States raises the question as to why these huge fighting monsters could not be converted into "angels of commerce" and turn this vast expense into a money-making power. It would seem foolish for a man to store away a lot of guns and ammunition, engaging in rifle practice constantly, for fear that his friends might turn enemies and try to kill him. Equally ludicrous is the policy of nations, so profuse in their professions of friendship for one another, to burden their people with the crushing load of militarism for the purpose of protecting themselves against those whom they recognize as their friends.

We may be the means of saving souls by living practical Christian lives, or we may be the cause of leading souls to ruin by our impractical lives.—C. R. Strite.

Reputation is what men and women think of us; character is what God and angels know of us.—Sel.

(Continued from preceding page.)

cheerful to all who knew her. May God's sustaining grace hold up the bereaved husband, the only daughter, Sister Fannie, and the two little boys, Harry and Amos. May they early heed the calling of Jesus, obey His commandments and meet mother in the upper and better world. She was buried at the Reiff graveyard, May 15, where many friends and neighbors gathered to pay the last tribute of respect to her. Services were conducted by Bros. Henry Baer and Daniel Strite. Texts, II Cor. 1, 2; Jas. 4:14.

Hensler.—Minnie Pearl, daughter of William A. and Laura Hensler was born in Howard Co., Ind., March 19, 1897; died June 5, 1912; aged 15 y. 2 m. 16 d. She took sick April 1 and on the 6th she was taken to the hospital at Marion, Ind., where she underwent an operation for some form of abcess. She suffered much for about 9 weeks, until she calmly fell asleep.

Minnie was loved very much by all who knew her. She leaves father, mother, 4 brothers, 3 sisters, a grandfather, a great-grandfather, 2 grandmothers, 2 uncles, 2 aunts and a host of relatives and friends to mourn her early departure. She was the first one in a family of 8 children to answer that heavenly calling.

This was a loud call to the community, Minnie had never confessed her Savior openly but gave evidence during her sickness that she had been praying to God for salvation. Funeral June 7 at the A. M. Church, where a very large crowd of people had gathered. Services by J. S. Horner from John 11:25, 26. Buried in the Mast Cemetery. G. W. N.

Zimmerly.—Sarah Steiner Zimmerly, daughter of Daniel and Magdalena Steiner, was born near Orrville, O., April 13, 1869; died June 2, 1912; aged 43 y. 1 m. 19 d. Cause of death, general septicaemia. She was united in matrimony with Bro. John Zimmerly, April 2, 1901, with whom she lived eleven years in peace and happiness. She is survived by her sorrowing husband, 6 children (the oldest a little over 10 years old, the youngest a little over 2 years), an aged mother (over 83 years), 2 sisters, 5 brothers and a host of relatives and friends. At an early age she united with the Mennonite Church of her choice. She has ever been faithful and obedient to her Master and bore her short affliction of 5 days patiently. The funeral, June 5, was largely attended. Services in the Crownhill Mennonite Church were conducted by Bro. Cleophas Amstutz in German (Text, John 16:22), E. F. Hartzler (Text, John 5:28, 29) and Jacob Gerig (Text, Psa. 30:5) in English. Her sun has gone down while it was yet day. Interment in the cemetery near the church.

"She left this world of sin and woe,
While here we wait and long to go;
Where she has gone with Christ to dwell,
And bid no more the sad farewell."

D. C. A.

CONFERENCE ANNOUNCEMENTS

Alberta—Saskatchewan

The conference for the Alberta-Saskatchewan Mennonite Conference District will be held at the Mount View Church, northeast of High River, Alta., on June 27, 1912. At the same place a Sunday school, Bible and missionary Conference will be held, the three previous days of same week. Those coming by train will please notify us of their coming and whether to Aldersyde, Gladys or High River.

A, H. Wambold, Sec.,
High River, Alta.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
I. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., C. A. Hartzler, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, Ohio, T. K. Hershey, Supt.
Altoona.—(*1910) 1713 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(1910) 502 Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home, (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.
*Date of organization.

While it is true that "no matter how far a man has gone into sin he cannot get outside the circle of the love of God," yet how much better it is for him not to have the sin into which he has gone stand as an item in his spiritual record.—Sel.

Table of Contents

177—Editorial
178—How Bring about that Happy Condition?
180—From Our Mission Stations
Orphans' Home Letter
Glimpses of South American Life
Northward Bound
181—Question Drawer
Just a Thought
Some Effects of an Indian Hot Season
182—Let it Pass (Poem)
Live for Something
Truthfulness
183—Sunday School
Our Young People
184—Field Notes
Correspondence
186—Cheerfulness (Poem)
Difficulties Imagined
187—The Sunday School Teacher
188—Conference Reports
191—Married
Obituary
192—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JUNE 27, 1912 No. 13

EDITORIAL

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

In his pointed article on the "Parish House" Bro. Burkholder turns the light on the folly of taking possession of works of darkness in the name of the Church. His protests are timely, sensible and scriptural.

Nearly half of the space in this paper is taken up in reports. Some of these reports are lengthy, but they are also interesting, important, and contain much food for meditation. We trust that they may be generally and carefully read.

The last of our spring conferences is being held this week at the Mount View Church near High River, Alta. Practically the whole week will be devoted to various phases of church work, and we believe that under the blessings of God a profitable conference will be held.

Our conferences having been held, there remains the important part of making the work of conference practical by putting into practice the things which our brethren, after prayerful deliberation, have decided will be best for the cause. United effort in the work of the Lord means that His blessings will attend the labors.

"Last Days at Rudri," is the title of an article which we have just received from India, and which will appear in print next week, the Lord willing. Sister Mary Burkhart, the writer, gives us a graphic pen-picture of their last public meeting at that place, Sunday, May 12, and of their moving to other quarters during the following week. It will be remembered that this station was recently sold to the Government of India because of a canal now being built through the country. The giving up of the station caused many a sigh of regret; but knowing "that all things work together for good to them that love God," we pray that God may so overrule that the cause may be strengthened, even though it seems a great sacrifice.

What does it Mean?—Under this caption an exchange comments upon the comparative results of work in city and country districts, using the following as an illustration:

> "Seven thousand of our best workers sat in that great Coliseum Hall at Des Moines, Iowa, a few days ago when a vote was taken to ascertain how many were converted in the country and village churches. The result was astounding; more than ninety per cent. of that vast throng claimed the country and village church as the home in which they were 'born again.'"

When it is remembered that the denomination referred to has perhaps more congregations in cities and towns than in the country the result stands out all the more impressive.

What does it mean? It means that the country is more favorable to the development of Christian character than is the city; that country people are more serious than city people; that the innumerable attractions in cities, such as brass bands, nickleodeons, theatres, pool rooms, club rooms, ball rooms, street loafing, entertainments, parks, games, saloons, gambling dens, etc., etc., etc., absorb the minds of city people to an extent that a comparatively small number of them accept the Gospel; that we should do what we could to keep our children in the country unless the work of the Lord calls them elsewhere; that we can do our most effective work by laboring among the neglected places in rural districts. Happy the church that learns the lesson presented by such figures.

The Return of Our Lord.—The most comforting promise to the Church is that the Lord will come again to receive His own unto Himself. When Christ took His triumphant flight to glory the bewildered disciples looked up in astonishment until the two men in white apparel informed them that "this same Jesus will come again." Then they returned to Jerusalem, waited for the enduement of power, after which they went forth to carry out the great commission of proclaiming the Gospel to all nations, getting ready for the promised return.

Paul writes to the brethren at Thessalonica, and through them to all the faithful in all ages, saying that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Glorious thought. Blessed promise. Well may the beloved apostle say, "Wherefore comfort one another with these words."

Peter reminds us of what is coming and adds, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Herein lies the practical value of keeping this promise constantly in mind. Otherwise, we might not concern ourselves about it, for the Lord will take care of the future. All things will come to pass just as the Lord has prophesied, whether we understand or not, whether we believe or disbelieve, whether we be dead or alive at the time of the fulfillment of the prophecy. But a confident expectation of something held dear means a constant preparation for the thing which we expect. Though there be some, like the foolish virgins, who are looking for the return of our Lord and who have not filled their vessels with oil, people are more liable to make full preparations when they expect the promised

(Continued on page 195.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

ATTRACTION OF HEAVEN

Though earth has fully many a beautiful spot,
As a poet or painter might show,
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart and the spirit's glad sight
Is the land that no mortal may know.

O! who but must pine in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace and joy and the love,
Of the land no mortal may know!

There the crystaline stream, bursting from the throne,
Flows on, and forever will flow;
It waves as they roll are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there on its margin, with leaves ever green,
With its fruits healing sickness and woe,
The fair tree of life, in its glory and pride,
Is fed by that deep, inexhaustible tide
Of the land which no mortal may know.

—Mother, Home and Heaven.

A PARISH HOUSE

By David Burkholder.

For the Gospel Herald.

(This article first appeared in the Herald of Truth about four years ago, and is now republished by request.—Ed.)

The Goshen "Mid-Weekly News-Times" says, "The St. James Episcopal Church has now plans under consideration to build a parish house in Goshen at a cost of no less than $10,000. The paper states further that Father Roland, rector of the parish, addressed a large congregation Sunday night on the crying need of the city for such a building and that one of the strong arguments in favor of it was that the men of the church and community who were wealthy and over twenty-one years of age, had their lodges and clubs for places of recreation and evening pleasure, while the young people and poorer classes who have not the means of securing more than an existence for themselves and families, have not the money to go to the theatre, attend dances, join clubs, lodges, etc., and the rector asks, "Is there not a way in which they can have it?" His answer is that the parish house will meet these requirements where the young people, the boys and girls, can have their pleasure in games, dances, billiards, cards, gymnasiums, etc. "The use of these" he says, "is not wrong; but the abuse of it." The right principle is that the Church should participate in all these things, should own and control them and teach people the proper use and prevent the abuse. "We do not believe that religion should make people of a sad countenance; a long face does not necessarily mean great piety. Religion ought to make people happy." "Inasmuch as the parish house is not intended for the use of only my parish, but the aim and purpose is **for everybody in Goshen,** irrespective of creed or religion. Everybody in Goshen ought to help secure it." —Copied from the "Goshen News-Times.

We too believe that religion ought to make a man happy, and it certainly does, if it is that "pure religion undefiled before God and the Father" and kept unspotted from the world." If a man has a religion that fails to make him happy unless he indulges in all these sinful pleasures and amusements of the world, that man's religion is certainly "vain." He has a dead religion. Paul knew what he was talking about when he said, "She that liveth in pleasure is dead while she liveth." That man is a lover of pleasure more than a lover of God. The pleasures of the world have choked his religion according to the Savior's teaching and the best thing that man can do is to get rid of that world-spotted religion and repent; get down on his knees in his closet, with a broken heart and a contrite spirit, imploring God's mercy that He might give him a new heart and renew within him a right spirit.

Recreation is sometimes profitable under certain circumstances, but in such a case re-creation (regeneration) is of far more importance. Recreation can be secured in a much less expensive way. A vigorous use of the buck-saw two or three times each day will give a man all the healthful recreation he needs and if this is not available let him fall in line with an aged grandfather in Goshen with whom I met many a time whose hair is white with the frost of four score winters. He gets up every morning at 4 o'clock and walks several miles before breakfast, year in and year out, and he says he derives much benefit therefrom. The pleasures of the world are in the Bible termed pleasures of sin. When Moses got to be of the proper age so that he was able to discern between right and wrong he was not only willing to forfeit all claim to worldly honor and glory in order to fully consecrate himself to the service of his God, but also chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." This was a faith worthy of imitation. No wonder that Paul exceedingly rejoiced in tribulation because he knew it to be the very portal through which the Christian enters into the kingdom of heaven (Acts 14:22). Can this be said of worldly pleasure? Oh, no. "The carnal mind is enmity with God for it is not subject to the law of God, neither indeed can be." "To be carnally minded is death."

The apostles rejoiced in stripes, imprisonment and bonds because they were counted worthy of suffering for the sake of Christ. Paul and Silas were thrust into the inner prison after they had received 40 stripes on their bare backs, with their lacerated bodies on the damp prison floor with their feet fast in the stocks, and even this brutal torture did not make them sad because at midnight they were heard praying and singing praises to God. The innumerable part of noble Christian martyrs rejoiced while suffering the most excruciating torture that cruelty and bigotry could devise. The aged Bishop Polycarp is an example. He might have escaped, but he refused to do so. After feeding the soldiers who came to seize him he quietly and calmly delivered himself into their hands. When he was condemned to the flames with the violence of the fire singing around him he sang praises to God until the redhot tongues of fire licked up his breath and thus rejoicing his soul was borne in a chariot of flame to the happy far away home of the faithful.

We do not find that one of the martyrs even resorted to worldly pleasure in order to be made happy; neither do we find that worldly pleasures ever secured anything of this kind for a man.

The Bible clearly teaches a cross-bearing. The Master Himself told His disciples "whosoever doth not bear his cross, and come after me, can not be my disciple." Again, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Now there is no getting around this. Christ never said one thing when He meant something else. God's faithful children are "a peculiar people," "a chosen generation," separated from the world, and how could they consistently participate in all these pleasures of sin and at the same time deny themselves, take up their cross and follow Christ daily? They could find no use for the cross. Paul taught the doctrine of denying ungodliness and worldly lust and to live soberly, righteously and godly in this present world (Tit. 2:12). He himself was crucified to the world and the world to him, and therefore was able to keep under his body and bring it into subjection. When he preached the cross in his time he realized that it proved to be a stumbling block to the Jews, and foolishness to the Greeks and others who perished. There was this grand consolation in it: "Unto us who are saved, it is the power of God."

I am fully persuaded in my mind that if there ever was an enterprise or project gotten up in Goshen that made the devil rejoice it is the contemplation of erecting the parish house. Look for a moment at the inconsistency of spending $10,000 for such foolishness. If this sum would have been used in the missionary cause to bring the Gospel of Christ to heathen lands, to millions of ignorant people who also have precious souls as well as we and have never heard that there is a Savior and

a plan of salvation, it might have been the means of bringing many souls into the fold of Christ and thus causing the angels in heaven to rejoice. Now then if such places of sin and vice as the theater, bowling alley, dance hall, billiard room, card playing den, etc., can be refined and sanctified by making church property out of them, and have them controlled by the Church and thus bring them into a "clean, healthy atmosphere, away from the possible pernicious influence," as it is claimed, could then not other dens of vice, such as the house of prostitution and the saloon, also be brought under the influence by having them owned and controlled by the Church? Since the latter two are closely related to the other evils and all belong to the work of darkness, especially since the building is to be for "everybody in Goshen, irrespective of creed or religion," and is planned to meet their requirements, this "everybody" must include the debaucher, and the inebriate (that is providing Goshen contains any such characters) and it is a sure thing that the parish house can not make them happy and meet their requirements unless it affords an opportunity to gratify their lusts and desires. "Everybody in Goshen." Please look at this motley crowd. Ministers, church members, Sunday school teachers, atheists, infidels, skeptics, whiskey sots, blasphemers, brewers, saloon keepers, gamblers, burglars, debauchers, liars, murderers, thieves, hypocrites and dead beats (that is, if all these are to be found in Goshen) all mixed together in a church property "to have their pleasure in the right way." Can it be possible that this is not an abomination in the sight of God, and if there are any of God's children in this crowd whom He can claim as His, my prayer is that the earnest call of God from high heaven, "Come out from among them and touch not the unclean thing," may continue to ring in their ears in thunder tones until they are pricked in their hearts and can no longer refrain from yielding. The love of God constrained me to write this article in defence of His true Gospel principles.

Nappanee, Ind.

PLAIN TEACHING

By Sanford C. Yoder.

For the Gospel Herald.

I have for some time wondered whether we are as plain and definite in our teaching as we ought to be. Not that the Gospel has not been preached with power, but we some times lose sight of the fact that those to whom we preach perhaps do not devote the time to the study of the Word that the ministry does, or that some of them being "babes in Christ," are not able to grasp some of the things which the ministry has mastered, and take for granted that their auditors grasp them with equal readiness and pass them by without thought or comment. Following are some of the things which might be well to bear in mind:

1. **Simplicity of expression.** So frame and express your thoughts that they can not be misconstrued or misunderstood. A noted educator once said, "There is no use of trying to talk plainly so people will understand you, because there are always some who will misunderstand; hence talk so plainly that they can not misunderstand you." This applies to ministry and laity as well.

2. **An open position on all questions.** Let our teaching on all questions be of such a nature that there can be no doubt as to where we stand. To every doctrine and question there is a practical as well as a spiritual side. For example, take nonconformity. We spend a great deal of time in teaching the spiritual side of it, but many times and for various reasons, leave untouched the practical side. In this connection let me say that experience has taught some of us and perhaps all of us, that there are those who will persist in doing things that they know (or at least have ample means of finding out) are wrong, so long as the minister says nothing about it. Hence let our position be clearly understood. Our views on many other questions, among which, in some communities, is even the temperance question, are many times withheld. Now a thing is either right or wrong. And one ought to dare to stand on the ground which he is sure is safe. In doing so, however, it is not necessary to make this topic the burden of every sermon, but stand on the right side. May those on whom the responsibility of teaching has fallen take a decided stand against all fallacies and evil and "put the brethren in remembrance of these things that they may be good ministers of Jesus Christ."

3. **Be practical.** There are those who seek after true light but find the practical part of Christianity untouched in sermon after sermon. Failing to experience the joy in Christian service which they had expected they drift and are lost, perhaps forever, to the kingdom of God.

The subject of repentance may serve to illustrate. We meet with men and women who in all sincerity are crying, "What must I do to be saved?" and except for the phrase, "Repent and believe" their cry is unanswered. The question with them is not so much, "Shall I repent?," as "How shall I go about it?" Now if we are able to so unfold the subject of repentance that the weary sin-laden soul can grasp it and apply himself to it, or apply it to himself as the case may be, you will have won him. The above is given only as an illustration. There are many others that need to be taken up and taught in such a way that the practical side may be brought out.

Chappell, Nebr.

EDITORIAL—Continued

Bridegroom than when they do not.

There are a few things in connection with this promise which should never be lost sight of: (1) The signs of His coming are clearly portrayed in Scripture, and we do well to "discern the signs of the times." (2) Our Lord will come "in such an hour as ye think not," the day nor the hour being known by no man. (3) It is dishonoring God to set the time, either when He is coming or when He is not coming. (4) His coming will be "suddenly, in a moment, in the twinkling of an eye," and there will therefore be no time for preparation after He makes His appearance. (5) We should therefore be ready; and while we are waiting for the Lord's return we should do all in our power to persuade others also to become ready.

The return of our Lord is easily the greatest event of the future connected with the earthly career of man. It will mark the end of the present dispensation. It will be the end of all opportunity for repentance and salvation. It will put an end, on earth, to the awful work of "the prince of the power of the air." It will mean that the enraptured saints of God will be in His glorious personal presence forever. It will mean the complete and eternal triumph of Christ and of righteousness. Recognizing these things, and recognizing that this great event is at our door, liable to take place at any time, how can we live as though the vain and foolish things of time and sense had more importance with us than the more weighty matters pertaining to the eternal welfare of human souls. Let the fact of the certainty and the brightness of His coming dispel the mists of worldliness which make the promises of God seem afar off, and may our lives be spent in the beauty of holiness, to the glory of God and the rescue of lost souls. Let us look forward with hope, labor on with courage, remembering that while the evening twilight is stealing upon our earthly pathway it is our glorious and happy privilege to walk in the sunlight of heaven while the work of God and His people is being completed on earth. "Behold, I come quickly," is our Savior's warning and welcome voice. May our hearts respond in fervent praise and prayer saying, "Even so come, Lord Jesus."

The soul is not poisoned by mere errors of the head, but by evils of the heart.—Sel.

Missions

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio

(950 W. Federal St.)

Dear Herald Readers, Greeting in Jesus' Worthy Name:—We have many reasons to praise the Lord for His goodness toward us at this place. He has blessed us in many ways, since our last writing.

Recently we have had the opportunity of attending the Annual Mission Meeting as well as both conferences of this state. To the mission worker who is continually giving out, these meetings are a spiritual feast. At such meetings one catches the spirit of activity, and meets those who are engaged in the Master's work elsewhere. After hearing the various problems of the Church discussed, we returned to our field of labor, refreshed and revived, eager to be used for the Master.

Because of the two conferences being held so close to Youngstown we had several brethren from a distance to stop with us. The brethren, J. B. Brunk, B. B. Stoltzfus, S. E. Allgyer, and J. M. Hartzler preached for us on the evenings of May 23, 26, 31, and June 2, respectively. We praise God for these visits, and invite other brethren to visit us.

Yesterday, June 16, our hearts were made especially to rejoice when thirty of us were spared to again take part in the communion services which were held at the Mission, and which were conducted by the brethren, A. J. Steiner and I. B. Witmer. These services should be and I hope are always sacred to those who commune. To see those who were down in sin, but have been redeemed by the precious blood of their Savior, partake of the bread and wine, which are emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, causes a joy in the hearts of the workers. These services were especially impressive this time, due to the fact, perhaps, that there were eight who partook of the communion for the first time. Again, to see brethren and sisters ranging from twelve years old to seventy-eight stoop to wash one another's feet, and praising God in the act, also added interest to the meeting. After the services one dear sister who partook of the communion for the first time and who was the oldest one present, said she never before received such a blessing in her life.

Just prior to the communion services a young man 17 years of age who had been a member of another church, but desired to unite with us was given the right hand of fellowship, and was received as a member and brother in the Church.

Grandpa Butcher, who many of our readers well know, was stricken down with a light stroke last Thursday evening while attending preparatory services. He was in bed for a few days, but was able to attend communion services Sunday. Afterwards he became very weak and at present writing he is not very well.

While we praise God for the few faithful, there are those around us who do not know Jesus, the thought of which causes sadness and grief.

Pray for us and the work in this part of this wicked city.

Your brother,
T. K. Hershey.

June 17, 1912.

Altoona, Pa.

(1717 11th Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday evening we held our preparatory service followed on Sunday morning with communion and the observance of the ordinance of feet washing. Both services were in charge of Bro. J. N. Durr. A number of brethren and sisters were present from Martinsburg and communed with us. We enjoyed the blessed fellowship in Christ Jesus and appreciate the visit. Come again. Once more the Lord has blessed us with life and health to commemorate His death until He comes. What if the very next event would be the advent of the Lord Himself from heaven to gather His loved ones home! May we be ready and able to say with John, "Even so come, Lord Jesus."

We believe the field here is opening, but we can truly say with Paul, "there are many adversaries." All opposition to the work of the Lord must and does come from the devil, but he often appears disguised as an angel of light.

Brethren, pray for us.

Yours in our Lord,
John L. Stauffer.

June 17, 1912.

Chicago, Ill.

(Mennonite Gospel Mission, 720 W. 26th St.)

Dear Herald Readers, Greeting to all in Jesus' Name:—We realize more than ever what our Savior meant when He said "the harvest is plenteous, but the labourers are few."

Came here June 1 trying to respond in helping to gather in the golden grain at this place, which is ripening fast. We were privileged to attend the Church and Sunday School Conference held at this place, which proved helpful to many if not all. We have also been favored with visits from many friends, among them being Bro. Abner G. Yoder of Parnell, Ia., who preached to us Sunday, June 16.

Bro. J. A. Ressler of Scottdale, Pa., also gave us a short visit on Monday evening, June 17, and instructed us in our Bible class.

We thank the brethren and friends for their visits and only wish them God's divine favors.

Bro. and Sister E. S. Lape of Nappanee, Ind., who have been laboring here the last year, have returned to their home again.

Bro. Amos Geigley of Goshen, Ind., came June 17 to assist in the work here during this summer, while Bro. A. M. Eash leaves for a much needed rest.

May you all pray for the work at this place.

In His name,
Anna Reber.

June 21, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

XI. "La Cathedral"

Every city of any size in South America has its Cathedral in the most conspicuous place. The chief Cathedral usually faces the main "Plaza" in the center of the city. On a number of occasions I went into them to see how they were furnished.

The exterior is usually old and time-worn but on the inside everything is gorgeous. Sometimes there are long marble steps, extending almost the width of a block, leading to the front door. There are marble columns and sometimes in front a marble statue of Peter with the keys. Inside, the floor is made of marble or colored paving tile. Along each side wall and in the front end of the interior there are shrines dedicated to various saints: Jesus, Peter, John or Mary usually. On each of these there are always five or six life-sized figures of saints dressed in gorgeous clothing. Mary usually wears a crown of gold or silver and looks like some exceedingly vain queen. In the largest cathedrals there are often thirty or forty life-size figures and besides these there are many smaller ones and many pictures representing Biblical scenes. The fresco work is usually adorned with gold often with actual gold leaf. There is always a great central dome of colored glass. Every Cathedral represents an enormous outlay of money. As one looks at this grandeur, he is made to wonder how the lowly Jesus would feel were He to walk in body through them. The most conspicuous things are the images, the worship one sees is hollow and cold. Oh that men would serve the Lord in heart rather than in meaningless form!

Goshen, Ind.

MINUTES OF THE SIXTH ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES, HELD NEAR METAMORA, ILL., MAY 20-22, 1912

For the Gospel Herald.

The meeting was called to order by the President, Bro. C. Z. Yoder, at 7:00 P. M., Monday, May 20, 1912.

A short song service was conducted by Bro. Geigley of Goshen, Ind.

Scripture reading and prayer by Bro. B. B. King of Ft. Wayne, Ind.

After singing hymn No. 348 Bro. J. S. Hartzler discussed the subject of **The Relation of the Christian Church to the World.** Our opportunities and obligations as a Church were clearly brought out in the discussion. Following are a few of the thoughts presented: "Today is God's day for the salvation of the world. Doors are open for mission work as never before. This is true in Japan, China, Siam, Corea, Africa, India, and other heathen countries. There are also many open doors in the homeland, both in the cities and in rural districts. Evangelistic and mission efforts are confined largely to our cities, and as a result the rural districts have been sadly neglected. As Mennonites we are largely a rural people, hence the problem is up to us to evangelize the rural districts. Shall we leave this work to the local congregations, or will the General Mission Board shoulder the responsibility? The very fact that the doors are open makes the matter very urgent that we put forth our utmost effort to step into the open doors while we as a Church have the opportunity to do so.

"A true Christian Church is a missionary church. We rejoice to know that our beloved Church is rapidly becoming interested in the cause of missions. Twenty-five years ago we could not have held a meeting like this, but tonight we are together as representatives from various conference districts and sections of the country, as far east as Philadelphia and Harrisonburg, Va., and as far west as La Junta, Colo., and Saskatchewan, Can.

The mission interests are growing, even the children are supporting a foreign missionary.

"Not only is the Church under obligation to carry the Gospel to the heathen world, but every individual member is under obligation to bring the lost to Christ whenever and wherever they have an opportunitly to do so.

"Our obligations are in proportion to the difference between Christianity and heathendom."

After the singing of a hymn and prayer offered by Bro. P. R. Lantz of Canton, O., the subject of **Blessings that Result from Mission Effort"** was discussed by Bro. I. W. Royer. He treated the topic along three distinct lines: Service, Unity, and Salvation. The greatness of the blessings which have resulted from mission effort along these lines cannot be estimated. Both old and young are being filled with the missionary spirit, and are working together in the Master's service.

Since our young people are being mustered into service great blessings have come to the Church and the cause of Christ in general.

Churches are being established, educational institutions are being founded, mission and charitable work is being carried on in home and foreign lands, all of which is the result of our united efforts in this great work.

Farmers, mechanics, teachers and preachers are united in working to one great end, in bringing the Gospel of salvation through our Lord Jesus Christ to a lost world. Great is the work, and great are the blessings which crown the united efforts of the faithful.

The evening session closed with prayer by Bro. E. F. Hartzler of the Old People's Home.

Tuesday, May 21, Forenoon Session

Meeting opened with a short song service conducted by Bro. J. I. Byler of Toronto, Ont.

Scripture reading and prayer by Bro. B. B. Stoltzfus of Lima, Ohio.

A large majority of the members of the Board of Trustees responded to the roll call, either in person or by proxy.

The minutes of the previous meeting were read by the secretary and on motion adopted as read.

The president, C. Z. Yoder, gave a report of his work and observations in the West Virginia field and other parts of the East.

The vice president, D. D. Miller, gave a report of his work and observations in the far West during the past year. Both reports were listened to with marked interest, and gave evidence of progress in the Lord's work, as carried on in the districts visited, and abundant opportunities for more extensive work to be done in the future.

The secretary's report showed that the assets of the Board in the way of negotiable paper and real estate (less liabilities) are $218,087.

The assistant treasurer, J. E. Hartzler, gave a report of funds received and paid out during the year. On motion the report was accepted as read. The report will be printed elsewhere.

Bro. J. R. Stauffer next gave his report as western treasurer.

The field secretary, I. R. Detweiler, gave a verbal report of his work during the past year.

After singing the German hymn, "Jesu, Jesu, Brunn des Lebens," the secretary gave a tabulated report of the various mission stations. Ten stations were included in the report. The sum total of the figures are as follows: Number of present workers, 39; number of public meetings held each week, 62; number of cottage meetings, 20; largest attendance at Sunday school, 1,454; smallest attendance, 462; average attendance each Sunday, 982; sewing classes organized, 15; church membership, May 1, 1911, 258; baptized during the year, 72; received otherwise, 25; died during the year, 7; withdrawn or expelled, 24; moved away, 8; number of members, May 1, 1912, 319; applicants under instruction, 24; medical aid given, 207; garments distributed, 5,628; meals given, 5,530.

The secretary also read a report of the work in India as sent in by Bro. M. C. Lapp. The following is a condensed form of the report: The spiritual growth of the work during the past year has been encouraging. Five have been received into Church fellowship by water baptism at Balodgahan. Preaching services are held every Sunday morning, Sunday school in the afternoon, prayer meeting on Thursday evenings. There are three Sunday schools conducted each Sunday in near-by villages besides the one in Balodgahan. The Gospel is regularly taught in 25 villages surrounding Balodgahan. The medical dispensary is open every morning except Sunday. During the year over 5,000 patients have been treated, and the same number have heard the Gospel before they received their medicine. Bro. M. C. Lapp and wife, and Sister Eva Harder have charge of the work at Balodgahan.

The Church, school and orphanage work at Sunderganj is looked after by Bro. M. C. Lehman and wife. A series of meetings were held at Sunderganj with 18 confessions. Eighteen souls have been added to the Church by water baptism.

There are 140 boys attending the English school, 38 of them are not of the Orphanage.

The industrial work at Sunderganj is in charge of Bro. J. N. Kaufman and wife. The industrial shop is constantly crowded with work. Some excellent work is being turned out which is a great credit to the management. Bro. Kaufman is acting in the capacity of treasurer of the mission, and has charge of the Bible school since Bro. G. J. Lapp has returned to America on furlough. Sister Kaufman has charge of a small school composed of 15 little girls, children of native Christians.

Bro. Esch looks after the medical work at Sunderganj. He has as much as he can do besides putting in some time on language study each day. He has from 35 to 60 patients daily at the dispensary. Besides these, he has outside calls. Bro. and Sister Esch are both kept very busy. They have charge of the Leper Asylum and one out station about 10 miles from Dhamtari.

Sister Schertz has charge of the Girls' Orphanage, the management of which is not an easy task.

Sister Burkhard has had the oversight of the school work at Rudri, also some village Bible work, as much as she had time to look after.

Bro. and Sister Friesen have an interesting work at Sankra. Although the work has not been carried on very long at this place, there is great interest manifested among the villagers in the Christian religion.

Bible work is carried on by the sisters among the villagers at each of the mission stations. We believe that many will be led to accept Christ through the continuation of this line of work.

Pray for us and the work.

The report of the Orphans' Home at West Liberty, O., was given by Bro. A. Metzler, the superintendent. The report is as follows:

	boys	girls	total
Number of children at the beginning of the year	49	21	70
Number received during the year	29	26	55
Number placed in homes	11	13	24
Number returned to parents	18	8	26
Number in Home at present	47	23	70
Total number placed with families	216	140	356
Total number under care of Home	237	171	408
Number dismissed during the year who became of age	0	3	3
Number died during the year	2	0	2
Number received into the Church during the year	1	4	5

Total expense of supporting the work during the year, $2,772.35.

Bro. E. F. Hartzler, superintendent of the Old People's Home, near Marshallville, Ohio, presented the report of the institution of which he has charge. The report reads as follows:

	men	women	total
Number of inmates May 1, 1911	6	19	25
Admitted during the year	1	2	3
Died during the year	0	1	1
Dismissed during the year	1	0	1
Left the Home	0	1	1
Number in institution, May 1, 1912	7	18	25

Number of religious meetings held in the institution each week, 8. Number of Christians, 22; Non-Christians, 3; Number supported wholly by institution, 8; Number supported only in part by institution, 7; Number paying for support in institution, 10. Expense of supporting the institution during the year, $3,552.12.

Bro. J. M. Hershey, superintendent of the La Junta Sanitarium, next gave a report of his institution. The report reads as follows:

	men	women	total
Number of patients in institution May 1, 1911	13	9	22
Admitted during the year	40	22	62
Died during the year	9	3	12
Dismissed during the year	32	16	48
Number in institution May 1, 1912	15	7	22

Number of religious meetings held in the institution each week, 3. Number of conversions during the year, 8; number supported wholly by the institution, 30; number supported only in part by the institution, 24; number paid for support in institution, 30; expense of fuel and lighting during the year, $1,017.75; expense of supporting workers and patients during the year, $6,097.93. Of this latter amount $2,726.17 was expended on charity patients. Amount expended for buildings and improvements, $1,363.20.

The superintendents of the various mission stations gave brief reports of their work during the past year, in order as follows: A. H. Leaman, Home Mission, Chicago; A. M. Eash, Gospel Mission, Chicago; J. D. Mininger, Kansas City Mission; P. R. Lantz, Canton Mission; J. I. Byler, Toronto Mission; B. B. King, Ft. Wayne Mission; T. K. Hershey, Youngstown Mission; B. B. Stoltzfus, Lima Mission.

Bro. Bechtel gave a report of the work carried on in Philadelphia, by Sister Denlinger, Sister Musselman and several other workers; the work is progressing slowly, nevertheless the out-look is encouraging.

The chairman of the meeting appointed the brethren, J. S. Hartzler and Aaron Loucks as a committee on resolutions.

Prayer was offered by Bro. J. E. Hartzler, after which the meetting closed for the noon hour.

Tuesday P. M. Session

Devotional was conducted by Bro. S. S. Yoder of Middlebury, Ind. Scripture read, John 10.

The first topic for consideration was the **South American Field.** Bro. J. W. Shank (who recently returned from South America, to which country he had been sent by the Mennonite Board of Missions and Charities to make an investigation with the view of ascertaining the needs of the field, and determine whether the project of opening up mission work in that country would be advisable) gave a very comprehensive report of his investigations and observations while in that country. Space will not permit the giving of the report at this time, the same will be printed in full later on.

At the conclusion of Bro. Shank's report Bro. Aaron Loucks led in prayer.

The India Field was next discussed. Sister Stalter who is at present at home on furlough, read a well prepared paper in which she very strikingly portrayed the experiences of new missionaries after arriving on the field.

Bro. A. C. Brunk followed with a very interesting talk on what he expects to meet with when he arrives on the field. He emphasized what he believed to be the most effective line of work through which to reach the people in India, viz., through medical, educational, and evangelistic work.

At the close of the discussion of The India Field all joined in singing the beautiful missionary song, "Speed Away."

Bro. P. S. Hartman gave a very interesting report of the work carried on in the West Virginia field. The Lord is greatly blessing the work in that field.

Bro. E. S. Hallman gave a report of the work in Saskatchewan and other parts of the northwest. The young people are greatly interested in the work, and the general outlook is encouraging.

After singing a song and prayer offered by Bro. J. S. Hartzler the meeting closed for the evening intermission.

Tuesday Evening Session

An interesting workers meeting was conducted by Bro. B. B. King of Ft. Wayne Mission, after which devotional services were led by Bro. L. L. Beck of Peabody, Kans.

The subject **Missionary Preparation** was discussed by Bro. J. A. Ressler. The thoughts presented were timely and practical. We herewith give a few in brief form: "The preliminary preparation necessary begins with the children. A real heart conversion to Christ is the foundation necessary upon which to build further preparation. To be a successful missionary one needs to be physically, morally, intellectually, and spiritually qualified for the work. One should be physically strong and healthy. He needs to be strictly honest and morally pure. He ought to have a good intellect well trained. He must be Spirit-filled if he would meet with success.

"Moses spent forty years in preparation before he was called to lead the children of Israel out of bondage. Paul was educated at the feet of Gamaliel, and after his conversion spent some time in preparation in Arabia before he was sent forth by the Holy Ghost to carry the Gospel to the heathen in Asia Minor. 'Educational training is essential to success in missionary work, but true spirituality is still more essential."

Bro. I. W. Royer led in prayer, after which Bro. I. R. Detweiler discussed the subject of **The Mission Board and Its Aims.** Bro. D. was full of his subject. He quoted Matt. 21:21, from which he showed that as a Church we have a great work to perform, and we need great faith in order to accomplish great things. It does not depend on large congregations and large amounts of wealth to accomplish great things for the Master. Peter as a fisherman was used as an illustration. The fish are many and they need to be caught. The boats must be launched and the nets cast at the Master's bidding if the fish are to be gathered in. This world is a great, restless sea of humanity the needs of which must be studied in order to make clear to us our opportunities and responsibilities. One must know the situation before he is able to lead a movement to success, the better one knows the situation the better the investment. We must be led to realize that we are in an age of large things and large things are expected of us as a Church and Mission Board.

Evening session closed with prayer and singing.

Wednesday A. M. Session

Session opened with Scripture reading and prayer by Bro. A. M. Eash.

The auditing committee composed of the brethren, Aaron Loucks, D. D. Miller, and Noah Hoover, were asked to give their report. The same was given by Bro. Loucks. They found the books of the general treasurer in good condition and a balance in the treasury May 1, 1912, of $5,685.16. On motion the report was accepted as read.

On motion it was decided to amend Section 2 of Article VI of the Mission Manual referring to the duties of the auditing committee, so as to include the secretary's books also in their auditing work.

Bro. J. E. Hartzler read the reports sent in by the auditing committees which were appointed by the executive committee to audit the books of the various local stations. Reports were given of the following institutions: Chicago Missions, Kansas City Mission, Ft. Wayne Mission, Canton Mission, Youngstown Mission, Lima Mission, Toronto Mission, O. P. Home, Orphans' Home, La Junta Sanitarium. The books and accounts of the various stations were reported well kept, and the same were accepted as read.

Bro. J. S. Hartzler as a member of the committee which was appointed last year to make an investigation to ascertain whether the General Board has the right to hold property in Canada, reported that the laws of Canada were such that it is unfavorable to foreign corporations holding properly in that Dominion. On motion the report was accepted and the committee retained to make further investigations. The members of said committee are the brethren, J. S. Hartzler and L. J. Burkholder.

The committee appointed to look into the matter of taxation on mission property in Chicago gave their report. On motion the report was accepted as given by Bro. A. H. Leaman, and the cimmittee discharged.

On motion the chairman was instructed to appoint a committee of three to further investigate the matter of mission property taxation.

The brethren, I. R. Detweiler and I. W. Royer, who were appointed as a committee on missionary training school gave their report, and on motion of Bro. D. D. Miller the present committee was retained and the chair instructed to appoint a third member, these three to look into the matter of opening a missionary training school.

The report of the missionary allowance committee was given by the secretary, at the suggestion of the workers on the field the matter was deferred until a later date.

The report of the committee on nurse's training school was given by Bro. D. D. Miller. After some discussion the following resolution was passed:

Whereas, there has been a request that this Board establish a Nurse's Training School in connection with the Sanitarium at La Junta, Colorado, and

Whereas, there has been no demand from the Church in general for such an institution, and

Whereas, the location would make it impractical for a large majority of our people to get the benefit, either as patients or as those who are seeking training in such institution; therefore be it,

Resolved, That the question of establishing a Nurse's Training School be deferred for the present.

Upon the report of the executive and mission committees, (having acted conjointly), the following resolutions were passed:

1. Resolved, that a committee of three be appointed to reconsider and revise if necessary, the former ruling in reference to time limit for missionaries on the field, and report at our next annual meeting.

The brethren, D. D. Miller, J. S. Hartzler and I. R. Detweiler, were appointed as members of said committee.

2. Resolved, that the Board dispose of the 15 shares of Bluffton, Ohio, First National Bank Stock, which is in its possession, and the proceeds be loaned out.

3. Resolved, that the Wapaconeta Village Bonds of $600, which is held by the Board, be sold and the money loaned out.

4. Resolved, that Bro. and Sister Eash of the Gospel Mission, Chicago, be given several months vacation during the summer in order to take a much needed rest, and that Bro. Amos Geigley be asked to go to Chicago and help out in the work at the Gospel Mission during Bro. and Sister Eash's absence.

(Continued on page 203.)

Sunday School

For the Gospel Herald.

Lesson for July 7, 1912.—Mark 3:20-35

MALIGNANT UNBELIEF

Golden Text.—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—Jno. 3:19.

Introductory.—Having paused for a brief review of the lessons for last quarter, we begin again the study of the life and labors of Christ. His presentation of truth had in it a candor and directness which offended the Pharisees who imagined themselves to be the possessors of the true religion. But when they saw themselves side by side with the truth as presented in its clearness they could not help seeing that it was presented to their discredit. What shall they do with this man from Nazareth who so ruthlessly invades their sacred claims and shows up their faults? They could not ignore it, for the truth was sent home. It was difficult for them to discredit the Nazarene who brought this truth, for with mighty works and telling words did He show that He was more than a mere man. But accept the truth they would not, so the only course left for them was to shut their eyes to the light and pretend that Christ was but a mere impostor. As their course became more ridiculous, they became more desperate. The lesson before as presents them in the height of their folly, short of their murderous attitude afterwards made manifest.

Foolish Friends.—"He is beside himself," was the estimate of some of His friends when they saw His works and the way that people thronged Him. But they were only His personal friends. The life within Him they were strangers to. Sometimes our sorest temptations come from our personal friends who have not entered into sympathy with the cause we espouse. "The natural man receiveth not the things of the Spirit."

Foolish Enemies. — His enemies went a step farther. They did not only agree with His socalled friends that He was beside Himself, but they went on to suggest that He was doing His mighty works through Beelzebub, the prince of devils. Christ's first reply was to show up the folly of such reasoning. That He was casting out devils was not disputed. But the power by which He did that was the question at issue. They would not recognize that He got His power from God, so the conclusion left was that He got His power from "Beelzebub, the prince of devils." How ridiculous that position was is evident from the question, "How can Satan cast out Satan?" It is like lifting one's self by the boot straps. No; "if a house be divided against itself, that house can not stand." But there was something especially serious about their attitude, and this was the thing concerning which Christ gives emphatic warning.

The Unpardonable Sin.—"All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Whoever sets himself against truth and against God is sure to reach the state of blasphemy before he gets through with it. The blasphemy against the Son may be forgiven, but the blasphemy against the Holy Ghost shall never be forgiven, "neither in this world, nor in the world to come." Whoever attributes to Satan the work which manifestly is done in the power of the Spirit is guilty of blaspheming against the Spirit. Whether these Pharisees had already committed that sin, or had only arrived at the danger point is not so important to us. They were approaching dangerous ground, if they had not already entered upon it, and needed warning. Not only they, but all coming generations since that time, need the warning—Take care! there is danger! Eternal damnation stares you in the face and will be yours forever if you cross the line! Will the unsaved world today heed the warning?

Sought by friends.—We turn again to the friends of Jesus. This time there were some believing friends among the number—even his mother was along. Christ was informed that His mother and His brothers desired to see Him. Possibly it was the unbelieving brothers who had istrred up in the mother's heart an anxiety for her Son, fearing for His safety. Whatever may have been their motive in seeking Jesus at this time, the answer which He gave is worthy of our soberest meditation. Blood relationship is a cherished tie; but it is as nothing compared with the tie which makes the children of God members of the same family forever. Hence the message comes with especial sweetness when we hear our Savior say, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Who are the friends that seek Jesus today? We need not fear for His bodily safety now. He is at the right hand of the throne of God. But we need fear him "who is able to destroy both soul and body in hell." It is a most blessed thought that whoever seeks Jesus as a Friend will not only have His friendship but will also be received as a member of His happy family forever. —K.

Our Young People

CHRIST'S COMING AND RESURRECTION.—I Cor. 15

Topic for July 14

MOTTO

"We shall not all sleep but we shall all be changed."

OUTLINE OF TOPIC

I Cor. 15.

I. Christ was Resurrected.—I Cor. 15:1-22.
1. Witnesses.—I Cor. 15:5-8.
2. Essential to the Gospel message.—I Cor. 15:12-22; 29-33.

II. The Order of the Resurrection.—I Cor. 15:23-28.
1. Christ the firstfruits.
2. They that are Christ's at His coming.
3. The affairs at the end of all things.

III. The Nature of Resurrected Bodies.—I Cor. 15:35-50.
1. Different to the body buried.—I Cor. 15:36-38.
2. A body after God's own pleasure.—I Cor. 15:38.
3. A body after a heavenly order.—I Cor. 15:39-49.
4. Not flesh and blood—nor corruptible.—I Cor. 15:50.

IV. The Mystery of the Resurrection.
1. Change from corruptible to incorruptible.—I Cor. 15:51-54; Phil. 3:20,21; I Thes. 4:15-17.

V. The Comfort and Power of the Resurrection.—
1. A victory over death.—15:54; Luke 20:35, 36.
2. The removal of the sting of death.—I Cor. 15:55, 56.
3. Victory through Christ.—I Cor. 15:57; 6::14.
4. A reason for firmness and activity.—I Cor. 15:58.

STUDY OF THE TEXT

I Cor. 15

The Argument.—
1. Christ died and rose again.—Vs. 3, 4.
2. If Christ rose others will rise.—Vs. 12, 13.
3. Since Christ did rise all men will be resurrected in their time and order, with bodies suited to their future state.—Vs. 22, 23, 35-38.
4. Therefore we should be faithful.—V. 58.

PERSONAL THOUGHT

The thought of victory over the power of death through the change of my corruptible body is satisfying in the highest degree. Is there anything so trying but what in the light of such glory we should not be willing to endure? May a living faith keep us in the path of duty.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Resurrection."**
2. Like Angels Who Never Die.

For Young People.—
1. What Jesus' Coming Means to Me.
2. The Saints' Blessed Assurance.
3. Proofs of the Resurrection.

For Older People.—
1. Erroneous Teaching About the Resurrection Refuted.
2. How to be Ready for Christ's Coming.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 27, 1912

Field Notes

Bro. D. S. Brunk of La Junta, Colo., preached at the East Holbrook Mennonite Church Sunday, June 6. M.

Bro. Jacob A. Heatwole of near La Junta, Colo., preached at the Fairview school house June 16. This is a mission point where the Colorado brethren also conduct a Sunday school besides holding preaching services. Bro. Heatwole also filled an appointment at the Mennonite Sanitarium in the afternoon of the same day. M.

We are informed that some special improvements are being made at the Children's Home at Millersville, Pa. M.

Sister Minnie Schload left June 18 for her home in Lancaster Co., Pa., after having spent some time at the Mennonite Sanitarium at La Junta, Colo. M.

Bro. S. G. Shetler of Hollsopple, Pa., closed a summer normal near his home June 21, having had an enrollment of 51. He expects soon to enter the evangelistic field again.

The Ohio State Sunday School and Young People's Bible Meeting Conference is announced for Aug. 14-16, to be held at the Salem Church near Smithville, Ohio. Fuller announcement later.

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, July 2, at 7:15 P. M., in the Mission on East Vine street, Lancaster, Pa.
D. M. Wenger, Secretary.

Bro. John Beidler of Shelly, Pa., after a ministerial service in the congregation at Swamp for many years, passed to the great beyond. This leaves said congregation without a regular preacher. C.

Bro. C. A. Hartzler, until recently superintendent of the Kansas City Mission, filled the regular appointment on Sunday morning, June 16, at the Sycamore Grove congregation, Cass Co., Mo., using as a text Jno. 17:15. M.

Bro. Elias Wenger of Orrville, Ohio, was a pleasant caller at the Publishing House one day last week. He had been on an extended visit among friends and brethren in Lancaster Co., Pa., Eastern Virginia and other places.

A class of twelve applicants were baptized at the Towamencin congregation, Montgomery Co., Pa., June 23. Another class of four are under instruction at the Plain congregation near Hatfield, Pa. May they all be helpful in the advancement of Christ's kingdom. C.

Bro. G. W. North of Kokomo, Ind., who has kept an accurate report of the work and progress of the Church, informs us that June 6 number of the Gospel Herald is the first number of this paper since April 1, 1908, that reported no public confessions or additions to the Church. May it also be the last for many years to mark the absence of such additions. Let the unsaved find refuge on the eternal Rock and the glad news be spread for the comfort and encouragement of others.

A series of meetings was announced to begin at Vineland, Ont., June 25, with Bro. J. E. Hartzler of Elkhart, Ind., in charge. Bro. Hartzler expects, the Lord willing, to spend several weeks in evangelistic work in Canada.

Bro. George J. Lapp and wife of Dhamtari, India, are at La Junta, Colo., at the time of this writing, if previous arrangements were carried out. Their addresses during the next two months will be as follows: July, Roseland, Nebr.; August, South English, Iowa.

An interesting program of a proposed mission meeting to be held at the Hopewell Mennonite Church near Hubbard, Oreg., July 4, 1912, is before us. The subjects selected are timely and practical and we believe the meeting will be marked for patriotism of the heaven-approved variety.

On Tuesday, June 18, Sister Lizzie M. Wenger, who spent some time at the Kansas City Mission, started for her home near Farmersville, Pa., owing to the illness of her mother. At Chicago she was joined by the three children of Bro. and Sister A. H. Leaman on their way to Lancaster Co. M.

Bro. H. F. Reist, editor of the Christian Monitor, and Bro. Christian Musselmann, one of our faithful compositors, left June 14 for a few weeks' visit at Bro. Reist's former home near Lititz, Pa. Both are taking a needed rest and we trust that they may be blessed and prove a blessing on the way.

Bro. John F. Funk of Elkhart, Ind., conducted services in the German language in the Barker Street meeting house, in St. Joseph Co., Mich., on Sunday, June 9. Examination meeting was held at the same time. The brethren and sisters were found in peace, and if the Lord will, communion services will be held in that congregation in a few weeks. Bro. Funk spent the afternoon and evening with Bro. Ingold and family, in White Pigeon. The meeting was well attended.

The brethren, D. N. Lehman of Millersville, Pa., and Henry H. Haverstick of Washington Boro, Pa., were present at the Sunday school meeting held at Slate Hill, June 13, and took part in the program. At the same meeting Bro. H. S. Mack of Philadelphia gave an interesting talk on various practical phases of church life. Among those from a distance who took part on the program of the Sunday school meeting held at Hanover, June 12, are John W. Weaver of East Earl, Abram Metzler of Martinsburg, Pa., and C. R. Strite of Hagestown, Md. M.

One precious soul was received into church fellowship at Springs, Pa., on Sunday, June 16. The Lord keep him faithful until the end of the journey.

Bro. A. H. Leaman of Chicago, Ill., left his home on Monday evening, June 17, for several parts of Iowa where he hopes to find summer homes for about 150 fresh air children of Chicago.

The Sunday school literature for the next quarter has all been sent out so far as orders have come in. We thank you for your promptness in sending your orders. If for any reason you failed to get your supplies, please drop us a card stating facts and the same will be looked after.

Bro. D. H. Bender of Hesston, Kans., closed a series of meetings at the Sharon Church near Guernsey, Sask., with 4 public confessions as one of the visible results. From this place he went to Herbert, Sask., expecting to reach Aldersyde, Alta, by Saturday of last week, in time to take a part in the conference near High River, Alta., this week.

Bro. J. A. Ressler and family returned to their home at Scottdale, Pa., last Saturday evening, after an absence of nearly six weeks. During this time Sister Ressler was at her home near Sterling, Ohio, while Bro. R. spent most of the time among the brotherhood in portions of Missouri. On Sunday morning he preached a stirring sermon at Scottdale, using as a text, "Thy word is truth."

Bro. M. C. Lapp writes from Dhamtari, India, that the hot season in that country is unusually severe, the thermometer during the day often rising as high as 117 in the shade. We can imagine what this means, so far as comfort is concerned. Yet the missionaries take a cheerful view of things, as they usually look for a favorable rainy season which insures big crops after such extremely hot weather. Big spiritual harvests likewise follow times when the spiritual temperature rises high.

A Correction.—In the report of the Eastern A. M. Conference, published in last week's Gospel Herald, the statement was made that the brethren, A. W. Hershberger and Edward Zook, were appointed members on the local board of Lima Mission. Turning to the original manuscript as sent us by the secretary of the conference we read, "A. W. Hershberger and Edward Zook on L. B. of Youngstown Mission. Amos King and B. F. Umble on L. B. of Lima Mission." The error was made in omitting a line. We are sorry that it occurred.

Concerning the recent severe storm in western and central Missouri, a brother writes: "Some of the homes destroyed were well fixed, so it is said, and very beautiful. Human skill can not fix things strong enough to withstand the power of God. It is only another reminder that we have no continuing city here."

A recent letter from Bro. N. E. Byers of Goshen, Ind., to Bro. H. F. Reist of this place states: "D. S. Gerig and I sail from New York Thursday, June 20. Address me as follows:

To June 30, Berlin, Germany, care of Thomas Cook & Son.

To July 6, Munich, Germany, care of Thomas Cook & Son.

To Aug. 1, Berne, Switzerland, care of Thomas Cook & Son.

To Aug. 10, Amsterdam, Holland, care of Thomas Cook & Son.

To Aug. 15, London, England, care of Thomas Cook & Son.

To Sept. 1, Liverpool, England, care of Thomas Cook & Son.

Correspondence

Schellburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On June 2 we had communion services at the Pleasant View Church, Bros. Abram Metzler and Alexander Weaver officiating; also fourteen brethren and sisters were with us from different places. We surely appreciated their presence. The Word of God was preached earnestly to a large congregation. We hope and pray that the seed sown may bring forth fruit to His glory. We have Sunday school every Sunday. May the efforts put forth here be the means of gathering many souls into His kingdom for us.

Effie Hoover.

Upland, Calif.

Greeting to the Gospel Herald Readers:—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

We have many reasons to praise God for the continuance of His love and mercy manifested toward us daily. We thank Him for refreshing times and spiritual blessings upon our souls; not without trial, but praise God who gives grace and victory for every trial. Trials are blessings in disguise and stepping stones to higher plains in the divine life when we stand faithful.

Our souls were refreshed when on May 27 and 28 Bro. Geo. J. Lapp and family brought us two messages from dark India. On the evening of May 27 Bro. and Sister Lapp spoke on the social life of the people of India. Text, I Cor. 16:9. On the evening of May 28 Bro. Lapp spoke on India mission work. Although but a short time after their arrival on American soil and amid all the beautiful scenery of California, apparently dark India was before them still. We are glad to tell that the missionary spirit at Upland, that the messages received of Bro. and Sister Lapp prompted, was proven by a collection of one hundred dollars for the India Mission, following.

May God richly bless their labors among the brotherhood while on their furlough in America and may it be an incentive to more liberality, more labourers for the field, and more earnest prayers for souls in dark heathendom is our prayer.

In Christian love,

H. L. Denlinger.

Goshen, Ind.

(Clinton Brick congregation.)

Bro. and Sister J. F. Funk were with our congregation at Clinton Brick on June 16, and Bro. Funk preached an impressive marriage sermon, the occasion being the marriage of two of the young people of the congregation.

Although the brother is advancing in years his mind is clear and deliberate and his ambitions ardent to serve and labor for the Master. We extend a hearty invitation to return.

Cor.

June 17, 1912.

Elizabethtown, Pa.

Program for Christian workers' meeting to be held at Elizabethtown, June 27, 1912.

Lesson for July 7, Daniel Lehman, Millersville.

Lesson for July 14, Reuben Good, Goods.

Lesson for July 21, Amos Miller, Risser's.

Lesson for July 28, Harry Landwaiter, Elizabethtown.

H. A. Herr, Secy.

June 17, 1912.

Carver, Mo.

Dear Herald Readers, Greeting:—Bro. J. A. Ressler of Scottdale, Pa., in company with Bros. Abe Driver and Edward Pletcher from Mt. Zion, Mo., came into our midst June 10. Bro. R. preached the preparatory service on Monday evening and Tuesday evening held our communion. We held an enjoyable service, all present partaking except one which we are sorry to say is on the back ground, twenty-six in all communing. On Wednesday night Bro. Ressler gave us an interesting talk on India, which I trust may kindle more of a missionary spirit among us.

We bless His holy name for these services. May we be inspired to live near to Jesus.

Desta Willson.

June 17, 1912.

Beach City, Ohio

(Longenecker congregation.)

Greeting in Jesus' Worthy Name:—On Satruday, June 8, baptismal services were held at this place, at which time one soul was received into the Church by water baptism. The day following communion services were held when Bishop I. J. Buckwalter of Dalton, O., handed out the bread of life to this small flock. There were only a few in number, but certainly the Lord was with us. We were also glad for those who came in from other congregations to help in the service. Pray for the work and the workers at this place.

Yours in the faith,
Golda L. Wiles.

June 17, 1912.

Metamora, Ill.

Bro. A. M. Eash of Chicago, spent a few days here in behalf of fresh air children. He was at Harmony Church one evening and gave a talk on Sunday school work. Many good thoughts were presented. We also reorganized our young people's meeting at Harmony Church with the following results: S. D. Schertz, Supt.; Ben. Schertz, Prim. Supt.; Joel Schrock, Chor. We expect to have our Sunday school meeting two weeks from next Sunday. May we be busy winning souls for Jesus.

S. E. Smith.

June 18, 1912.

Manchester, Pa.

Dear Readers, Greeting:—Perhaps a few words from this place would be interesting. Today was our regular time for church. Two brethren from Dauphin Co. were impressed to visit us, Bros. D. Z. Miller and Daniel Longenecker. We certainly must believe the Lord has blessed them for coming that distance this rainy morning. The meeting was opened by reading of the 25 Psalm by Bro. Joe Forry. Bro. Miller had for his text I Cor. 3:11. We also have great reason to thank the Lord in this that He has sent this rain which was very much needed. Pray for us that the Lord may send more laborers into this vineyard.

Cor.

June 16, 1912.

Versailles, Mo.

Dear Herald Readers:—On Thursday evening, June 13, Bro. J. A. Ressler of Scottdale, Pa., arrived at this place and remained with us until after services Sunday evening.

During his stay he delivered several instructive sermons. He also gave some interesting talks about the Lord's work in India.

On Sunday Bro. Ressler officiated in the communion services. All but a few who could not be out on account of the rainy weather, were present and observed the ordinance of feet-fashing and partook of the sacred emblems of the broken body and shed blood of our Lord.

At this time one new member was received into the church by letter.

On the evening of May 16 we reorganized our Sunday school for another year. The following officers were chosen: Supts., John Kauffman, John Ramer; Sec.-Treas., Lizzie Shank; Chors., Icie Shank, Roy Driver; Libr., Abe Driver.

May the Lord add His blessings to the work.

Bessie Wenger.

June 19, 1912.

Martinsburg, Pa.

Greeting in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad."

We can surely praise the Lord with the psalmist of old, for His goodness manifested towards us. June 8 and 9 we held our communion services at the Martinsburg Church. On the 8th Bro. Daniel Kauffman of Scottdale, came into our midst. Saturday preparatory services were held, and in the evening Bro. Kauffman broke to us again the bread of life. Sunday morning we partook of the broken emblems and shed blood of our blessed Savior.

We received very instructive and helpful admonitions from our brother and were all encouraged to continue to press onward and upward toward the mark of the high calling of God. Bro. H. B. Ramer and Sister Winsky of Altoona were with us also during the meetings.

We feel the Lord has blessed us and pray that He may continue blessing us and others also. We ask an interest in your prayers for the church at this place that we all may hold fast the profession of our faith without wavering until the end.

Yours in love,
Laura Metzler.

June 20, 1912.

THE MISSOURI FIELD

By J. A. Ressler.

For the Gospel Herald.

During the past four weeks we have been permitted to be present at seven communion services in northern and central Missouri and also to attend a meeting at the Kansas City Mission. The work all along the line seems encouraging. The brotherhood is at peace throughout the region visited, and, with a very few exceptions, attended the communion services. A lively and healthful mission spirit prevails in all of the congregations.

The Shelby Co. congregation seems to feel the need of encouragement on account of the lack of numbers and would appreciate the incoming of a number of substantial helpers in the Church.

Palmyra and Mt. Zion congregations are noteworthy examples of the working out of the apostolic plan of evangelizing from established centers of work. Pea Ridge and Ewing School House have thus become new centers as the result of the work from Palmyra and Carver is a thriving center as a result of the work from Versailles. From Carver four other appointments are filled regularly. In the apostolic days the messengers of Jesus used the Jewish synagogue (or school of the law) as the medium of reaching the people most readily influenced by the new religion. At the present time the Sunday school is the medium of approach in new communities. At Bethel, Cass Co., similar work is being considered. Many older congregations might do well to profit by the example of these active young communities of Christians. Within easy reach of almost every well established congregation there are places unoccupied by Christian work. It should be esteemed a grand privilege to open such places with Sunday school work with a view to making them new centers from which to spread out in yet newer fields. Sometimes such places have had to be abandoned for various causes. But where such is the case work in some other place should be taken up. If no outside place can be found it seems quite evident that the community is already quite large or else there is something wrong with the desire to find a place of work.

Carver deserves special mention. It is 22 miles from the railroad and the way of access is none of the smoothest. But the people are kind and hospitable and a neat, substantial and commodious church building affords them a place of worship. There is rich farming land in the alluvial soil bordering on the Osage river, yet this vicinity could hardly be considered suitable for colonization to any large extent by our people. It is already well settled by people who need the Gospel and who yield to its influenice as readily as people of any other community. The leaders of the Church at this place deserve special commendation for the noble self-sacrifice they are making in behalf of the cause of Christ in this place. They need the prayers of God's people, and a few more active, Spirit-filled workers might be used to advantage.

Scottdale, Pa.

(Continued from page 198)

5. Resolved, that the Mennonite Board of Missions and Charities take over the Nampa Gospel Mission, with the understanding that said property be turned over to said Board free of incumbrance.

6. Resolved, that the appeal made to the Board to take over the Gospel Tract Mission of Woodburn, Oreg., be referred to the Mennonite Publication Board.

7. Resolved, that the matter of organizing mission work in north Goshen be referred to the local conferences of that district.

8. Resolved, that a vote of thanks be extended to Bro. J. W. Shank for the excellent report he gave of the South American field, in setting forth its needs, and its favorable as well as unfavorable conditions for mission work.

9. Resolved, that the request made by the local Board of Ft. Wayne Mission, in reference to installing a new heating plant, be referred back to the local board to take such action as they may think best.

10. Resolved, that Bro. Daniel Burkhard be allowed the sum of $105 for the support of Sister Burkhard's children during the past year.

11. Resolved, that the local Board of the Old People's Home be asked to look into the expense and advisability of installing a power elevator in the Old People's Home and report to the Executive Committee.

12. Resolved, that we authorize the publication of a fuller report of the Annual Meeting of the Mennonite Board of Missions and Charities than heretofore, in pamphlet form, including the annual report of the India Missions, the By-laws of the Board, and such other information as may be deemed proper, and that a copy be sent to every minister accompanied by a letter calling attention to the work of the Board.

Inasmuch as there has been a difference of opinion both in the Local Board of La Junta Sanitarium and the Local Conference in reference to the kind of cap that should be worn by the nurses in the Sanitarium. Therefore be it

Resolved, that the matter be referred back to the district conference and local board to adjust. We however advise that all the workers connected with the institution heartily submit to the order of the Church, in accodrance with the ruling of the conference and the local board.

14. Resolved, that all superintendents of local mission stations and charitable institutions be appointed as trustees of the General Board, and that they be considered members of their respective local Boards.

15. Resolved, that the Bible fund be loaned out and the interest used toward supplying the poor with Bibles.

16. Resolved, that three members of the Executive Committee be delegated to visit the Zion congregation near Bluffton, Ohio, to find out the sentiment of the congregation regarding the disposition of the Herschbrunner property, and take such action in the matter as they may deem proper and right. The brethren, D. D. Miller, D. S. Yoder and J. E. Hartzler, were appointed as a committee to visit said congregation.

Bro. D. D. Miller led in prayer, after which the meeting closed for the noon intermission.

Wednesday Afternoon Session

Devotional services conducted by Bro. E. S. Hallman.

On account of the members of the Board being obliged to leave early in the afternoon, the order of the program was suspended, the work of electing trustees, superintendents, and officers was taken up.

The brethren, G. L. Bender and D. S. Yoder, were elected to succeed themselves as trustees representing the General Board.

Bro. Jos. Bechtel was re-appointed as trustee to represent the Franconia Conference.

Bro. C. R. Strite was re-appointed trustee to represent the Franklin Co. Conference.

Bro. A. B. Eshleman was appointed trustee to represent Lancaster Co. Conference.

On motion of Bro. Miller all the present superintendents were re-appointed.

The election of officers resulted as follows: President, C. Z. Yoder; Vice president, D. D. Miller; Secretary, J. S. Shoemaker; Field secretary, I. R. Detweiler; Treasurer, G. L. Bender; Assistant treasurer, J. E. Hartzler; Canadian treasurer, M. C. Cressman; Eastern treasurer, S. H. Musselman; Western treasurer, Jos. R. Stauffer.

The brethren, D. D. Miller, G. L. Bender and D. S. Yoder, were appointed members of the Executive Committee, in addition to the brethren, C. Z. Yoder and J. S. Shoemaker, who are ex-officio members.

The Mission Committee was re-appointed. The Committee is composed of seven members, whose names are as follows: D. J. Johns, I. R. Detweiler, D. D. Miller, J. A. Ressler, J. S. Hartzler, C. Z. Yoder and J. S. Shoemaker.

Bro. Aaron Loucks was appointed member of the Auditing Committee for the term of three years.

After singing a hymn Bro. D. D. Miller discussed the next subject on the program: **Mission Work in Rural Districts.** His talk was pointed and much appreciated. He gave a vivid description of the conditions in and outside of the Church. The needs both in and outside of the Church were forcibly presented. Excellent methods were suggested, which if put into practice would go a great way in solving the rural district problems.

An appeal was made to the Board by the various superintendents, whereupon the following resolution was passed:

Resolved, that the Executive Committee arrange to have each institution in North America under the supervision of the General Board visited for at least one week by some member of the Executive Committee, and that the Executive Committee take steps looking to the preparation of prospective missionaries.

Bro. I. R. Detweiler moved that some definite steps be taken toward opening up mission work in South America. Motion carried.

The following resolutions were next adopted:

Resolved, that this Board ask Bro. J. W. Shank to devote his earnest, prayerful effort to raise the money required to begin the mission work in South America, and that he with the Executive Committee work out a plan by which the money is to be raised.

Resolved, that at least one-half day in connection with each Annual Meeting of the Board be devoted to a private meeting of the Executive and Mission Committees with the superintendents of the different institutions.

Resolved, that the names of the various superintendents and addresses of the various mission stations and charitable institutions be published in the Family Almanac.

After song and prayer the afternoon session closed.

Wednesday Evening Session

An inspiring song service was conducted by Bro. J. J. Byler, after which a very helpful workers' meeting was conducted by Bro A. H. Leaman.

The remainder of the evening was devoted to the discussion of the subject of **Home Resources.** The subject was subdivided as follows:

1. **The Church Leaders,** discussed by Bro. J. E. Hartzler.
2. **Finances,** discussed by Bro. Aaron Loucks.
3. **The Young People,** discussed by Bro. J. D. Mininger.
4. **Prayer,** discussed by Bro. A. M. Eash.

Many inspiring and helpful thoughts were given by the speakers, but space will not permit their being published.

After a few appropriate remarks by the president, C. Z. Yoder, and a benedictory prayer the meeting adjourned to meet, if the Lord will, on Tuesday preceding the fourth Thursday in May, 1913.

J. S. Shoemaker, Secretary.

ANNUAL FINANCIAL REPORT

(May 1, 1911—April 30, 1912.)

For the Gospel Herald.

Evangelizing Fund

Cash Balance	$ 87.96
Received freewill offerings	97.25
Received Interest	294.98
Total	$ 480.19
Paid Ministerial	295.25
Cash Balance	$ 184.94

General Fund

Cash Balance	$ 961.28
Received	5,517.19
Total	$ 6,478.47
Paid	6,165.09
Cash Balance	$ 313.38

India Missions

Balance on hand for Mission	$ 571.35
Balance on hand for New Station	500.00
Balance on hand for School Bldg.	560.00
Balance on hand for Medical	288.86
Balance on hand for Children Fund	17.40
Received for Mission Gen. Treas.	14,449.91
Received for Missions, Supt.	1,286.52
Received for New Station	626.50
Received for School Bldg.	1,584.50
Received for Medical	50.00
Received for Children's Fund	637.47
Received for Hospital	528.48
Received for Special Support	1,482.54
Received for Industrial Shops	1,987.52
Total	$22,633.44
Pd. for Missions, Gen. Treas.	$13,664.15
Pd. for New Stat'n " "	626.50
Pd. for Scho'l bldg " "	1,600.00
Pd. for Medical " "	288.86
Pd. for Children's F" "	500.00
Pd. for Special Support "	1,345.00
Pd. for Industrial Shops "	877.09
Bal. for Missions Gen. Treas.	$1,357.11
Bal. for School Bldg. " "	544.50
Bal. for Medical " "	50.00
Bal. for Children's Fund " "	154.87
Bal. for Special Support " "	137.54
Bal. for Hospital " "	528.48
Bal. for Industrial Shops " "	1,110.43

Chicago Missions

Bal. Gen. Treas.	$ 37.99
Bal. Supt.	5.36
Recd. Gen. Treas.	2,265.07
Recd. Supt.	1,185.68
Bal. 26th St. Bldg.	6.68
Recd. 26th St. Bldg.	1,567.50
Bal. Children's Fund	6.84
Recd. Children's Fund	74.22
Total	$ 5,149.24

Pd. for Missions Gen. Treas.		$ 2,203.94
Pd. for Missions, Supt.		1,166.51
Pd. for New Bldg., Gen. Treas.		1,532.50
Bal. Gen. Treas.		$ 99.12
Bal. Supt.		24.53
Bal. New Bldg.		41.68
Bal. Children's Fund		74.22

Ft. Wayne Mission

Bal. Gen. Treas.		$ 12.86
Recd. Gen. Treas.		817.23
Recd. Supt.		180.18
Total		$ 1,010.27
Paid for Mission		975.00
Bal. Gen. Treas.		$ 35.09

Canton Mission

Cash Bal. Supt.		$ .32
Recd. Supt.		524.37
Recd. Gen. Treas.		115.00
Total		$ 639.69
Paid Supt.	$ 617.89	
Paid Gen. Treas.	100.00	
Cash Bal. Gen. Treas.		15.00
Cash Bal. Supt. (deficit)	93.20	

Kansas City Mission

Cash Bal. Supt.		$ 54.00
Recd. Supt.		821.64
Recd. Gen. Treas.		40.00
Total		$ 915.64
Paid Supt.	$ 848.64	
Paid Gen. Treas.	4.00	
Cash Bal. Supt.		$ 27.00
Cash Bal. Gen. Treas.		36.00

Youngstown Mission

Cash Bal. Supt.		$ 34.14
Recd. Supt.		529.58
Recd. Gen. Treas.		100.00
Total		$ 663.72
Paid Supt.	$ 563.72	
Paid Gen. Treas.	100.00	
Bal. Supt.		$ 14.38

Toronto Mission

Cash Bal. Gen. Treas.		$ 14.65
Cash Supt.		40.45
Recd. Gen. Treas.		25.00
Recd. Supt.		930.19
Total		$ 1,010.29
Paid Gen. Treas.	$ 14.65	
Paid Supt.	966.96	
Cash Bal. Gen. Treas.		$ 25.00
Cash Bal. Supt.		3.68

Lima Mission

Cash Bal. Supt.		$ 16.32
Recd. Supt.		197.67
Recd. Gen. Treas.		125.00
Total		$ 338.99
Paid Gen. Treas.	$ 125.00	
Paid Supt.	214.59	
Cash Bal. Supt. (deficit)	.60	

South America

Cash Bal.		$ 483.70
Recd.		556.14
Total		$ 1,039.84
Paid		641.00
Cash Bal.		$ 398.84

Mission Home Fund

Cash Bal.		$ 59.83
Recd.		217.12
Total		$ 276.95
Paid		227.47
Cash Bal.		$ 49.48

Old People's Home

Cash Bal. Gen. Treas.		$ 171.38
Cash Bal. Supt.		49.39
Recd. Gen. Treas.		1,376.66
Recd. Supt.		2,006.44
Total		$ 3,603.87
Paid Gen. Treas.	$ 1,518.83	
Paid Supt.	2,006.44	
Cash Bal. Gen. Treas.		$ 30.21
Cash Bal. Supt. (deficit)	35.78	

Orphans' Home

Cash Bal. Gen. Treas.		$ 67.16
Cash Bal. Supt.		1,961.84
Recd. Gen. Treas.		286.05
Recd. Supt.		3,333.41
Recd. Supt. from Shelley F.		1,000.00
Recd. Supt. from Waif & Orphan F.		5,000.00
Total		$11,648.46
Paid Gen. Treas.	$ 287.62	
Paid Supt.	2,474.74	
Paid Supt. (new bldg.)	7,416.40	
Cash Bal. Gen. Treas.		$ 37.25
Cash Bal. Supt.		8,810.51
Actual Cash Bal. Supt.		1,394.11

Sanitarium

Cash Bal. Gen. Treas.		$ 144.34
Cash Bal. Supt.		319.52
Recd. Gen. Treas.		665.98
Recd. Supt.		8,841.37
Total		$ 9,971.21
Paid Gen. Treas.	$ 800.00	
Paid Supt.	9,134.61	
Cash Bal. Gen. Treas.		$ 10.32
Cash Bal. Supt.		26.28

Annuity Fund

Cash Bal.		$ 120.24
Recd.		1,113.35
Total		$ 1,233.59
Paid		1,110.10
Cash Bal.		$ 123.49

Shelly Fund

Cash Bal.		$ 500.00
Recd.		500.00
Total		$ 1,000.00
Paid		1,000.00

Waif & Orphan Girl's Fund

Cash Bal.		$ 5,000.00
Paid		5,000.00

Loan Fund

Recd.		$ 4,300.00
Paid		4,100.00
Cash Bal.		$ 200.00

Special Support Fund

Recd.		$ 1,482.54
Paid		1,345.00
Cash Bal.		$ 137.54

Church Building Fund

Cash Bal.		$ 41.98

Bank Interest

Recd.		$ 137.80
Paid		125.00
Cash Bal.		$ 12.80

China Sufferers

Recd.		$ 534.05
Paid		521.80
Cash Bal.		$ 12.25

Armenia

Recd.		$ 32.00
Paid		20.00
Cash Bal.		$ 12.00

Sundry Funds

Welsh Mountain Mission	$ 21.49
Philadelphia Mission	24.02
Altoona Mission	16.31
Bowery Mission	15.00
Millersville Orphans, Home	20.00
Goshen College	250.00
Hesston Academy	250.00
Bible Fund	14.00

Summary of Funds

Evangelizing	$ 480.19
Chicago Missions	5,149.24
Ft. Wayne	1,010.27
Gen. Fund	6,478.47
Old People's Home	3,603.87
India Missions	22,633.44
Canton Mission	639.69
Kansas City Mission	915.64
Youngstown Mission	663.72
Toronto Mission	1,010.29
Armenia	32.00
Philadelphia Mission	24.02
Lima Mission	338.99
Sanitarium	9,971.21
Orphans' Home	11,648.46
Annuity Fund	1,233.59
Church Building Fund	41.98
South America	1,039.84
Mission Home Fund	276.95
Shelly Fund	1,000.00
Waif & Orphan Fund	5,000.00
Goshen College	250.00
Hesston Academy	250.00
China Sufferers	521.80
Bowery Mission	15.00
Altoona Mission	16:31
Millersville Orphans' Home	20.00
Loan Fund	4,300.00
Bank Interest	137.80
Welsh Mountain Mission	21.49
Special Support	1,482.54
Bible Fund	14.00
Total	$80,220.80
Less last year's Bal.	9,510.16
Total for year	$70,710.64
Less Transfers	3,561.00
	$67,149.64

Cash Balances May 1, 1912

Evangelizing	$ 184.94
Chicago Missions	99.12
India Missions	794.41
Esch Bungalow	521.90
Esch Motor-cycle	5.80
Kaufman's Horse	25.00
Rest Home	10.00
Ft. Wayne Mission	35.09
Sanitarium	10.32
Old People's Home	30.21
Orphan's Home	65.59
General Fund	313.38
Special Support	137.54
Bible Fund	14.00
Canton Mission	15.00
Kansas City Mission	36.00
Toronto Mission	25.00
Armenia	12.00
Church Bldg. Fund	41.98
Children's Fund (India)	154.87
Children's Fund (General)	81.06
Chicago (26th St.) Bldg. Fund	41.68
Annuity Fund	123.49
Medical Mission Fund	50.00
India School Bldg.	544.50
India Hospital	528.48
India Industrial Shops	1,110.43
South America	398.84
Mission Home Fund	49.48
China Sufferers	12.25
Investing Funds	200.00
Bank Interest	12.80
Bank Bal. May 1, 1912	$ 5,685.16

"Boys and girls who grow up in the country sometimes feel a little jealous of their city cousins, who have seemingly superior advantages; but in the long run the country-bred boys and girls come to the front in the city."

Make sunshine for yourself and those around you.—Sel.

6/1482

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

May, 1912

General Fund

Clinton A. M. Cong. Ind.	$ 31.10
Salem Cong., Wayne Co., O.	9.70
Interest	60.00
East Union Cong., Ia.	35.00
A. M. Cong., Fulton Co., O.	138.00
Forks Cong., Ind.	14.50
S. D. Kurtz	3.00
Howard & Miami Co., Cong., Ind.	28.00
Union S. S., Ill.	17.58
Edw. A. Rediger	25.00
C. J. Gunden	5.00
A friend, Kokomo, Ind. (Per D. D. Miller)	10.00
E. H. Oyer	5.00
Joel E. Bachman	25.00
West Union Cong., Ia.	26.45
A Sister, Md.	10.00
Annual Meeting collection*	115.40

India Missions

God's own (at Annual Meeting)	300.00
Valentine Garber	10.00
Nebr. A. M. S. S. Conference	25.75
Total	$897.48

India Missions

Lower Deer Creek S. S., Ia.	$ 27.00
Martinsburg S. S.	6.59
Fairview Cong. & Bible Reading, Mich.	8.73
Surrey Cong., N. D.	2.00
Royalty on "Lights and Shades"	1.40
Lena Slabach	5.00
East Union Cong., Ia.	3.00
Sugar Creek S. S., Ia.	26.59
Jacob Beachy	25.00
Hiram R. Alderfer	15.00
Oak Grove & Pleasant Hill Congs., Wayne Co., O.	35.00
Susan Landis	20.00
Coupons Men. Pub. Co. Bonds	5.00
Mrs. A. N. Wolf	10.00
Zion Cong., Oreg.	15.00
Bethel Mission S. S., Oreg.	3.00
Daniel Buckwalter	5.00
Joseph Schertz	1.00
Peter Ulrich	1.00
Peter Nafzinger	5.00
A Brother	1.00
Springdale Cong., Va.	60.00
S. D. Schertz	15.00
A. M. S. S., Metamora, Ill.	45.00
Peter Garber	20.00
A Friend	5.00
S. P. Imhoff	10.00
John J. Camp	10.00
Isaac F. Detweiler	1.00
N. D. Mast	1.00
H. L. Denlinger	5.00
Willow Spring Cong.	17.81
Friends (Per Fannie Hooley)	25.00
Surrey Cong., N. D.	8.00
From Souderton, Pa.	21.70
Fairview Bible Reading	2.14
Total	$467.96

*Plus $182.03 personal which was specified by donors and counted in several different funds.

India Hospital

Freeport Cong. (Per V. Shellenberger	$ 20.00
Friends (Per Elias Falb)	20.50
Total	$ 40.50

India School Building

Abe Wenger	$100.00

India Church Building

Friends (Per Mrs. M. A. Moore)	$ 13.00

Special Support

Sisters Sycamore Grove, Mo.	$ 25.25
J. T. Hamilton	2.00
Sr. Sister's S. S. Class, Salem Cong., O.	2.00
A Brother	12.00
Total	$ 41.25

Children's Fund, India

Two children	$ 1.95

Chicago Missions

Roanoke Cong., Ill.	$ 12.65
Waldo Cong., Ill.	35.75
Caroline Moser	4.00
Thomas Cong., Pa.	29.00
Sterling Cong., Ill.	19.87
Freeport Cong., Ill.	40.00
Roanoke S. S. Class	2.00
Bowne Cong., Mich.	6.00
Mission S. S., Eureka, Ill.	1.00
Total	$150.27

Chicago 26th St. Building

Peter Summer	$ 10.00
John Schertz	100.00
Total	$110.00

Ft. Wayne Mission

Yellow Creek S. S.	$ 15.00

Old People's Home

Waldo Cong., Ill.	$ 25.00

Orphans' Home

A friend	$ 5.00

Annuity Fund

Interest (R. B. Metzler)	$ 30.00
Interest (P. W. Sprinkle)	150.00
Total	$180.00

Loan Fund

P. L. Metzger	$200.00

Bank Interest

For May	$ 10.93

China Sufferers

Reinham Cong., Ont.	$ 11.00

Sewing Machine
(For Eva Harder)

Young People Champaign & Logan Cos., O. (Per Ruth & Alta Yoder)	$ 40.52

Bible Fund

Jacob Beachy	$ 5.00
Per J. S. Shoemaker	10.00
John Schertz	100.00
Total	$115.00

EASTERN TREASURER

India Missions

A Bro. and Sister	$ 25.00
Groffdale Church & S. S.	68.00
A Sister	2.00
Total	$ 95.00

General Fund

A Bro. and Sister	$ 10.00
Brethren in Md.	9.00
East Petersburg S. S	20.12
Total	$ 39.12

CANADIAN TREASURER

India Missions

Connestoga Cong.	$ 50.25
A Bro., Markham	5.00
A Bro., Berlin Cong.	20.40
A Sister, Vineland	1.00
Waterloo Cong.	80.00
Total	$156.65

WESTERN TREASURER

India Missions

East Fairview S. S.	$ 20.35
Salem S. S., Round Hill, Alta.	11.00
Total	$ 31.35

General Fund

Fairview S. S., Albany, Oreg., (Per J. M. Schlegel)	$ 6.50

LOCAL INSTITUTIONS

Chicago Missions
A. H. Leaman, Supt.

Sam Slabauch	$ 5.00
Visitors	5.00
Ill. Conference	83.81
Total	$ 93.81

Kansas City Mission
J. D. Mininger, Supt.

J. M. R. Weaver	$ .50
Henry Weaver	1.50
I. G. H.	2.00
Per B. L. Horst	10.00
Emma King	2.00
Rent	10.00
L. L. Beck	1.00
M. M. Buck	1.00
Sugar Creek Cong., Ia.	41.75
Kans.-Nebr. Local Board	8.50
Total	$ 78.25

Ft. Wayne Mission
B. B. King, Supt.

A friend	$ 2.00

Canton Mission
P. R. Lantz, Supt.

Trinity Refo'd Mis. So.	$ 1.00
Allen Rickert	1.00
A Sister	1.00
Mrs. S. Miller	6.00
Caroline Moser	1.00
Fannie Hershberger	1.00
D. Raber	1.00
Orrville Cong.	6.00
Lawrence Co. Cong., Pa.	9.25
Total	$ 27.25

Youngstown Mission
T. K. Hershey, Supt.

Henry Leinbach	$ 1.00
Cash	.50
Lawrence C., Pa. Y. P. M.	6.25
Rent	18.00
Local Treasurer	20.00
Adam Royer	1.00
S. H. Miller	1.00
Collection box	1.51
Total	$ 49.26

Lima Mission
B. B. Stoltzfus, Supt.

M. S. Shenk	$ 2.00
Fanny Stoltzfus	1.00
Portage Co. Cong.	10.00
Rudolf Baysinger	1.00
Emma Baysinger	1.00
Bread & Provisions sold	.30
Salem &Pike S. S.	12.25
E. B. Snyder, Mrs.	.30
Total	$ 27.85

Toronto Mission
J. I. Byler, Supt.

S. S. Collections	$ 6.98
Evening Offerings	.25
W. A. Wideman	25.00
Total	$ 32.23

Old People's Home
E. F. Hartzler, Supt.

Special Support	$ 42.00
Mrs. Peter Hartzler	1.00
Oak Grove Cong., Wayne Co., O.	70.00
Total	$113.00

Orphans' Home
A. Metzler, Supt.

Mary Reist	$ 1.00
Rent	2.00
North Lima S. S.	16.75
David Whitmer	25.00
Legacy (Elizabeth Miller)	105.38
Mrs. Victor Moyer	1.00
Special Orphans	211.00
Total	$362.13

KANSAS-NEBRASKA MISSION BOARD
Chris Snyder, Treas.

India Hospital

Spring Valley S. S	$ 42.46

India Missions

Hesston Cong.	$ 3.60
Fairview S. S.	22.45
La Junta S. S.	83.45
Pleasant Valley S. S.	.75
East Holbrook Cong.	6.52
West Liberty S. S.	2.31
Larned Cong.	11.50
Spring Valley S. S.	27.94
Total	$158.52

India Orphans

Pleasant Valley S. S.	$ 11.05

Home Missions

Hesston Cong.	$ 1.25

Evangelizing

Hesston Cong.	$ .25
Larned Cong.	2.50
Total	$ 2.75

Kansas City Mission

Larned Cong.	$ 3.00
Hesston Cong.	3.50

Chicago Mission

Larned Cong.	$ 3.00

Orphans' Home

Hesston Cong.	$ 1.00

Miscellaneous

Hesston Cong.	$ 8.40

To buy Bibles for the poor

East Holbrook Cong.	$ 1.25

INDIANA-MICHIGAN MISSION BOARD
G. L. Bender, Treas.

India Missions

Salem Cong.	$ 40.00
Goshen College Cong.	11.09
Olive Cong.	20.00
Total	$ 71.09

Ft, Wayne Mission

Yellow Creek S. S.	$ 15.00
Holdeman Cong.	17.45
A. R. Miller and wife	1.00
Salem Cong.	20.00
Shore Cong.	11.29
Total	$ 64.74

Special Support

Elkhart S. S. Class	$ 1.50
C. A. Schantz & wife	5.00

Ft. Wayne Cong.	5.00
Amos Weldy & Family	30.00
Total	$ 41.50
Chicago Mission	
A. R. Miller & wife	$ 1.00
Orphans' Home	
Salem Cong.	$ 9.00
General Fund	
Holdeman Cong.	$ 22.28
O. S. Hostetler	5.00
Total	$ 27.28
Grand Total	$3,999.65

Gratefully acknowledged,
G. L. Bender, Gen. Treas.

REPORT
Of Quarterly Mission Meeting Held at the Walnut Grove Church, Logan Co., Ohio, June 13, 1912

For the Gospel Herald.

Mods., J. J. Warye, Uriel Yoder; Sec., Gladys Krabill; Treas., Amos Hartzler; Chor., Fannie Stoltzfus.

Mission Sermon by S. E. Allgyer. Text, Acts 16:9.

Paul was submissive, zealous. When the Spirit called he was willing to change his course. He responded immediately. This Macedonia may be in our own home.

There are 50 places of heathen worship in Portland, Oreg.

Are all Christians missionaries, and to what extent?

Every Christian is a missionary to the extent we are praying and being true to the guidance of the Spirit. If we are filled with the Spirit we will be active and willing to answer our own prayers.

When the Church gets awakened and prays there will be prayers. Persecution will result in spreading the Gospel. When the Church is in working order the missions will be supplied.

Children's Meeting, conducted by Alta Yoder. Subject, "Some one."

The conditions and possibilities of mission work in rural districts.

There are ten thousand country churches with closed doors. Association with the city boy and girl in religious lines leads to their association in the amusements of the city. Boys who are deprived of Sunday school spend their time in idleness or Sabbath desecration. The children of this world are wiser in their generation than the children of light; they put forth more effort and make their time and means count for more than the children of light.

The country is neglected in sparsely settled districts. As a rule the people are more responsive to the Gospel than those in cities—more easily reached and more easily kept. Finances would go much farther than in cities. Several missions in the country could be supplied with what it takes to support one in the city.

Joel 3:13.

The work that the devil does not oppose is not worth much. When the grain is ripe make the necessary sacrifice to harvest it. Something must decrease if the work of the Lord would increase. If we have confidence in God He will give grace to do the work.

Bro. Abner Yoder of Parnell, Ia., was present and took part in the discussion.

Offerings amounted to $109.50.

Children's offerings, $1.23.

Secretary.

One ought never to speak of the faults of one's friends; it mutilates them; they can never be the same afterward.—Sel.

REPORT
Of the Indiana-Michigan A. M. Conference Held with the Congregation at Fairview, Oscoda, Co., Mich.

For the Gospel Herald.

Conference opened on Wednesday morning at 9 o'clock. After singing a few hymns the devotional services were conducted by E. A. Mast.

Moderator, Jonathan Kurtz; Asst. Mod., Menno Eash. The regular secretary not being present, Ira S. Johns was elected secretary pro tem.

Jonathan Kurtz preached the conference sermon from Eph. 2:18-22. The bishops, ministers and deacons present responded with short testimonies. The congregation responded by rising.

Questions and Resolutions

1. **Response to resolution on union passed by Ind.-Mich. Mennonite Conference.**

This conference endorses the resolution passed by the Ind.-Mich. Mennonite Conference and favors the appointing of a committee in accordance with said resolution. Since the sister conference has taken action so far;

Be it resolved, that a committee of five be appointed to work with a same number appointed by said conference, the first brother named in their committee shall be considered temporary chairman to call a meeting of the two committees.

The following committee was named: Jonathan Kurtz, D. J. Johns, D. D. Miller, A. J. Hostetler and I. R. Detweiler.

2. **Has a bishop the right to expel a member without the consent of the laity?**

Resolved, that the Church as a body act upon all cases where a member violates a principal of the Gospel, (Matt. 18:17) and the bishop announce the result; he should also announce all withdrawals from the Church.

The question of establishing a Mission in North Goshen was considered. On motion it was decided that the brethren, D. J. Johns and D. D. Miller, conjointly with the executive committee of the Mission Board of the Ind.-Mich. Mennonite Conference, investigate the advisability of organizing a mission in North Goshen, and if it be considered favorable they conjointly shall appoint a local board for said mission.

3. **Shall this conference make provision for meeting the traveling expenses of its members while attending its conferences.**

Resolved, that the Executive Committee be instructed to make out a budget of the probable expense of the members attending this conference, the delegates to the Eastern and Western A. M. Conferences, and the delegates to the General Conference; also the traveling expenses of ministers sent to the smaller congregations. The Executive Committee shall inform each congregation of their proportionate share.

4. **What is the Church's duty toward meeting the social needs of her young people?**

Whereas, the Church feels the need of taking more definite steps in meeting the social needs of her young people, and, whereas our young people need to be directed in the right channels of life, be it resolved,

(1) That the ministry be encouraged to give special teaching along these lines.

(2) That the ministers seek for a close association with the young people.

(3) That the ministry see that the young people are kept active in their spiritual work.

(4) That the young people be encouraged to visit the sick, sing in the needy homes and labor for the spiritual welfare of the afflicted and lost ones.

(5) That parents be encouraged to take more pains in teaching their children to work in the various pursuits of life.

(6) That the parents seek to make the environments of the home life of such a nature that it may work to the closer union of the young people and the parents.

5. **What should be the moral standard of the Christian worker in our present age?**

(1) He should be such as to be nonoffensive, so that his work may not be hindered.

(2 He must be willing to "spend and be spent" for the welfare of the cause (II Cor. 12:15).

(3) His life needs to be separate from the world, such as politics, dress, commercial intrigues and evil habits.

(4) He needs to be an example worthy of imitation.

(5) He needs to aim at perfection in all the phases of life.

6. **Has a congregation a right to form and adopt resolutions to meet the needs of their respective congregation, as long as such resolutions tend to the spiritual welfare and purity of the congregation, and do not interfere with conference rulings?**

As this must be in accord or at least not in opposition to conference rulings, and is to be for the spiritual welfare and purity of the congregation we think that such resolutions are in order (Acts 20:28).

Bro. A. S. Miller of Spencerville, Ind., gave an interesting and instructive talk on **"Joys and sorrows of a minister's life."**

On motion the following resolutions were adopted:

Resolved, that it is the sense of this Conference, and especially of the other bishops of this conference, that Bro. Kurtz has been doing good work with the congregation at Grabill, Ind., and we urge that he be retained as having the oversight of that congregation.

Resolved, that we welcome the brethren, L. W. Yoder, Simon Smucker and J. C. Hershberger as members of this conference and pray that they may be a valuable addition and help in the upbuilding of God's kingdom.

Resolved, that no brother who is an habitual tobacco user be ordained to the ministry or elected as superintendent of Sunday school or young people's Bible meeting.

Bro. Fred Gingerich represented the Western and Bro. Eli Stoltzfus the Eastern Conference at this conference.

Miscellaneous Business

Bro. S. S. Yoder was re-elected as a member of the Sunday School Conference program committee for three years.

Bro. Jonathan Kurtz was re-elected as a member of the Publication Board.

Bro. J. D. Zook was re-elected as a member of the Ft. Wayne Mission Board.

Bro. I. R. Detweiler was re-elected as trustee for the M. B. of M. & C.

Bro. D. J. Johns reported about the work at Manistee, Mich., during the past year.

On motion it was decided that the Manistee congregation be given in charge of Bro. Menno Eash for the ensuing conference year.

The congregation at Barker Street having failed to comply with the decision of last year's Ind.-Mich. Conferences no further action was taken.

Bro. Silas Yoder was elected as delegate to Western Conference.

Bro. D. D. Troyer was elected as delegate to Eastern Conference.

Officers elected for coming year are as follows: Mod., D. J. Johns; Asst. Mod., D. D. Miller; Sec., Ira S. Johns.

The spirit of unity and harmony prevailed during the sessions, and our prayer is that the truths brought out may be made practical in our everyday life.

Secretary.

Daily Record of Events

By O. H. Zook.

May, 1912

1. Meetings began at Guymon, Okla.
2. Franconia Conference met in the Franconia Church, Montgomery Co., Pa.
4. Preparatory services at Stauffer's Church, near Hagerstown, Md., and Guymon, Okla.—Eight received into the Church at New Paris, Ind.—Baptismal services at Martin's Church, Wayne Co., O.
5. The ordinances of communion and feet-washing were observed at the following places: Hagerstown, Md; Nappanee, Ind.; Surrey, N. D.; Mattawana, Pa.; Protection, Kans.; Dale Enterprise, Va.; Gap, Pa.; Canton, Kans.; East Petersburg, Pa.; Fairview, Mich.; Weaverland, Pa.; Denbigh, Va.; Scottdale, Pa.; Millersville, Pa.; New Paris, Ind.; Guymon, Okla.; West Liberty, O.—One received into the Church at Metamora, Ill., and 6 at West Liberty, O.—Council Meeting at Crystal Spring Church near Harper, Kans.
6. Annual meeting of directors of Millersville, Pa., Orphans' Home.
7. Meetings close at Shipshewana, Ind., with 2 confessions.—Monthly Sunday School Workers' Meeting at Lancaster, Pa.—Communion at Roseland, Nebr.—Ministerial Meeting begins at Dale Enterprise, Va.
8. Closing sessions of Ministerial Meeting at Dale Enterprise, Va.
10. Bro. S. C. Yoder of Chappell, Nebr., left his home for a few weeks' visit among the churches of Nebraska.
11. Nine received into the Church in the Casselman Church, Garret Co., Md.—Opening session of Mission Meeting at Goshen, Ind.—Preparatory services at Miller's Church near Hagerstown, Md.—Bro. N. E. Miller ordained to the ministry at Casselman Church, Garret Co., Md.
12. Communion services held as follows: Thomas Church, Somerset Co., Pa.; Bethel Church, Medina Co., O.; Miller's Church, Hagerstown, Md.; South Union Church, West Liberty, O.; Jet, Okla.; Weaver's Church, Dale Enterprise, Va.; Delaware Church, Juniata Co., Pa.; Casselman Church, Garret Co., Md.—Inquiry meeting at Masontown, Pa., and Baden, N. D.
15. Sunday School Conference at Hubbard, Oreg.
16. Ascension Day.—Sunday School Conferences and special services held in many churches.
18. Council meeting at Springdale, Va.
19. Communion services held at Oak Grove Church near West Liberty, O., Coalridge, Mont., Metamora, Ill., and Springdale, Va.
20. Opening session of Annual Meeting of M. B. or M. & C. at Metamora, Ill.
22. Meeting of M. B. of M. & C. closes at Metamora, Ill.
23. Nebraska Sunday School opens at Beemer, Nebr.—Bro. George J. Lapp and family of India Mission arrive safe at San Francisco, Calif.
24. Ohio Conference closed an interesting meeting at Columbiana, Ohio.
25. Five received by baptism and 7 by letter at Goshen, Ind.—Council Meeting at Hildebrand Church, Augusta, Co., Va.—Communion at Fentress, Va.
26. Communion services at the following churches: Masontown, Pa.; Weaver's Church, Johnstown, Pa.; Baden, N. D.; Gospel Mission, Chicago; Columbiana, O.; Williamson Church, Franklin Co., Pa.; North Lima, O.; Yellow Creek Church near Goshen, Ind.; Cullom, Ill.; Hildebrand's Church, Va.; Oak Grove Church near West Liberty, O.; Fentress, Va.
27. Conference of Conservative Amish Mennonite Churches held at Maple Glen Church near Grantsville, Md.
28. Executive Committee of Goshen College met.
29. Sunday School Meeting held at Mennonite Gospel Mission, Chicago; also a similar meeting at Kinzer, Pa.
30. Eastern A. M. Conference opens at New Wilmington Junction, Pa.—Semi-annual Sunday School Meeting at Goshen, Ind.
31. Eastern A. M. Conference closes at Wilmington Junction, Pa.

Married

Hershberger—Stutzman. — On June 6, 1912, at their new home in Goshen, Ind., Bro. Edgar Hershberger and Sister Fannie Stutzman were united in marriage, Bro. Paul E. Whitmer officiating. May God's blessings attend them through life.

Berkshire—Townsend.—On the evening of June 12, 1912, at the home of Bro. and Sister William Townsend of Masontown, Pa., Bro. Lloyd Berkshire to Sister Olive M. Townsend, Bro. E. D. Hess officiating. May God's blessing attend them through life.

Leichty—Chupp.—On Sunday, June 16, 1912, Bro. John Leichty, formerly of near Wauseon, O., now of the Clinton Brick congregation, near Goshen, Ind., and Sister Katie Chupp of the same congregation, were united in marriage by Bro. John Garber. We wish God's blessing on their united lives.

Obituary

Byler.—Rudy Byler, aged minister, died at the home of his son in Stark Co., O., May 31, 1912. He was taken to Lawrenre Co., Pa., for burial. Services were held at the Maple Grove Church, June 4, 1912. His age was 77 y. He is survived by 4 daughters and 2 sons. His wife preceded him to the future world some years ago.

Delp.—Kate, daughter of Bro. and Sister Charles Delp, died at her home near Hatfield, Pa., Mar. 29, 1912; aged 14 y. 5 m. Funeral services were held April 1, at the Plain M. H. near Lansdale, Pa., by the brethren, Christian Allebach, Jonas Mininger and Jacob Clemens. Text, Luke 10:21. Interment in the adjoining graveyard.

Ruth.—Esther Grandstaff Ruth was born in Muskemdan Co., O.; died at her home near Hydro, Okla., June 10, 1912; aged 73 y. 1 m. She was sitting in her chair sewing and fell asleep never to wake on this side of the grave. Death came to her without pain or suffering. She leaves 1 son to mourn the loss of a loving mother. Funeral was held June 12, at the Mennonite Church. Text, II Cor. 5:10.

Moyer.—Sister Martha, wife of Bro. Ammon Moyer died at Hatfield, Pa., may 18, 1912; aged 20 y. She suffered for about four weeks from intermittent fever. She is survived by a sorrowing husband (having been married only last fall), her parents, (Bish. Jonas Mininger's) 2 sisters,2 brothers and 2 half-brothers. Interment, May 23, at the Plain Mennonite Church where services were conducted by Bro. Christian Allebach, Bro. Jacob Moyer and Bro. Jacob Clemens.

Ruth.—Warren Y. Ruth died at his home near Mainland, Pa., May 5; aged 29 y. 11 m. 5 d. He was afflicted with spasms early in the spring and was taken to the University Hospital, Philadelphia, Pa., and underwent a successful operation on his head. He came home improved and there was hope for his recovery; but God's ways are not our ways, so it turned for the worse and he died of paralysis. He is survived by a sorrowing widow and a four-year old daughter. One son preceded him to the spirit-world. He is also survived by his mother, 2 brothers and 1 sister. Services at the Towamencin M. H. June 10, by the brethren, Christian Allebach, Jacob Moyer and Jacob Clemens. Text, John 11:25. Interment was made in the adjoining graveyard.

Buckwalter. — Jonas Buckwalter was born Dec. 4, 1820; died at the home of his son in East Lampeter twp., Lancaster Co., Pa., May 24, 1912; aged 91 y. 5 m. 20 d. On Dec. 9, 1845, he was united in marriage with Lydia Landis, who preceded him to the spirit world Dec. 5, 1889. To this union were born 4 children, 2 of whom survive; also 7 grandchildren, 11 great-grandchildren, 1 brother and 1 sister. In his younger years he united with the Mennonite Church, of which he was a faithful member until the end. We therefore realize that our loss is his eternal gain. Funeral services were conducted May 27 at the house by John Landis and David Landis and at Mellinger's Church by Sanford Landis.

By a granddaughter.

Hernley.—Sister Emma R., daughter of Bro. and Sister Christian Good, and wife of Bro. Alvin Hernley, died June 8, 1912, at her home near Elizabethtown, Pa.; aged 31 y. 5 m. 5 d. She leaves to mourn her departure, husband, father, mother, 3 sisters and 5 brothers. She accepted her Savior about 8 years ago, and has led a beautiful Christian life ever since, a life worthy of imitation. She was married to Bro. Hernley less than 2 years ago.

Funeral, June 11, at Elizabethtown Mennonite Church. Services by Bishop Jacob Brubacher, Pre. Simon Garber and Pre. Samuel Overholser, her own selection, as was her text, "Weep not for me." Buried in cemetery near by.

Sweetly sleep, Sister Emma,
Since our Savior thought it best,
Earthly life to change for heaven,
Cares and toils for sweeter rest.

Sister L.

Brenneman. — Anna Brenneman (nee Hunsaker) was born in Hocking Co., O., Sept. 30, 1837; died near Elida, O., June 8, 1912; aged 74 y. 8 m. 8 d. About 56 years ago she was united in marriage with Martin G. Brenneman. To this union were born 1 son and 5 daughters. One daughter preceded her to the spirit-world. She leaves to mourn her husband, 5 children, 28 grandchildren, 14 great-grandchildren, 1 brother, 1 sister, and besides many other relatves and friends. Soon after her marriage she united with the Mennonite Church and later on connected herself with the U. B. Church and remained a faithful member until death. She had no desire to get well and said she was going to a better home. When she saw that her end was drawing near she made arrangements for her funeral and expressed herself as being resigned to God's will. Burial at Salem, followed to her last resting-place by a large circle of relatives and friends. Services were conducted by Pre. Ward of the

(Continued on next page.)

Items and Comments

A Delaware framer thinks he has succeeded in raising seedless and coreless apples. The apples are said to be of usual size and highly flavored.

It is announced from Ottawa, Ont., that hereafter Canadian coal will be burned in the Dominion Parliament instead of coal imported from the United States, as heretofore.

It is stated that the Methodist Church in Canada has prohibited the raising of tobacco. Methodists who continue to cultivate the weed will do so in face of the "uncompromising opposition" of the governing body of their church.—The Friend.

One of the results of the recent Billy Sunday meetings at Beaver Falls, Pa., is the announced conversion of thirty lawyers. It is announced that there were about 4,000 conversions during the meetings and the collection amounted to a little over $10,000.

Several thousand steel workers in Pittsburgh, Pa., district went out on strike because the company refused to allow them time and half for working Sunday nights. Had both sides adhered strictly to the command, "Remember the sabbath day, to keep it holy," there would have been no occasion for this strike.

The loaning of $300,000,00 to China by representatives of six of the leading nations of the globe, it is believed, will do much to establish the "new China" as one of the great world powers. The one thing which will do infinitely more than dollars and swords in bringing this about is the religion of our Lord Jesus Christ.

Notwithstanding his published confession that in all probability he did not discover the North Pole, Dr. Frederick A. Cook has just returned from a lecturing tour in several European countries where he was trying to convince the people that he did discover the Pole. Whether he did or didn't seems to depend upon which side pays him the most. In this he is like some politicians.

The Republican National Convention closed its sessions late on Saturday, June 22, by the renomination of President Taft. A little later another convention was held nominating former President Roosevelt. This week the eyes of the political world are turned toward Baltimore, Md., where the Democratic National Convention is undergoing a somewhat similar struggle to that waged at Chicago. It is a good thing that the lid blows off the political pot once in a while. It is a good object-lesson for those who imagine that politics is next to religion.

"Milwaukee, Wis., June 18.—The Milwaukee Physicians' Association will prepare a bill for the next legislature intended to stop the practice of kissing, and stamping the habit as a blot on civilization and a menace to health and decency.

The action was decided on at a meeting last night, at which a dozen or more papers were read on the subject. A substitute for the practice offered was that of rubbing noses or foreheads."

According to this standard it is necessary to revise the Bible somewhat so as not to conflict with this superior law. Turn to I Thes. 5:26 and read according to this revised version: "Greet all the brethren with an holy nose-rubbing." Science can get exceedingly funny, at times.

(Continued from preceding page.)

U. B. Church and Moses Brenneman of the Mennonite Church. Text, Phil. 1:21. "For to me to live is Christ and to die is gain."

Neff.—Mila Vesta Neff was born in Auburn, O., April 2, 1898; died June 10, 1912; aged 14 y. 2 m. 8 d. On May 18, when in the discharge of her duties, her quivering body was suddenly enveloped in flames, which sad occurrence caused her untold agony for more than three long weeks, all of which she bore with true Christian fortitude till death relieved her.

Three years ago she gave her heart to the Lord, seldom absent from Sunday school and church services and always very attentive. We shall miss her here, in the school room, but more than all in the home, her voice is silent, her place in the family circle is vacant, she has gone. "The Master hath come and calleth for thee," one among a number of other texts that appealed to her, were found written in her Bible by the hand that now is so cold in death. Peace to her ashes.

Services were conducted at the home by A. W. Hershberger, at the church by E. B. Stoltzfus assisted by D. B. Raber. Text, John 11:28.

Weaver.—Glennis Vanetta, infant daughter of Sadie and William Weaver, was born Sept. 10, 1910, but God thought her too pure and beautiful a flower to remain in this garden of sin, so He gathered her in His arms on Wednesday night, June 5, 1912, and transplanted her to the heavenly garden where she shall bloom forever.

She was a favorite of the children, especially of the girls of the neighborhood, having such an affectionate and loving disposition with a smile for everyone. She was the joy and pride of her parents, the pet of her brothers and loved by all who knew her.

She leaves to deeply mourn her early departure a sorrowing mother and father, 3 brothers, Ervin, Orvin and Calvin, besides many relatives and friends. A sister, Freda May, preceded her to the spirit world.

Gently
She is sleeping
She has breathed her last;
Gently
While we are weeping
She to heaven has passed.

Funeral held at the Olive Church, conducted by D. A. Yoder and Jonas Loucks.

McPherson.—Harriet Terwilliger was born July 18, 1836, at Shandaken, N. Y., near the Katskill Mts.; died June 10, 1912, at the home of her son-in-law, Abner Holdeman of Wakarusa, Ind., with whom she made her home for 12 or 15 years; aged 75 y. 11 m. 8 d. In 1855, Aug. 15, she was married to James C. Dodge in Ulster Co., N. Y., living with him 17 years. Mr. Dodge died Oct. 3, 1872, at Jamestown, Ind. By this marriage she was given 6 children.

She was married to Geo. Park McPherson Mar. 3, 1874, at Waterloo, Ind., with whom she lived about 12 years. Mr. McPherson passed away Feb. 14, 1886, at Sand Lake, Mich. One daughter was given her by this marriage. At time of her death she had 15 grandchildren and 2 great-grand-children.

In Jan., 1912, she united with the Mennonite Church. During last year of her life she was almost helpless, but was always patient and cheerful. She leaves a host of friends by whom she will be greatly missed but she has only gone home a little earlier and is waiting to welcome all.

Funeral held at the Olive Church, conducted by D. A. Yoder.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

The negro Elks must select the name of some other animal if they care to maintain the name of an animal in their title. This is the gist of a decision which the Court of Appeals of New York handed down recently. The court suggested to the members of the Improved Benevolent and Protective Order of Elks of the World that "there is a long list of beasts, birds, and fishes which have not yet been appropriated for such a purpose." Our sympathy is with the "beasts, birds, and fishes."—The Lutheran Witness.

Table of Contents

193—Editorial
194—Attraction of Heaven (Poem)
A Parish House
195—Plain Teaching
196—From Our Mission Stations
Glimpses of South American Life
197—Minutes of Meeting of M. B. of M. & C.
198—Sunday School
Our Young People
200—Field Notes
201—Correspondence
202—The Mission Field
203—Annual Financial Report
205—Financial Report
206—Reports
207—Daily Record of Events
Married
Obituary
208—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V | SCOTTDALE, PA., THURSDAY, JULY 4, 1912 | No. 14

EDITORIAL

"Ye are the light of the world."

"Thy word is very pure: therefore thy servant loveth it."

Why I love the Bible is a question that will mean more to you after you have read the pointed and timely article on that subject, found elsewhere in this number.

Perhaps the most absorbing theme to confront our classes next Sunday is the question, What constitutes the sin against the Holy Ghost? Our teachers do well if they give that question a prayerful research beforehand, so that when the question does come they may answer it wisely.

Shall disobedient members be excommunicated? Yes; after it is a clear case that they are spiritually dead. But there is much to do before we reach the question of excommunication. It is the mission of the Church to build, not to excommunicate. First, let us be diligent in looking for evidence of faith, repentance, conversion and submission to God and the Church before receiving converts into fellowship. That point being settled, let us not neglect proper teaching from the pulpit, proper care in the home, proper examples on the part of those who are older in the service and proper support when evidences of weakness or waywardness become manifest. A good, live, praying church which exercises care in the receiving of members and in building them up in Christ after they are in the fold exercises most of its discipline before the excommunicating point is reached.

In the report of the Millersville Sunday school meeting we find this sentence: " The Church is here for service, not for pleasure." Amen. To keep this in mind means much in the way of avoiding the temptation to make a play-house out of the house of the Lord. Religion is something too sacred to be defiled by making a social club out of the Church. Yet with all the seriousness that attends our worship at the house of the Lord, if we worship God in spirit and truth and in the beauty of holiness, there is a pleasure connected with our Christian service and worship that the world can not equal. "Rejoice in the Lord alway; and again I say, rejoice." The religion of Jesus Christ is a matter of genuine pleasure. Let us not mar these pleasures by taking pleasure in things which are distasteful to God.

Sick with Worldliness.—See that man reclining on a bed of sickness. He would like to get up and walk about a well man. But he is sick, he can not. Perhaps some medicine might help him, but the medicine that might help is so bitter and so nauseating that he refuses to take it. An operation might restore him; but the idea is repulsive to him, so he languishes on a bed of sickness.

Just so the man who is sick with worldliness. He recognizes that the disease of sin is preying upon his vitals, and he would like to be spiritually well, walking about as a man of power with God and man; but the only remedy that would make him such he refuses to take. The miracle of grace in his heart would make him perfectly whole, and a life of self-denial and faithful service would make him grow strong in the Lord and in the power of His might; but that seems so bitter, so nauseating, as it would mean the crucifixion of the old man, the giving up of things which seem so dear to the flesh. So he prefers his present miserable lot, growing continually weaker until the chains of death will seal his eternal doom.

Truth.—You have just listened to an eloquent sermon during all of which the congregation was held spell-bound. You give your impressions: "What a wonderful sermon!—so rich in illustrations, such a remarkable command of language, such brilliant wit, such lofty flights of oratory, such pathetic appeals, such command over the hearts and emotions of the hearers—it was simply wonderful!" Still another question remains: Was the truth presented in fullness, and were the thoughts unmixed with error?

You have just completed the reading of a book, an article, a pamphlet or a tract. You give your impressions: "Simply wonderful! so touching, so pathetic—I could not refrain from weeping as I read it—it was simply grand." Still another question remains: Was the truth presented in its fullness, and were the thoughts unmixed with error?

Eloquence and pathos are two powerful weapons. They captivate the soul. Whether you hear or read, you are charmed by their power. They hold sway over human mind, and are potential factors in shaping the destinies of men. The power of both tongue and pen have been portrayed too often to need repetition here. But it depends wholly upon whether they are enlisted upon the side of truth or error as to whether their power is exerted for good or for evil; whether they are agents of life or instruments of destruction. When a speaker or writer is upon the altar of the Lord, rooted and grounded in the faith, well versed in Scripture, having a clear conception of the difference between truth and error, the greater his power over men the greater his power for God. Equally great are the talented man's powers for destruction if he wilfully or through ignorance fails to grasp the truth and feeds the people

(Continued on page 211.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE MASTER OF MAN

O Master of the calloused hand,
The workshop, and the bench, and plane,
We know that Thou canst understand
Our hopes, our labor, and our pain.
We see the drops of honest sweat
With which Thy hardy face was wet,
And in Thy beauty-loving eye
The craftsman's kindling pleasure grow,
To see the finished work put by—
The joy that patient workmen know;
We answered gladly to Thy call.
O Master workman of us all.

O rugged Master of the hills,
The desert and the storm-swept sea,
Our eager heart responsive thrills
In our enlarging thought of Thee.
Thou lovedst well the open road,
The pilgrim staff, the pilgrim load,
As o'er the hills of Palestine,
Beneath the parching eastern blaze,
Those eager tireless feet of thine
Trod joyously the crowded days
To minister to human need,
Thou Savior of the world indeed.

O Master of the fearless tongue,
The keen invective, and the lash
Of flaming truth, that seared and stung
The hypocrite, with blinding flash.
No coward heart was in the breast
That John, beloved disciple, pressed—
Though tender as the healing touch
A mother gives her restless babe,
To every soul that needed such
A loving hand upon it laid,
Ply once again thy cords of scorn,
O wearer of the crown of thorns!

O Master of the common weal,
The shop, the field, the market place,
Thou knowest all our need of grace;
And where the world's injustice goads
The weary, on the climbing roads,
Stoop once again with tender voice,
Though clanging discord fills the air,
To whisper hope and bid rejoice
All who the world's oppression bear.
O Master, of the toiling clan,
Thou Son of God! Thou Son of man!

—George Edward Day.

WHY I LOVE THE BIBLE

By Silvanus Yoder.

For the Gospel Herald.

The questions are often asked among lovers of literary productions, What author do you prefer? Have you read all of Shakespeare's works? Did you ever read Evangeline or Thanatopsis? etc., etc. By being acquainted with the production and to a great extent with the author to whom preference is given we can form somewhat of a conclusion as to the character of the one questioned because one is inclined to read that literature which appeals to him most.

Did you ever stop to think who is the Author of our beloved and Holy Bible? Who inspired its sacred pages with thoughts and truths of nobler and holier expression than was ever written by Shakespeare or Milton or Holmes or Longfellow or any other? Did you ever think that although it was written by thirty-six different men in a space of sixteen centuries that it contains but one theme? It opens with the subject of redemption in the book of Genesis, when God speaks to mother Eve and closes with the same subject in the book of Revelation when God says, "Behold, I come quickly, and my reward is with me." Was there ever a work written by a single author in which unison was more clearly portrayed? Did you ever hear a minister stay by his text as close as the whole Bible does? Certainly it is one complete whole.

Did it occur to you when you read the books of Moses, Joshua, Samuel, Kings or Chronicles that you were reading merely history , a statement of dry facts concerning the Jews which are of little importance to you? Has the law of Moses with its stern commandments and penalties an abhorrence to you? Do you wonder why Samuel fell upon Agag and slew him when he begged for his life? Would you have been agreed to leave some of the nations remain in the land of Canaan? In short, was the Old Law too stern for you? Does it picture sin to be too great a crime to suit your fancy? No, the history contained in the Old Testament Scripture is a live picture showing how God dealt with His people to prune, shape or mould them so that the purpose of their being might be fully realized. They were a people set apart for a special purpose unlike any other nation that ever existed or shall ever exist. Through Abraham we have the promised seed that shall bruise the serpent's head. God knew how to prepare His people in order that they might give to the world Christ. God knew what He was doing when they suffered oppression at the hand of Pharoah or when He delivered them. He watched them in the wilderness all those long forty years. The serpent's bite although poisonous was but an antidote to the poison that existed in their hearts. The books of Judges, Kings or Chronicles, with all its wars, victories and defeats, shows the divine hand of God in its sublimest form. It was no accident that David was called to be king and to conquer all the enmies of Israel, nor that the kingdom was divided and the dross expelled. It was no accident that Nebuchadnezzar ruled in Babylon and carried the Jews away captive, nor that the refined element was again allowed to return. A divne mind ordered it all.

It is stated in history that when Hannibal was but a boy he stood beside the heathen altar and with his hand uplifted he swore eternal hatred and vengence against the Romans. The Carthaginians could not mix nor compromise with the Romans, or vice versa. The illustration is this that purity and holiness without which no one shall see God does not mix or compromise with the carnal or sensual things of this world. The Old Testament with its stern penalties shows us the utter abhorrence God has for sin. Dear brother, can you think lightly of any act of indecency.

In this utter abhorrence that God has for sin we have the promise that He will take care of His own and although we have mortgaged our souls to one who seeks only his own selfish gratification to the extent that we are unable to pay even the interest thereon there is One who is willing to raise the mortagage and instead of using our hard earnings to pay interest on the debt which we can never pay we may have the liberty of making our lives a living sacrifice to Him who has lifted our mortgage.

What then does the Bible mean to me? Simply this: that God is no respecter of persons, and that whosoever believeth in Christ has eternal life. It is the staff of life. The true and eternal Word of God our Creator of whom we have our offspring. It being the staff of life it is strong, amply strong enough to lean upon. Yes, brother, all conditions of life are recognized and the Holy Book may be brought to bear upon your condition, I care not what that condition is, for it teaches us a new life.

Sinner, have you a guilty conscience, a troubled mind of some wrong or sin that you have committed? Read Psa. 51. Bear also in mind that Jesus is the Friend and Consoler of all who are penitent. Are you heart-broken or friendless? Read John 14 and 15. Blessed promise. We shall be like Him when we awake in His likeness.

Young man, does the spirit of ambition or the love of adventure crowd in upon you? Instead of reading Buffalo Bill's wild west or gold fever stories or war adventures, study the life of the apostle to the Gentiles and see how amid groanings and suffering the cause was wafted to the world—the greatest triumph that mortal man has ever won.

Dear young brother, do the modern fictitious love stories make an inroad upon your soul? Shun them. They are full of sensual gratification written for the money there is in it. Read in its place the book of Ruth. Choose one who fills the requirements of Prov. 31:10-31; for why should we read literature which is "earthly, sensual devilish," when we have at our disposal that which is pure and holy, given by God Himself in His sacred

Word. Are you in destitute circumstances? David in his old age said, "I have never seen the righteous forsaken nor his seed begging bread." Have you lost all your wealth or possessions? Read the book of Job. Are you inclined to lead a frivolous life? Heed the warnings of Proverbs and let thy heart incline to wisdom. Dear friend, you have no talent but what the Bible enjoins you to use to the glory of your Creator.

Blessed Bible. The Book above all others which teaches us the mind of God and gives to us the assurance of a joint heir with Christ; the Book that tells us that the Lord is our Shepherd; the Book that contains the third chapter of John, the parables of the good Samaritan and the prodigal son. May its precepts be riveted upon our minds and may we never lose them till in the fullness of God's eternal love we stand before Him to sing the new song of redemption in the grand review which shall take place when the warfare of this earth is over.

Middlebury, Ind.

TEN REASONS WHY I WOULD NOT JOIN A SECRET SOCIETY

I cannot be a good lodge man and a good church man.

I have never met a man that could, have you? It is a physical as well as a moral impossibility. The lodge and the church are diametrically opposed to each other in origin, purpose, aim, effort and destiny. Everyone must make his choice—he cannot be an earnest supporter of both. The lodge and the church are calling for the same time, energies and money. Which shall have them?

To be a good lodge man I must support it financially. In every city or town I see temples, halls or lodge rooms which must be built or rented and furnished. Then there comes the endless amount of paraphernalia, parades, banquets, receptions and what not, added to the regular initiation fees, dues and assessments. Every cent I contribute to that must be withheld from the church, which is always in need of so much money to further the Gospel. I hear God saying, "Honor the Lord with thy substance," and there is no place for the lodge in that.

To be a good lodge man I must give my time and labor to the lodge. But to every Christian God says, "Ye are not your own; ye are bought with a price." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That leaves no time or energies for the lodge.

To be a good lodge man I must give the lodge first place in all things. But I prefer to invest my money, energies and time in the church of Jesus Christ, the only divinely ordained channel of blessing to a lost world.

I do not wish to be bound by oath to unbelievers.

We admit that there are some Christians in the lodges. But when the lodge binds together under oath, the Jew, Mohammedan, Buddhist, the agnostic, the skeptic and the infidel there is no doubt that the majority are unbelievers. Christ's direction to His people is, "Be ye not unequally yoked together with unbelievers." I propose to follow His Word of command for these reasons:

1. Because I do not wish to assume responsibility for the sins of the lodge. The guilt of the sins of an organization falls alike upon each member of that organization. They are thus held liable in earthly courts, and they will be in the court of heaven. As individuals we have enough sins of our own to answer for, without assuming the sins of an organization controlled by unbelievers. The very fact that all they do is done in secret should make us pause before becoming identified with them.

2. I do not wish to place myself where I will be compelled to aid and abet the lodge and its members in whasoever they undertake to do. To this the oath would bind me, whether they do right or wrong.

3. I do not wish to be affiliated with them, as the lodge oath demands. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

4. I do not wish to put myself in allegiance with them. The lodge oath demands loyalty to the lodge and to its every member. In everything they are to have the pre-eminence.

As a Christian, I owe my first allegiance to Jesus Christ and His Church. I hear Him giving the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with and with all thy strength, and with all thy mind." This excludes allegiance to all who are His enemies.

I believe in the brotherhood of man as Christ taught it.

The lodge teaches that only the initiated are brothers, and lays special stress on the fraternal relationship that exists among lodge members. Christ, by the apostle Paul, taught that "God hath made of one blood all nations of men"—that mankind is a universal brotherhood by a common blood relationship. Every man is his brother's keeper, and only those with the spirit of Cain ever question it.

In summing up the rights of men, Christ gave the second great commandment, "Thou shalt love thy neighbor as thyself." This reaches clear around the world, and includes those in the lodge and those out of it—every man, woman and child, regardless of nation, country or station.

I prefer to practice Christian charity, no lodge charity.

The lodge proposes to be a charitable institution. Let us look at the charity it practices. First, it is only toward those who are members; no others need apply. Second, it is only toward those whom they feel certain will not need it. The candidate for membership is turned over to a physician. "Well, doctor, how is his heart?" "Sound." "How are his lungs?" "Sound." "Not crippled in any way? No constitutional ailments? No sign that he is liable to be ill, or die, soon?" "None." Then the lodge members "exercise charity towards him." Third, it is available only as long as the dues are paid. In other words, they only exercise what charity is paid for. The charity stops as soon as the pay stops.

Christ taught genuine charity in the parable of the Good Samaritan. There was an unknown man lying on the roadside. A Levite and a priest passed that way, looked, and went on. The man did not belong to their order. A Samaritan passed that way, and the only sign he saw was the man's wounds; the only password, his groans, and the only grip he gave him was the one he used to lift him on his beast. That was the charity Christ taught. It seeks no recompense. It knows neither race, color, class, caste, sect, or sex. —The Christian Conservator.

EDITORIAL—Continued

on error. Truth gone, there is nothing left worth striving for.

In these days of fiction and sentimentalism there is danger that we may be carried away with the impulse of emotion and fail to value truth as we ought. Here is our objection against fiction. It takes the reader into an unreal atmosphere, so that in time he will look upon creatures of the imagination in much the same way that he looks upon things that are real. It leads him to look at the characters and doctrines of the Bible with dreamy eyes, while legends and fairy tales sound about as real as do the stories of the Bible. Some great gods and heroes of fiction are often discussed with greater fervor and looked upon with quite as much reverence as are the real God and the real heroes of the

Bible. If people are religiously inclined, the longer they continue such reading the greater will be their reverence for mythology and the greater their contempt for the (to them) theory of the inspiration of the Bible. The reading of fiction actually unfits a man for sober thinking, for grasping the real truth, for clearly discerning between right and wrong. The charm of the novel has taken away the joy of holy meditation and real Christian service from many a soul.

Greater still is our objection to speakers and writers who teach error for truth, especially when through the power of eloquence they captivate the hearts of men and blind their eyes to the real truth. Many a tract is read, not for the truth it contains, but because it is written in fascinating style or appeals to the emotions of man. Many a book is purchased and read, not because it is sound in its teaching, but because of the reputation of the author or because its language is expressed in happy style. It was the personality of great men like Mohammed, Voltaire, Paine, Brigham Young, Mary G. Baker Eddy, John Alexander Dowie, C. T. Russell, and scores of greater or lesser lights, that captivated the hearts of men, closed their eyes to the truth, and fastened their abominable heresies upon the lives of multitudes of people. Truth was relegated to the rear while men's fancies were substituted in its stead.

A sermon is not really great because it is eloquent. A book, a paper or a tract are not to be praised simply because they happen to be masterpieces in literature or abound in touching illustrations which get hold of people's feelings. All these are excellent things provided the truth is spoken or written. But look for truth as the first essential. Does the preacher proclaim doctrine that is sound from beginning to end? Does he stand for ideals which are heaven-approved? Is his life consistent? Does he stand upon a whole-Gospel foundation, and does he have the courage of his convictions? Is that book or tract in your possession such that you can heartily endorse it as being Gospel truth from beginning to end? Is it free from anti-scriptural errors, free from teaching error either directly or by evasion? Speaking by authority of the heaven-inspired Word, your answer to these questions should determine your attitude toward such preaching or literature.

Christ struck the keynote when He said, "The truth shall make you free." It is the only thing that will. Truth has no substitutes. Tremble for your safety, when you find in yourself a disposition to admire a sermon, a book, a tract, a lecture, or anything that fails to measure up to the standard of Gospel truth.

Missions

AWAKENING

Awake Thy Church ere yet the day departs,
For while she sleeps swift works the reaper, death;
O God, forgive, and into torpid hearts
Send like a mighty wind Thy quickening breath!
Lord, send Thy laborers forth!

Come from the South, O wind! come from the North,
And from thy garden make the spices flow!
Their fragrance sweet throughout the earth shed forth,
Till God's great gift to men all men shall know.
Lord, send the laborers forth!

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Ft. Wayne, Ind.

(1209 St. Mary's Avenue.)

Dear Readers:—Sunday, June 16, was a day of rejoicing in many hearts at the Mission when we had the privilege of having Bro. Kurtz with us and also of commemorating the suffering and death of our Savior.

The Devil is wide awake around this place, seeking with many devices to lead souls astray, but we are glad that God giveth the victory through the blood of His own dear Son.

We are also glad to welcome Sister Lizzie Coffman in our midst who is assisting in the work at this place for the present. We continue to ask an interest in the prayers of the church for the work at this place.

Yours for the Master,
Workers.

June 24, 1912.

Canton, Ohio

(1935 East 8th Street.)

We are rejoicing in the work, feeling assured that He who has called us into the work will bless our efforts.

On Saturday evening the first street meeting of the summer was held in a district of saloons.

On Wednesday during the noon hour the semi-monthly meeting was held in the Canton Bridge Works. About twenty men listened attentively to the Gospel talk and to the testimonies.

We are having a series of sermons on specific sins at the Sunday evening meetings. The subjects for the sermons are selected by the members. We have had three sermons of the series: Indifference, Worldly Amusements, and last evening the text was Luke 14: 33. The subject for next Sunday evening is evil thoughts.

Bro. Albert Hartzler of Orrville spent Sunday with us and spoke to us at the morning service, using Jonah as his subject.

One young man expressed his desire to become a Christian at the meeting last evening. Pray that many others may accept the risen Christ as their Savior.

Fannie H. Hershey.

June 24, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

XII. The Plaza

A "plaza" in a South American city corresponds to what would be called a "square" at home, but the former is much more beautiful. It is usually situated in the center of the city and the most important business houses surround it. Some of the large cities have a large number of these beautifully decorated squares. There are always trees, grass and flowers. Very often palm trees are most numerous. In all the directions there are nicely paved walks and seats along the side. Usually there is a monument in the center, dedicated to some national hero.

During any hour from seven in the morning until very late at night there are people either strolling about the plaza or resting in the shade. Sometimes one sees children who prefer the plaza with its sunshine and shade to their windowless homes or the narrow crowded streets. Sometimes there are loafers, or those who are simply stopping for a few moments' rest, or those who have an appointment to meet some friend. I have often sat down in a quiet corner of a plaza to write notes after having made a number of calls upon various people. Sometimes I would sit for a while simply to study the people who passed.

In many Southern cities there are no trees along the streets and no pretty lawns around the houses. For that reason the plaza is always a bright spot to everyone. It is like an oasis in the desert where one goes for refreshment and rest.

Goshen, Ind.

LAST DAYS AT RUDRI

By Mary Burkhart.

For the Gospel Herald.

It was the middle of February that we found out for sure that Rudri must be sold and that in four weeks part of the bungalo would have to be vacated, the Orphanage being allowed to remain until the close of the hot season.

The middle of March Bro. and Sister G. J. Lapp, who occupied three rooms

of the bungalo, vacated and Mr. and Mrs. McCall, he the first assistant to the executive engineer of the Canal, moved in. Sister Schertz and I occupied the remaining four rooms of the bungalo, one of which we had to vacate a few weeks later. The Christians were paid for their houses about the last of March, after which they moved away, only a few houses being reserved by permission of the Canal Co., for those of our helpers who would have to remain until we could go. Our hearts were sad to leave our loved mission station at Rudri and to see strangers come and take possession. We felt rather deserted to see our people and Bro. Lapp's leave and we to stay a few months alone with the work at the station. But we got along better than we had expected. Our telephone was never so appreciated and the missionaries at the other stations helped us along continually. We had one cart and a team of oxen which we made use of every day in moving things we did not need, thus getting many things out of the way before the final move. Our servants, except one who left us, were very faithful to us these days and they worked hard as we had but few left. They too were anxious to get to their new homes. Many of the Christians moved to Dhamtari where after difficulties a piece of land was gotten for a Christian para. Everybody was busy and workmen hard to get. Our tonga driver, cook and water boy had to see to building their houses between hours of work, so they had to make many trips to Dhamtari. Their mud houses will now soon be finished. What a lot of houses have gone up in the last few months! By the time the rains break the Christians will about all be settled in new homes.

While we were busy at Rudri Bro. Lapp was very busy at Balodgahan getting the temporary quarters ready for the accommodation of the Girls' Orphanage there. A new cattle shed was put up quickly so that the present good cattle shed might be used for dormitories, dining and cooking rooms for the girls. An upper story room was built over one room for the one in charge of the Orphanage, as this is some distance from the bungalo. A veranda of the bungalo was closed up for a living room there. A school house for the village school had to be quickly built so that the present school house could serve for the girls' school. Other arrangements had to be made for the accommodation of so large a family.

We were loath to leave Rudri, and yet as we had to go we were getting anxious to move and get settled. Finally the date was set for May 15. Sunday, May 12, was to be the last Sunday at Rudri. Quite a number of the Christians who had moved away came for this last service. They came from Sunderganj, Marider and Bhatgaon. The Rudri village school has been moved to Marider and thirteen Christians moved there from Rudri. Bhatgaon is one of the out stations where two Christian families have been living. Three Rudri families had gotten places and moved there. Bro. Mahlon and Sister Sarah Lapp came from Balodgahan. Bro. Lapp preached from Acts 8:4: "They that were scattered went everywhere preaching the word." Bro. Lapp referred to the time, nine years ago this month, when they and the girls moved from Sunderganj to Rudri; of the prayers that had been offered for a station for the girls and how God answered, gave us Rudri and the means to buy land and build; how that with joy they moved to Rudri and yet there was sorrow and some tears because of the separation from the first home at Sunderganj; how that in those days we thought Rudri was far in the jungle, but does not seem so now; of the many blessings received at Rudri. Many were baptized there, others received deeper experiences of the Christian life, and some were called from there to a better home on high. And although we felt so sure God gave us Rudri, yet we must believe it is His will that we again leave. But the main thought was the words of the text admonishing all to be faithful and to be like the early Christians, scattering the Word and living it wherever we might be and thus be bright and shining lights in the villages around.

Our Sunday school lesson seemed especially impressive, which was, "The Law of Love" (Luke 6:27-38; Rom. 13:8-10).

On Tuesday evening Bro. Lapp again came in to help us off. In the night the carts came, which were speedily loaded and the cartmen were anxious to get off early to escape the greatest heat. The little girls and all unable to walk were put on a cart with the rest of the girls walking and carrying small bundles with them. The babies and two girls and Sister Schertz went in the tonga, and Bro. Lapp on his horse. The Sunderganj tonga was there to take me to my destination at Sundarganj. A few cartloads of goods which had to be left for want of room were sent the next day. By eight o'clock we were all off except the watchman and a few men whose families had gone, but who had to wait for carts to take their goods.

The fields there still belong to the Mission. These are worked by two men. The cattle and other farming requirements are kept in the village. May the field of hearts also left behind still be worked and bring forth fruit a hundred fold. The workers still go to all the villages and we pray and trust there will be a rich harvest.

Dhamtari, C. P.,India, May 23, 1912.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Greeting in Jesus' name:—We have twenty-four children in the Home at present. Since our last report to the Herald a number have been admitted and have already been placed into private homes. We have boys and girls who are awaiting good homes and would ask all who have been prompted to help the homeless and helpless, to seriously consider the matter and help as God reveals. Eternity will reveal what we have done along this line. Our children are all enjoying good health, for which we are thankful. We will make special mention of several baby boys less than a year old, that are to be placed into homes. Who has an open door for one of these little "jewels?"

Some have been asking us what to contribute for the support of the Home. In reply will say that provisions, sugar, rice, beans, cereals, flour, etc.; in fact, we need everything that is used for plain cooking for children. We have a bread bill to pay as well as other bills along various lines. The sisters need home-made soap for the laundry. Clothing are furnished by the sewing circles of the county. We are rebuilding our barn at present and getting ready for concrete work, etc. I think I have mentioned enough to show that we will greatly appreciate anything you may do for the support of the work in general. We want to acknowledge the receipt of several lots of shoes from shoe factories in the county. May the Lord bless you all. Pray for us.

Yours for needy children,
Levi Sauder.

Millersville, Pa.

THE CALL AND ITS COST

By Florence Cooprider.

For the Gospel Herald.

> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Jesus was called by the Father to give up His heavenly home for a season and to live among men as a man; to pass through the joys and trials that men must pass through, to lift them to a higher and nobler life and finally to die that salvation might be free for all.

While He lived among men He spent His whole time teaching the great plan of salvation, healing the sick and casting out devils.

He called men to help in the great work of saving souls. He taught them how to work and gave them power and authority, "Saying unto them, the har-

vest indeed, is plenteous, but the labourers are few. Pray ye therefore, the Lord of the harvest that he send forth labourers into his harvest." "When he saw the multitudes he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd."

Christ is, no doubt, seeing the multitudes of China, India, Africa, South America and of the whole world, today, many of them still distressed and scattered as sheep not having a shepherd. The harvest is still great and the laborers are still few. Are we praying the Lord of the harvest to send forth laborers into His harvest?

Christ's last and great commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," is for us today.

He has called each of His children to service. Some have been called to quietly witness for Him in the home, in the shops, or in some place of business, and have been bright and shining lights in the dark world about them. Others have been called to teach and to preach. Some of all these people have been called to foreign lands where heathen darkness is so dense that it takes years of patient toiling for the light of God's Word to pierce it. But His promise is still good, and He has never forsaken even those who have gone to the uttermost parts of the earth.

But how may one know whether he is called of God to be a missionary? The divine summons are made known in various ways. Some have been called almost as distinctly and as commandingly as the Apostle Paul. But such are comparatively few. God's will is often made known in quieter ways. David Livingstone had no such call. He says he went simply out of a sense of duty. William Goodell had no such call. He consecrated himself behind an old tree stump over his Bible and the last command of Jesus Christ.

Have you never stopped, secluded yourself from the outside world with all its turmoils and hurry, and spent some time alone with your Heavenly Parent, in close communion with Him, and then listened for that still small voice? Have you not looked on the fields already white to harvest and noticed that the laborers are few? Have you not seen and heard of the needs of the world, and heard appeal after appeal for help from your very door to the uttermost parts of the earth? And has not something within said very distinctly, yet very quietly that **you** are needed to do some special work for Him?

May the time come speedily when men and women will quit saying, "Why should I go as a foreign missionary?" and say "Why should I not go?" It was need in the world plus love in God that constituted the call of Christ. Do we need more than sufficed for Him?

Christ said, "Go ye into all the world and preach the gospel to every creature." It is a simple, straightforward command. Brother and sister! have you had a special call like that of Paul, or a vision or dream that it is God's will for you to farm or to teach or to carry on your business or profession here at home?

Perhaps you are saying that the need is so great at home you cannot think of going abroad. But can you mention a single place in our land of civilization and enlightenment where the Gospel is not known? If so, is it not true that scores of Christian people could reach it within a few hours time? Thousands in foreign lands are dying daily without a **possibility** of hearing the glad message or knowing that there is a Christ who can and will save.

But you say you are a teacher and have all you can do here at home. Have you stopped to think that for every vacancy there are scores of applicants who are only waiting for a position? In foreign lands only a very small per cent of the people are being educated because of a lack of teachers and schools.

The medical profession is overflooding our country and entrance requirements to medical schools are being raised each year in order to prevent so great an overflow. Thousands and millions of people are dying in heathen lands today because of a lack of medical aid and in most astonishing conditions of ignorance as to how to care properly for themselves and their families and as to prevention of disease.

Some say they do not feel called. Robert E. Speer says that "feelings are often a mere matter of health: more often they are a matter of other things. They are not lawless and unordered. You and I do not regulate our lives by mere feelings in other regards. Feelings spring from the stock of information in our intellects, from the attitude of our wills, from the bearing of our hearts toward God and toward the world. If we do not feel called the most natural explanation is not that we are not called, but our feelings spring from uninformed minds, from careless hearts, and from unsurrendered wills. Know, and you will feel; know and you will pray; know, and you will help."

But how shall we know to what work we have been definitely called?

First of all, we must know that our lives are in harmony with our Maker and be willing to be used anywhere

(Continued on page 221.)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Since Christ taught His disciples how to fast, when they do fast, is it therefore a command, or did God's people only fast under certain circumstances? S. B.

We do not understand that fasting, under the Christian dispensation, is a command in the same sense that some other things are commands. That is, we find no place in the teaching of Christ and the apostles where ceremonial fasting was specified as one of the things that Christian people are commanded to do. Yet Christ took it as a matter of course that His disciples **would** fast, and to this end gave specific instructions as to what they should do. It is as natural for a Christian to fast when laboring intently under a great burden as it is for a devout Christian to kneel during fervent prayer. We believe that if there were more fasting and praying (the kind that Christ taught and practiced and not the kind practiced by the Pharisees) there would be more souls born into the kingdom and the Church would be in a much better spiritual condition.

Why does God send trials? M. R.

Because He loves us. Heb. 12:6.

How can a person gain the confidence of great sinners? M. R.

Through practical sympathy; through consistent living. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Who is referred to in the latter part of Matt. 11:11: "Notwithstanding, he that is least in the kingdom of heaven," etc. T.

We do not understand that there is any particular person referred to, but that Christ wants to teach that under grace that which is least is better than that which is best under any former dispensation.

Is it wrong for a Christian to make sport of others who are considered a little "queer" or are not too well balanced? S. E. R.

It undoubtedly is. It indicates either a lack of good raising of a touch of "softness." The greater the mind and heart, the greater the sympathy for others and the less liable one is to look with contempt upon those who are supposed to be inferiors. The Christian rule is, "Those members of the body, which we think to be less honorable, upon these bestow more abundant honor."

Sunday School

For the Gospel Herald

Lesson for July 14, 1912.—Mark 4:1-20

THE SEED IN THE FOUR KINDS OF SOIL

Golden Text.—Receive with meekness the engrafted word, which is able to save your soul.—Jas. 1:21.

Introductory.—We now begin the study of the kingdom by means of illustrations presented in parables. Each parable presents some distinctive phase of the kingdom. Collectively they give the faithful a clear view of the kingdom, which ought to inspire us with greater hope and love for the great King. On the other hand, this way of presenting the truth was unintelligible to the blind Pharisees, because they had deliberately shut their eyes to the truth and would not receive it.

The parable of the sower, presented in today's lesson, gives us a graphic description of four kinds of people, as follows:

1. **Way-side Hearers.**—Christ is the sower, our hearts constitute the ground, the Word is the seed. The seed that falls by the way-side represents that class of people wo hear the Word but allow the devil to catch it away before it finds a permanent place in their hearts. Therefore the longer they hear the Word the harder their hearts become, for every foot-print of Satan in their hearts means so much greater hardening. The hope of soul-winners lies in reaching the hearts of the young whose hearts have not yet become so desperately hardened that the good seed can yet find a place to germinate and spring up. On the other hand, the longer the seed is allowed to remain in the soul the more firmly it becomes rooted and grounded and the more difficult it is for Satan to dislodge it.

2. **Stony-ground Hearers.** — The seed that fell on stony ground represents people who are easily moved but whose convictions are not very deep. Such people are often the first to confess Christ during a series of meetings and often loudest in their claims. But when they get into an unfavorable atmosphere they are also the first to renounce their faith and float with the crowd. There being no depth, there can be no deep convictions and no lasting results.

Is there no hope for such persons? Yes. But they need our closest attention and the tenderest care. Copius rains sometimes cause very shallow soil to yield fairly well. By great effort the stony ground may be stirred quite deep, so that in course of time by proper cultivation, picking out of stones, fertilization and irrigation this becomes real good ground and produces well. So we have also noticed people who in their younger years gave evidence of being very shallow turned out to be noble soldiers of the cross. Do you see a disposition to waver on the part of any of your friends? That is a reason why you should give them the more attention.

3. **Thorny-ground Hearers.**—Here is represented the second class of back-sliders. The difference between the two classes is this: The first fell back because they were too shallow-minded; the second, because there were too many other things to allow the Word to come to fruition. The latter class mentioned may have had soil quite as deep as the next class which we are about to consider; but the awful thorns!—there is where the mischief lies. What are these thorns? Christ says that they are "the cares and pleasures and riches of this world." Therein lies the necessity for taking heed to Christ's admonition, "Seek ye first the kingdom of God and his righteousness." Let none of these things be allowed to interfere with your spiritual duties. Cares are burdensome, and need to be cast on the Lord; the pleasures of this world are poisonous in that they take away the pleasure of serving the Lord with gladness; riches are deceitful, and therefore ought never to be piled up for riches' sake.

What is the remedy? Keep stirring the soil. Two fields, side by side, may have equal fertility of soil, but they are under the care of two different farmers. One cultivates the soil, the other lets it grow up in weeds. You know the result. Then again, it is much harder to keep a field clean of weeds after it is once thoroughly infested with seeds. So it is much harder to keep the Word unhindered in the heart after the heart has once been filled and the individual saturated with the habit of sinfulness. Keep the heart clean. Exercise the gifts that God has given you, live up to your Christian privileges of service and holiness, and you will not be bothered much with the weeds.

4. **Good-ground Hearers.**—This is the climax. Good ground, kept clean by proper care, watered by the showers of heaven, is sure to bring forth good crops. Let the power of the Holy Ghost renovate your hearts from all thorns; let the sin-hardened way-side be broken up and watered by the rains of heaven; let the stones be dissolved in the miraculous power of God's oil of grace, let there be a constant stirring of the soil, and much fruit in the Master's service will be gathered. All soil is not alike productive, neither are all individuals alike blessed with native talent. But a faithful exercise of what we have will bring forth abundant fruit—"some thirty-fold, some sixty, and some an hundred."

The one important question for us to answer is, Have we surrendered the ground to Him who is able and anxious to prepare it for a productive harvest?—K.

Our Young People

"BY FAITH."—Heb. 11

Topic for July 21

MOTTO

"I know whom I have believed."

OUTLINE OF TOPIC

I. Faith Defined.—Heb. 11:1.

Faith is not an end in itself but the means to attain the end, hence the use of the expression, "by faith."

II. Faith Must be Connected to Worthy Objects.—

1. In the living God.—I Tim. 6:17; II Cor. 1:9; Heb. 11:6.
2. In the saving power of God's grace.—Rom. 1:16; Eph. 2:8; Jno. 3:16; Phil. 3:3.
3. In the eternal Word.—I Pet. 1:25; Matt. 24:25; Jno. 4:50.

III. Faith, that is Real, Will Work.

1. Without works is dead.—Jas. 2:17-20.
2. It works by love.—Gal. 5:5, 6.
3. It endures patiently.—Heb. 6:12; 11:27.
4. It yields obedience to God.—Heb. 11:2, 8.

IV. What We Have by Faith.—

1. Justification.—Rom. 5:1.
2. Life.—Rom. 1:17.
3. Power.—I Pet. 1:5; Mark 9:23.
4. Purity of heart.—Acts 15:9.
5. Victory.—I Jno. 5:4; Eph. 6:16.
6. Inheritance.—Acts 26:18.
7. Answer to prayer.—Jas. 5:15; Matt. 21:22.

PERSONAL THOUGHT

I am counting on God. He has never disappointed me by failing to be reliable in His Word. His providence has never failed to work out for my highest welfare. I never knew Him to fail any of my friends who put their trust in Him. I can find no record in history of a breach of promise. My faith groweth. I am coming to know whom I have believed.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Faith."**
2. Commit Heb. 11:1-10.

For Young People.—

1. Have faith in God.
2. The Ignorance and Folly of Doubt.
3. The Possibilities by Faith.
4. Witnesses of Faith.

For Older People.—

1. Unfounded Faith.
2. Boldness in the Faith.
3. The Prayer of Faith.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 4, 1912

Field Notes

Bish. N. E. Roth was a welcome visitor in the Alberta conferences recently held.

Communion services were held at Portal, N. Dak., on Sunday, June 16, Bro. I. S. Mast of Minot, N. Dak., officiating.

Bro. J. S. Hartzler was with the Oak Grove congergation Sunday evening, June 23, and gave a short mission talk and a sermon.

Bro. Daniel Kauffman of Scottdale, Pa., filled the regular appointment at Schellburg, Pa., on last Sunday, June 30. R.

Bro. Peter Kennell of Schickley, Nebr., was with the brotherhood at Chappell, Nebr., at which time a communion service was held with the congregation at that place.

Announcement was made for preaching services at Froid, Nebr., Sunday, June 30, to be conducted by Bro. S. C. Yoder. A mission Sunday school has been conducted at that place for some time, and it is thought that the preaching of the Gospel may be instrumental in further advancing the interests of the kingdom.

A recent letter from Lititz, Pa., states: "Bro. N. H. Mack of New Holland, filled an appointment at Erisman Church Saturday evening (June 22) and preached at the regular service at Kauffman's on Sunday morning. The latter sermon was based on Matt. 11: 12, dealing with the force necessary to press into the kingdom."

The sixty-seventh quarterly meeting of the Lancaster Sunday School Mission is announced for Wednesday, July 24, 1912, to be held at the Paradise Church, Lancaster Co., Pa. The program proper begins with a harvest sermon by Bro. D. N. Lehman and ends with a number of ten minute talks on the subject, "Pleasure of Working on the Border." We hope to hear of a good, stirring meeting.

Bro. E. S. Hallman of Guernsey, Sask., writes us from Calgary, Alta., under date of June 22: "Quite a number on our way to High River where our annual conference is held this year. Most of these are from Mayton, Didsbury, and Carstairs. Bish. N. E. Roth of Round Hill, Alta., is among our number; also some from Reist, Alta." The conference referred to was held last week. We hope to hear of a refreshing meeting.

An impressive communion service was held June 20 with the scattered members residing in the vicinity of Herbert, Sask., at which time eleven members communed. Bro. D. H. Bender of Hesston, Kans., officiated in the services. This was the first communion service held by our people in that community, and our prayer is that it may be the first among many. "They need a located minister," is the way that one brother expresses himself concerning one of the needs of that field.

Communion services were held at Aldersyde, Alta., on Sunday morning, June 23, Brethren D. H. Bender and E. S. Hallman officiating.

If previous arrangements were carried out, Bro. D. H. Bender is at present conducting meetings at Carstairs, Alta. He expects to remain there until July 8. May the Lord bless his labors.

A very interesting article from the pen of Bro. J. N. Kaufman, of India is to be published in next week's issue of the Gospel Herald. The subject of the article is, "Social Problems in Mission Work."

Baptismal services were held, June 9, in the church near Dewey, Ill., at which time three precious souls were received into fellowship, Bro. Peter Zehr officiating. May they remain steadfast until the end. S.

Bro. C. Z. Yoder, president of the Mennonite Board of Missions and Charities, is planning to spend the time between the Western A. M. Conference and the holidays in the Missouri field, especially among the smaller congregations.

An interesting letter in the Hindi language has beet received at this office from one of the brethren in India. It was very encouraging to note the tone of loyalty expressed in such letters as this and the fidelity with which they remember the instructions given them from the Word of truth.

Bro. D. H. Bender of Hesston, Kans., is at present in the Canadian northwest engaged in the Lord's work. He writes from Aldersyde, Alta., where a where a very interesting series of conferences was in progress as he wrote. Sunday school, Bible, Church, and Mission conferences were held, giving a day to each line of work.

At the home of Bro. and Sister L. L. Hartzler, of Middlefield, Ohio, Bro. Reuben J. Miller and Sister Lydia Belle Stutzman were united in matrimony, June 27, 1912, Bro. I. W. Royer officiating. May heaven's choicest blessings attend our brother and sister in their voyage of life. They expect to live in Chicago.

Correspondence

Herbert, Sask.

It may be that some one might be interested in a bit of news from these parts, although, judging from the scarcity of ministerial visits one would conclude theat either we were forgotten

or else it was scarcely considered worth while for any one to visit us. However, we highly appreciated a visit from Bro. D. H. Bender of Hesston, Kans., who arrived at Herbert on Thursday afternoon, June 20, en route to the Conference in Alberta, and, although his stay was of only twenty-four hours' duration, we are heartily appreciative of the consideration extended us in stopping off instead of passing through Herbert without doing so. Having been advised of his coming, arrangements were made for a communion service—the first one held by our people in this community. Eleven resident members partook of the sacred emblems, while several were not able to be present. A number of neighbors belonging to other churches, also attended the service and the impressive discourse on the text, "This do in remembrance of me" drove the Gospel truth home to every heart. Come again, Bro. Dan.

While we are not organized into a congregation here, still we are always glad when ministering brethren come to us, and desire to extend a most cordial invitation to any others who may have occasion to pass along this way, to visit us.

Weather is ideal for rapid growth of the crops which are in fine condition, and promise a good harvest. Good crops are a feature for which the Herbert district is known far and wide. In this respect the Lord has in the past blessed us perhaps more than with visits from ministering brethren. Remember, brethren, we greatly appreciate spiritual blessings. We could easily use more if they came our way.

A. C. Kolb.

June 22, 1912.

Springs, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, June 23, the Springs Mennonite Sunday school was reorganized. Officers were elected as follows: Supts., Bros. N. S. Maust, S. J. Maust; Sec., Sister Effie Miller; Treas., Bro. Ray Bender; Librs.,Sister Effie King, Bro. Earl Beachy; Chors., Bro. E. K. Blauch and Anna L. Miller. May the Lord bless the work of the Sunday school, to the saving of many souls.

In His name,

A.

June 25, 1912.

Frazer, Pa.

Greeting to Herald Readers: — "Praise God from whom all blessings flow." One of these many blessiigs which we have enjoyed, since we last wrote, came to us on Sunday, June 23, when we had Bishop Henry Rosenberger of Blooming Glen, Pa., Bishop Warren Bean of Providence, Pa., and Preacher Amos Kolb of the Spring City, Pa., congregation, with us, together with several of the brethren of their respective districts. Bishop Bean spoke in the evening, Bishop Rosenberger taking the text, Rom. 8:31, "If God be for us, who can be against us."

We were much encouraged and lifted spiritually by the plain truths brought out by the brother. Bro. Kolb spoke a few encouraging words at the close. Attendance good, and good interest shown. Sunday school increasing. Officers, teachers, scholars and visitors, 43. Church attendance, 58.

We expect to have Bro. I. B. Good of East Earl, Pa., with us Sunday afternoon, July 7.

Sunday school, 2:15; church service, at 3 o'clock.

May God add His blessing to the work.

S. R. E.

June 25, 1912.

Scottdale, Pa.

The Sunday school at Scottdale was reorganized on Sunday, June 30. The following officers were elected for the coming year: Supts., Rhine W. Benner, H. F. Reist; Sec.-Treas., Elizabeth Horsch, Estie Miller; Chors., Levi Mumaw, Jos. R. Loucks.

Sister Carrie Kirk and her two children and Elva Hummel of Rockton, Pa., are guests of Sister Kirk's sister, Sister J. A. Brilhart of this place.

Bro. Emerson Stauffer of Farmersville, Lancaster Co., Pa., stopped for a few days' visit with his brother Milton B., of this place, on his way to Gary, Ind., where he has a good position.

Bro. H. F. Reist returned from a two weeks' visit to his former home in Lancaster Co. on Friday evening of last week. He reports an interesting time among his old associates.

Bro. George W. Cutrell, of the Publishing House office force, is spending several days at his home at Springs, Pa.

The original two-story frame building occupied by the Publishing House, in which the presses are and the mailing is done, is being remodeled. Part of the building is to be raised and an addition is to be built. The presses are to be moved to new foundations, thus making a much better arrangement than there is at present and affording better light for all of the work. The building is pretty badly torn up at present, but it is hoped that all the proposed changes can be made without any interruption of the regular work and that by the end of the summer all will be complete.

Cor.

July 1, 1912.

CAN SINCERITY ALONE JUSTIFY?

By Fanny Wought.

For the Gospel Herald

It is not enough that we are sincere. Sincerity cannot remove the guilt of a defiled conscience. "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin."

A blood-cleansed conscience will be sincere. So when we are saved we seek the will of the Father and serve Him in singleness of heart. We can take Paul as an example. When he was journeying to Damascus to persecute the Christians, he thought he was doing right. He was sincere, but, was he justified? But when the Lord spoke to him he was ready to obey. Paul says, "Who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness sake, happy are ye. For it is better, if the will of the Lord be so, that ye suffer for well doing than for evil doing."

We sometimes hear people say, "I am sincere, I am doing the best I can. I don't believe this is wrong. My conscience does not condemn me." But do their actions correspond with what the Bible teaches? Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared with a hot iron."

A man's conscience may be weakened, perverted, stupified, defiled, and hardened in various ways. The Pharisee thanked God that he was not as other men, "evn as this publican." The publican smote upon his breast, saying, "God be merciful to me a sinner." "This man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Job says, "If I justify myself mine own mouth shall condemn me. We sometimes hear people say, "I know I am not doing right. I don't want my children to take me as an example. I know I should attend church and Sunday school. I know I should become a Christian." James says, "Therefore, to him that knoweth to do good and doeth it not, to him it is sin. Beloved, if our heart condemn us not, then have we confidence in God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Cullom, Ill.

Miscellaneous

THAT CHAIN LETTER AGAIN

For the Gospel Herald.

We all know something about chain letters. They have been exposed and denounced in perhaps nine-tenths of the papers published, and still they keep coming. Every few days we send several of them to the waste basket. They used to beg for money; but it took only about one or two exposures to make the scheme impractical for that purpose. Since then they have assumed a somewhat harmless form, only they are expensive, and there has been much play upon the superstitions of people and much falsehood scattered abroad in the name of Christianity and under the cloak of deep, fervent piety. The other day we received a letter from a brother, a worker in one of our missions, which gives us such a clear view of some of the follies of the chain letter that we take the liberty to print an extract from it.

I received two letters like the enclosed from Mennonites and don't know how many more are coming. Imagine me spending 36 cents to send each of these letters to nine different people, the Lord's money at that. I wish people would send their eighteen cents in to the mission and it would soon help to pay our seven Publishing House bills. I perceive Acts 17:22 is the trouble with too many people. These letters travel by "nines." Suppose I send it to nine (but I won't) and those nine in turn send it to 81 and in a few days those 81 will have it to 729, etc., each one getting rid of eighteen cents. Why five hundred Mennonites for what they spend along this line would run this Mission for three months, at least pay the rent. You can give this as a suggestion from a missionary. It looks as if some enthusiastic postal clerk or employee of Uncle Sam worked up this contrivance to fill Ceasar's coffers to spend it for war and good roads. I believe in rendering unto Caesar the things that belong to him, but not neglect the things that belong to God and let Caesar have them. I so much wish I could get the people I come in contact with to be as obedient and liberal in connection with the "written oracles of God" as in this case.

This last assertion needs to be read and reread a number of times. It strikes at the core, and is wholesome advice when given in connection with other themes besides chain letters. That the reader may have a sample of the kind of letters which make their rounds at this time, we will print one of those which our brother sent us.

An Ancient Prayer

O, Lord Jesus, I implore thee to bless all mankind,

Keep us to dwell with thee eternally.

This was sent to me and is to be sent all over the world. Copy it and see what will happen.

It was said in Jesus' time, all those who write this prayer will be delivered from some calamity, and those who pass it by will meet with misfortune.

Those who copy this within nine (9) days, send it to nine (9) friends, will on the 9th day receive some great joy.

Do not break the chain.

Send no name or date.

This is not quite so rank as some of the letters which find their way into our homes, but it is a mixture of piety, silliness, superstition and error, which should be denounced by every one. If you are fond of arithmetic, figure out how much would be spent for postage if the chain would not be broken for the first hundred numbers. But expense is only a small item when compared with the other items—superstition and error. It may be that this is a scheme to increase the postal receipts, but we would rather believe that it is a scheme of some practical joker playing on the superstition of those whom he thinks do not know any better than to answer these letters. If you are interested in the work of rescuing souls from the thralldom of sin and of building them up in the faith of the Gospel (which we trust that you are) take the advice of our brother and manifest your obedience and your liberality "in connection with the written oracles of God."

IS WOMAN TO BLAME?

A preacher, a mere man, a human, has gone wrong and has resigned an important position in connection with his church in an Indiana district. He is charged with immoral conduct while attending an important conference of his church in Minneapolis and the woman in the case is reported as being a prominent member of the same denomination. The disgraceful affair has been fully aired in the papers and referred to and commented on in pulpit and street, one minister in a Sunday evening sermon after commenting on "what appears to be almost an epidemic among preachers going wrong," said that faithlessness of ministers is not a modern event and cited many Bible incidents.

After citing such reasons as the preacher is human, his temptations are most subtle, the women make him a confidant, some are morally weak, as reasons for the preacher's fall, gave as the final cause: "Society upholds men in other walks of life who do the same things that cause the fall of the pastor. Society today is fast copying the fashions of Sodom. Women walk our streets today and many of them come from socalled Christian homes, who have not clothes enough on to be called decent. They do it because it is fashion, and fashion is more and more decorating the way to hell."

Is the minister who presented this phase of the case correct in his conclusions? Are the women who keep up with the fashions in dress, or more properly undress, to blame for the downfall of men, of ministers? We are not looking for an excuse for the minister who went wrong and had to resign his position, but we want to point to what almost every man honestly says to himself and sometimes out loud, on indecent appearance in dress. The condition is one that deserves the severe censure of press and pulpit. If all the wrong-doing were caught and exposed it would amaze the public. The situation is alarming. Were all the evils exposed the most strict publications would become as yellow as could be to keep up with what is going on.

The negligee gowns of the red light districts of the large cities compare creditably with many that appear upon our public streets, in stores and offices. Had a woman appeared in public a few years ago as hundreds now appear upon the streets she would at once have been set down as a resident of the "white slave" district. Are women losing their modesty and with it their self respect that they will for the sake of ultra fashion expose themselves and attract remarks from men upon every corner? Where will this craze for immodest and immoral appearance in dress or undress end? It is hoped it will not revert to the first chapter of Genesis.

From all over this country comes the sentiment for woman's rights, woman's suffrage. Is she not getting pretty close to man's appearance, man's place in her one-legged apparel? It would appear that some of the discussion in favor of woman's rights could with advantage be turned to the "common-sense in woman's dress." At least the subject should be sufficiently discussed and agitated as to cause woman to decently and comfortably clothe her person before she is privileged to decide public affairs at the ballot box.

There is no sane reason for the present style of dress or rather exposure of form and person. There is no sensible excuse for it. It is conducive to poor health, discomfort, bad morals. No matter what the weather, women and girls appear on the street, in store and office, with arms bare to the shoulder, the neck bare to the bust line, and scarcely more than enough goods in the skirt to make one trousers leg. A practicing physician predicts there will be more illness and death the coming year because of improper dress among women than from any other cause. They will find themselves sufferers from throat and lung troubles, rheumatism and other diseases coming from exposure.

How can sentiment be created against the white slave traffic when the mothers are doing that which tends to create immorality among men? Strange indeed is it that the women can not awake to the fact that sensible men all over the country are becoming

disgusted, and that immoral men are seeking out the half clad women as inviting subjects for them in furthering their immoral conduct? With this state of affairs is it any wonder the young girls in the cities are becoming the victims of immoral men? The mothers set the pace in dress. The daughters follow. A gentleman whose business takes him into offices where many girls are employed as stenographers, copyists, etc., stepping into such an office, this question came to him: "Am I in a business office or is this a place of questionable reputation?" He said the sight was appalling: Flashy colors, bare necks, bare arms, short, tight skirts, gauze hose, painted cheeks.

We close this appeal to the good sense of the mothers by quoting again from the minister referred to in the opening paragraph:

"When Christian mothers let their daughters go out on the street with dresses cut so short at the bottom, as many wear them, can they wonder that hell is stirred up in the breast of every man who sees them? Many girls may do it in innocence, but when they let the women who are in league with hell set for them the styles, they cannot hope to escape the consequence."

The above article was clipped from "The Farmer's Guide" by a brother who was impressed with the forcefulness and the truth of the teaching. We wish to join in this vigorous protest against the awfulness of reputable women parading the streets in indecent apparel, and of thus exposing innocent girls to the grip of lustful brutes in the form of men. We are willing to put the most charitable construction upon this and lay the whole blame on innocent ignorance; but are not willing to keep silent while this monster evil, masquerading under the cloak of ignorance, works such frightful havoc among men and women, boys and girls, of the present time. We trust that the full force of the above may be absorbed by our readers, and many get their eyes fully open. Leaving this subject at this point, we shall continue with a brief "lecture to men only."

We do not sympathize with this silly twaddle of excusing men in their own lusts and lay the whole blame upon women. Recognizing the full force of what is already said, that is no excuse for any apology for men who have lost their manliness and allowed themselves to degenerate to the level of the brute creation. It is the boast of man that he constitutes the stronger sex. To dispute that would insult the majority of them. What does this mean therefore when we hear of whole hosts of them (including a crop of preachers!) going wrong, while apologists in the pulpit endeavor to cover them over with a mantle of pity, begging that this lot of miserable weaklings be excused because they are just helpless victims of women's wiles! Such a plea is a disgrace to any man that makes it, in the pulpit or out of it, for it is simply an excuse for one of the most degrading and abominable of sins. Let men prove their claims to superiority in strength by living as men ought to live. If men acted upon their manhood and would show themselves worthy of the confidence of woman by proving their strength of character in living a life above reproach, if they themselves would keep within scriptural bounds on the clothing question and show by their attitude that they believe indecent clothing to be a sign of questionable character, it would only be a short time until respectable women and girls would no longer be found in immodest attire.—Editor.

MILITANT MINISTERS

The following was sent us by Bro. N. B. Stauffer of High River, Alberta. He sees the folly of professed champions of the Gospel of peace posing as ranting advocates of war, and thought that this clipping might be instrumental in awakening greater interest in the cause of real peace. It will be noticed that the article in question does not adhere to the real Bible doctrine of nonresistance; but the fact that a man who justifies war under certain circumstances feels called upon to denounce the war spirit advocated by some preachers makes such men seem all the more ridiculous. It is a shame that any Christian professor, especially ministers of the Gospel, should ever attempt to preach anything but the real doctrines of Jesus Christ, which forbid war under any circumstances.—Ed.

In the last couple of days we have heard two leaders of two very important churches in Canada, making a special and very vigorous plea in this province for a strong Canadian army. This warlike message, for both were practically the same, from militant ministers, seems to be an epidemic or the result of some epidemic.

In the West, we have the old-fashioned idea that this sort of jingoism does not necessarily come within the sphere of the Church, and that it can be relegated without danger of being overlooked, to such persons as Sam Hughes and Premier McBride.

The people of Western Canada are prepared to do their share in any necessary expenditure for country or empire. They need no advice from Eastern ministers about their duty in matters of this kind. When the empire was involved in a disastrous war, Western Canadians rushed to the aid of the flag in large numbers and did excellent service for their country and would do it again if danger should threaten. They will not shirk their part whenever the test comes.

But why these gentlemen should come out to this country to insist upon a sort of jingo campaign for the navy, when celebrated statesmen throughout the world deplore the fierce, mad race of nations in increasing armaments, and predict the break-up of our civilization if something is not done to stop it, is past finding out. **The race for naval supremacy is one of the blackest blots on Christianity and one of the alarming terrors of the present day. It is causing destitution, poverty and crime, and is the most serious barrier to the progress of nations.** We, who are British, believe that this program of navy expansion is forced upon us. The German people, on the other hand, are living in terror of the British. But conditions in each country are created largely because men in prominent positions, such as Rev. Dr. Carman and Rev. Dr. Milligan arouse the people to the need of greater navies.

Western Canada has many serious problems to solve. We need the assistance of leaders in the church to tell us how to deal with our foreign population, what to do to improve conditions here, how to create a greater interest among our people in the work of the church, and countless other questions of great interest. **It is somewhat disappointing then that these gentlemen, prominent and outstanding followers of the lowly Nazarene should come to our country bearing the message of more powerful death dealing, civilization wrecking navies.**—Calgary Morning Albertan.

HELPING THE FALLEN

By a Sister.

For the Gospel Herald.

Reading Sister M. R.'s article on helping the fallen, my mind went to a little child learning to walk. How often they fall; and if they cannot get up alone, how willing and how ready the mother or some of the family help them on their feet, and usually the little one is glad for their help. But how about the Church and those that fall. Sometimes strong, healthy, grown people stagger, stumble and fall over some small obstacle in the way, or slip and so fall over their own feet. Some grow weak or faint and cannot endure much and easily fall. Sometimes people get stunned by a fall, then they are stupid that one can hardly do anything with them. Have you seen any such church member. Sometimes it takes a few to help the fallen and sometimes the fallen refuse to be helped. What then can we do but let them lie, to our sorrow and to their destruction, and to the disgrace of the Church and dishonor of God. Have not most of us near and dear ones that have fallen? Perhaps some that had been strong and probably a pillar in the Church, but have fallen in the mire. If they are in the mire we must be cautious in helping them that we keep clean. We must keep on the solid ground, yet we should try our best to help them up again. In Prov. 25:16 we have the words, "A just man falleth seven times and riseth up again, but the wicked shall fall into mischief. Rejoice not when thine enemy falleth." We should have no enemies; but we are no better than our Savior, and He had enemies. "And let not thine heart be glad when he stumbleth." If we are standing let us take heed lest we fall. Peter's words are, "Beware, lest ye also fall, being led away with the error of the wicked and rather give diligence to make your calling and election sure, for if ye do these things ye shall never fall."

Breslau, Ont.

HOW SATAN DECEIVES

By Clayton F. Derstine.

For the Gospel Herald

Satan's Deceptive Way

When Satan does wonderful works he does it to deceive men. For him to call literal fire from heaven would not be in accord with his way of deceiving men in this age. Literal fire will not destroy the soul of man, but the great number of deceiving spirits of devils which are going about the world are more deceptive and destructive than the fire called down from heaven. Satan being a counterfeiter, we may well give heed to the admonition of Christ when He says, "Watch and pray." Even the Holy Spirit is counterfeited, for we read that Satan himself is transformed into an angel of light (II Cor. 11:14).

Sandy Foundation

"Other foundation can no man lay than that is laid, which is Jesus Christ." But thousands, yea, millions, have built their structures upon the teachings of ambitious men—men looking for their own honor, rather than the glory of God. What is the reason that there are so many doctrines of Christ laid aside? What has caused so many denominations, so many splits in churches, our own not excepted? Did Christ pray that all should be one, yet hold different views concerning the doctrines of His Word? Was the Holy Spirit the guiding power when the churches separated? No; the Holy Spirit binds together more closely than man ever can. In the Corinthian Church we find the same spirit of division; for some said, "I am of Paul," others of Apollos and others of Cephas. But what a stinging rebuke to all modern schisms when Paul told those contentious brethren that they were all "carnal" or unconverted. When we read the history of our own beloved Church, how that various bodies severed their connections with the true body, say we not well that Satan was the spirit which prompted it and deceived many?

How many thousands of souls will be lost because the visible Church did not remain compact as one body for Christ and His Word? How much wiser would it have been to have left all men who sowed discord and sought their own glory and all the members retained their connection with the Church.

In Darkness Concerning Sin

Another way in which Satan deceives many honest souls is through ministers who are either muzzled or who look for nothing but gain. There are now, and always have been two kinds of preachers; one class utterly denounces sin, the other preaches around it. Christ and John the Baptist brought the law down on sin, and were said to be possessed with devils. In the days of Menno Simons one class were known as "reverends," doctors and masters; while the other class were called reprobates, were bitterly persecuted, some burned at the stake, others torn asunder and their bodies cast to the fowls of the air. We in this age need to beware of a minister who is all too well liked by all classes of people. We should read "Paths to Perdition" and advise all other people to do the same as therein sin is brought to the surface and shown up in its true colors.

No Works

Satan deceives many by the "justification by faith" route, with no works to follow. We praise God that we are justified by faith, but how long can a person keep that justifying faith if he lives in direct disobedience to the one in whom he professes to have faith? (Such disobedience is evidence that there is no justifying faith there.—Ed.) How long can he enjoy the presence of Christ in his life and after baptism rob God by denying Him of his service, talents and money? "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The Non-watchful Life

"Let us not sleep, but let us watch and be sober." If we fail to watch, many will, through our sleep, be deceived. Are we not seeing that many of the children of our members are drifting into worldliness, never to return, simply because the Church has not provided an antidote to the awful tide of worldliness which is upon us? Will church suppers, entertainments, rally days, Sunday schol picnics, etc., hold our children to the Church? No, a thousand times, no! but it will send them faster on their road to spiritual ruin because it arouses their passions for sinful pleasure.

The young people of the present are of an active rather than a passive spirit, hence must have something to do. To learn to love the Church and have a living faith in God requires more than simply going to church. To get into the fellowship of Christ, and enjoy it, we must live continually in an atmosphere which creates faith. As a Church we are charged with the solemn duty of working to keep this favorable atmosphere ever present. If we do not take care of our children others will take charge of them. Thank God, in many places the Church is active in looking after the interests of the children.

The Choked Life

When God will call men to give an account of their stewardship, many of them will discover that Satan deceived them by a supposed right way to live. Many have been blessed with good talents, good parental training and a knowledge of scripture; but the "cares and pleasures and riches of this world" have choked out the Word and made their lives unfruitful. Is there so much work at home that there is no time for singing, praying and Bible study? Are we so absorbed in our business that to spend some time in spiritual refreshment would be considered loss of time? Let us beware, lest this world's cares engross our time to such an extent that sooner or later we will be cast out as unfruitful branches.

The Man-fearing Life

Many people are deceived by Satan, and finally lose their souls, because the professed people of God fail to give a testimony for Christ. If all the many followers of Christ would confess Him by words and by deeds, the world would soon be conquered for Him. Do we confess Christ as our work, on the street, in social gatherings and in the house of the Lord, or are we afraid of what people would say about us if we were outspoken in our testimony? The Son of man says that whosoever will deny Him (not confess) before men, them will He also deny in the presence of His Father in heaven.

* * *

These and many other ways and devices does Satan use to deceive men. May we heed the words of Paul: "Put on the whole armor of God, that ye may be able to stand against the wiles (tricks) of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Let us ever seek the throne of God and know the blessedness and power of prayer.

Souderton, Pa.

PECULIARITIES

By R. J. Heatwole.

For the Gospel Herald

The country is thinly settled here, but I know of six Sunday schools that I could reach on time Sunday morning if I desired to be present at either of them. Our home is eight miles northwest of Brandon, and three miles farther north was a children's meeting, during the Sunday school hour. Seventy-five persons were present. The number was spoken of as very peculiar, because so few settlers. It was a happy surprise, even if they could not account for it just from whence they came.

It has been said that this is a peculiarly dry country. The past two weeks we have had such an abundance of rain that part of the time it was necessary after the rain would cease, for the farmer to wait a little before entering

into the farm with planter. Two days the rain was very general for twenty miles around, so the ranchmen told me who come eighteen miles to Brandon to do trading.

Preaching services are few and far between, the places where they are held outside of Brandon, where the Brethren and Methodists hold services every two weeks, by turn. We as Mennonites are few in number and find it necessary to be truly a peculiar people, having the fire of God's love continually burning on the altar of our hearts. Lev. 6:13.

Last Sunday was the regular time for our ministering brother from La Junta, Colo., but for reasons not known to us we failed to have the pleasure of meeting him here. A silver-haired brother and sister of the Church of God, whom I met for the first time this week, told me they had never been at a place like this, as they had attended no church service in two years. I invited them over to our Sunday school and Bible readings. They are only five miles away.

Jesus our Lord once sent out seventy disciples two by two, into every city and place because of the harvest being great and the laborers few (Luke 10:1, 2). Two such disciples here could find a field of labor for six months here in the evangelistic line of labor or home mission work. Those to whom Jesus said to preach to every creature went everywhere, the Lord working with them (Mark 16:14-20). Ye who believe are "a chosen generation, a peculiar people, to show the praises of him who hath called you out of darkness into his marvelous light."

Brandon, Colo.

THE CALL AND ITS COST

(Continued from page 214.)

and in any way. Then it is necessary to acquaint ourselves with the needs and various phases of work in the different fields and then look into our lives and see what thing we are most capable of doing. God marvelously helps those who help themselves, and when we have done our part faithfully and asked for direct guidance He will reveal in some way (perhaps through a friend or a sermon or book) what His will is concerning our lives. President Patton, of Princeton, represented the situation truthfully when he used the illustration, that if he was employed by the owner of a great vineyard to gather grapes in the vineyard, and the general instructions were that as many grapes as possible should be gathered, and he came down to the gate of the vineyard, and found there around the walls the vines well plucked and the ground covered over with pickers, and away off in the distance no pickers at all, and the vines loaded to the ground, he would not need any special visit and order from the owner of the vineyard to instruct him as to his duty.

Fellow Christians, are we waiting for a "call," 'or a "shove?" Why is it that many times God must bring some great sorrow into our lives before we are willing to yield to His service?

It might be well to look into the life of Paul more closely. He never sat down and waited for a dream to come and guide him; he never waited for any external mechanical directions to shape his course. As he was working through what we now call Asia Minor, his path was determined by indications of the Spirit, not as to what he should do, but as to what he should **not** do. The Spirit forbade work in Asia. He tried Bithynia and was again blocked, so he went down to Troas through walls of negative guidance. He did not wait until he felt a call, but pressed on until he was obstructed. It is easy to steer a moving ship, but how can even God guide the one who is just standing still and waiting? We all claim the blessed promises that God has given us. Then why not claim the last and great command until the Spirit leads in other paths. He will not allow us to go to Turkey or China or India if he cannot use us there and the mission boards will not send us.

But it costs something to be a missionary. It cost Jesus Christ His life after years of hard struggles in the face of bitter opposition. It means severe persecutions and bondage to the Apostle Paul, and to the early missionaries, many times, it meant only torture and cruel death, at the hands of those they were longing to lead to Jesus Christ. But many brave missionary heroes have continued the fight and have opened up almost every field so that missionaries can enter with very little danger to their lives. But still sacrifices must be made in order to go to the foreign field. Home ties must be broken and the missionaries are isolated from all who have been near and dear. They must go out and live among natives whose lives are not uplifting and inspiring. They must continually be giving out to those about them, of the best that is within, receiving nothing in return from their lives. But they always know of that great source from whence cometh all power and blessings.

They are constantly aware of the great forces of the evil one, and its awful effects of sin and suffering and degradation. Many times they are not even welcomed by the natives, but you know Christ said, "And ye shall be hated of all men for my name's sake," and with that He gives the blessed promise that "he that endureth to the end shall be saved."

It is universally agreed that missionaries make sacrifices in order to go to the heathen, but do we realize as we should the sacrifices our parents make when they give their children to go out and face the enemy in the front ranks.

It is only with the great love of God in their hearts and a burden for lost souls that compels them to submit to the departure of their loved ones and then with great anxiety for their welfare.

We thank God today for the men and women who have made the sacrifice and who have surrendered their lives to be used of God in His great harvest field.

Brothers and sisters, let us pray to God more earnestly for power to arise and meet the great needs of the world today, even if it be His will to do the hard things. They must be done. O, that each one of us might grasp the opportunities that come to us and by so doing multiply our lives in His service and in working for our Master.

REPORT

Of the Sunday School Meeting Held at the Holdeman Church, May, 30, 1912.

For the Gospel Herald.

Opening lesson read from Psalm 34 and prayer by Bro. Silas Weldy.

Sermon by Bro. D. A. Yoder, teaching the seriousness of the Christian life.

How get the Sunday school teacher to be more serious. Mary Moyer, Amos Weldy.

Encourage more prayer and closer study. They are responsible both by precept and by example, for the souls of their pupils.

Shall we strive for better attendance or for more spiritual growth?

Get teachers and officers filled with the Spirit and the school will grow.

Afternoon Session

Children's meeting, conducted by Sister Rhoda Weldy.

Advisability of home department work. Bro. Silas Weldy.

It would be the same help to the church as the Sunday school.

How implant the missionary spirit in the children? Ethel Long, Claud Lininger.

Parents should see that they have the proper reading matter, and help them to understand it. Visit the missions with them and teach them the value of the soul, and what it means to be lost.

Unconscious spiritual decline. Walter Grosh, Samuel Weaver.

Causes: curiosity, indifference, lack of prayer, doubt and lack of meditation.

Cure: avoid curiosity, keep at work, attend church regularly, pray always, confess your doubts and seek deeper light and let Christ be in you. Meditate day and night. The Church is safe in the world as long as the world is kept out of the Church.

Evening Session

What constitutes a real live Sunday school? Lloyd Hershberger, Menno Weaver.

Christ must have a place there. Officers must be filled with His Spirit. Teachers must be fully prepared and make the lesson practical. If the workers are alive in His Spirit the congregation will fall in line.

Five minute talks on how to improve Sunday school work.

1. Obedience to the Word. Abraham Hartman.

It is necessary to spiritual success, to be pure. Teachers should be acquainted with the Word, should know God and be His true followers.

2. More willing workers. Laura Smeltzer.

Get acquainted with the work; love everyone and pray for workers to be sent.

3. Unity of purpose. Clarence Shank.

There is power in unity of prayer; in unity of the teachers of assembling themselves together. Be sure you work with a right purpose.

4. Teachers training course. Amos Hartman.

Teachers' meeting and the Y. P. M. are a great help to workers. Be a Christian; know the Bible and have experimental knowledge.

5. Personal work. J. I. Weldy.

Be as warm friends as possible and let Christian virtues be exchanged. Have a strong personality and take Christ for an example. He was the greatest personal worker.

Secretary.

REPORT

Of the Sunday School Meeting Held at Millersville, Pa., June 11, 1912

For the Gospel Herald.

Devotional exercises conducted by A. D. Martin.

Address of welcome, D. N. Lehman.

Mod., Levi Sauder; Chors., Jacob Newcomer, Amos Eby; Sec., W. S. Lehman.

Program as follows:

Sermon. Noah Mack. Col. 1:17, 18.

The child—Its possibilities. I. B. Good.

The child—Our responsibilities. Amos Hoover.

Influence of the Spirit-filled Worker. A. D. Martin.

Bad language vs. good language. John H. Mosemann.

Sunday school as a factor in mission work. David Mosemann.

Sermon (Isa. 6:8). A. D. Martin.

A few thoughts gleaned:

We have become the property of another—Christ or Satan.

There is power in piety.

We should not compromise with sin and the devil.

The Church is here for service, not for pleasure.

The influence of the Bible reading around the family table is greater than any other work.

A little child is born blank with just germs of power, which may be trained for good or evil.

There is no life worth living but the Christian life.

We should ever show our disapproval of bad language in our company.

God made provision for the salvation of souls from the beginning.

We should come to the house of God for the purpose of fitting us better to go through life, helping us over the hard places and for our encouragement.

Meeting closed with song and prayer and all parted feeling that the day was well spent, and that we were better equipped to do service for our Lord and Master.

Secretary.

REPORT

Of the Mennonite Annual Sunday School Conference Held at the Moyer Mennonite Church, Vineland, Ont., Wednesday, May 29, 1912

For the Gospel Herald.

Devotional exercises by Samuel Bowman. Prayer by Oscar Burkholder.

Organization: Mods., Wm. Fretz, Manasseh Fretz; Sec.-Treas., M. C. Cressman, Moses H. Shantz; Chor., F. W. Schissler.

Qualifying teachers. Oscar Burkholder.

There is great need of qualified teachers. Qualifications: (1) Filled with the Holy Spirit. (2) Love of God in the heart and a love for the souls of men. (3) A realization of the needs of the pupils. Methods for qualifying: Active service, teachers' training classes, special course in Bible study.

Success in class study. Moses H. Shantz.

The teacher is the most important factor in the Sunday school. Necessary to be filled with the Holy Spirit and the love of God. Get the scholars to memorize Scripture. Give them Scripture questions and ask for written reports. Heart work necessary for success. A teacher must have a desire to teach to be successful.

The people's Sunday school. Nathaniel Bergey.

Includes all classes from the infant to the aged. The needs of these different classes are varied. The young need instruction. The aged need something to strengthen their faith.

The Sunday school's people. A. B. Snider.

Not confined to children. The Sunday school is a place where all, saved and unsaved, may learn the Word of God. If the Sunday school belongs to the people, what does it do for the people? It is not a social organization. It is intended to bring the people up to a higher standard of Christian living.

Afternoon Session

Devotional exercises by L. J. Burkholder.

Young people's meeting organizer's report. M. C. Cressman.

There are about 16 or 17 organized young people's meetings in the conference district. One new meeting was organized during the year and a number visited. The majority meet monthly. The others semi-monthly. The interest and attendance are encouraging. These meetings unify and strengthen congregations. They also train the young people for service. It gives to the young an opportunity if the older people do not monopolize the work.

Use of Bible meeting topics. O. S. Kolb.

The topics given by the General Conference Committee are good. The outlines of these topics in the Christian Monitor are a great help to study, but the young people should be encouraged to work out their own outlines in order to develop originality. If too much is depended on the work of others it has a tendency to create spiritual laziness.

Dull meetings—Cause and cure. Anson Groh.

Cause.—Lack of sociability. Not making use of opportunities. Formality. Criticism. Inconsistency.

Cure.—Activity. Earnestness coupled with a joyful service. As a listener come filled with the Holy Spirit and with a desire to hear more of God. Aim at God's glory. Get a desire to help build up the kingdom of God. Come expecting to receive something uplifting, spiritual and beneficial.

Evening Session

Devotional. M. H. Shantz.

Opportunities for our young people. L. J. Burkholder.

Opportunities come to every individual. A man's gift maketh room for him. It is evident God has a hand in the work He has for us to do. We must enter the door God opens for us, willing to do the smaller duties, then God will open the door for larger usefulness. We fail in our mission if we do not train some one to carry on the work. The Lord is looking for men to fill up the gaps.

The world's call and our response. U. K. Weber.

The call is for men and women to take the place of the fallen. The call of the world is wherever we see sin and the need of the Christ-life. We should respond to spiritual calls, not to all worldly calls. We should respond to the spiritual side of life rather than the financial. The world can not of itself be saved. God saves through human instrumentality. We should not wait for a special call. The fields are ripe to harvest. We should not think of rest here if faithful we shall have all eternity to rest.

Closing prayer. Secretaries.

REPORT

Of the Annual Sunday School Meeting held at Hanover, Pa., June 11, 12, 1912

For the Gospel Herald.

Organization: Mod., John Senger; Secys., Mary D. Martin, Rhoda Eby.

Devotional exercises conducted by the following brethren: Denton Martin (Heb. 4), J. F. Bucher (Psa. 119:1-16), Bishop Rosenberger (prayer) Psa. 1.

Address of welcome, J. C. Miller.

What can I do? Amos Myer, C. R. Strite.

We of ourselves can do nothing. Example, Nebuchadnezzar—strength given him by God, then gives all honor to himself. Crucify self then God can work through us.

One thing the unsaved can do is to shut the door of their hearts so He cannot enter. If we fail, it is because we do not follow Him. "Lord, what wilt thou have me to do?" Do little things. Live practical lives.

God's work and His workman. Abram Metzler.

"We are all labourers together with God."

God worked six days and rested the seventh day—more than we do sometimes. God has created us with some talent, are we using it? God created this world and all therein and gave man dominion over it, man performing the work pleasing to God is working with God—Colaborers with God.

Secret of Nehemiah's great work, "I am doing a great work, therefore I cannot come down."

Hindrance to work—mingling with sin, lust of flesh, pride of life, lust of the eye. Examine ourselves and settle the question now and forever. Do the best we can to develop the talent God has given. Go wherever God leads you and submit yourselves to Him. God's work in us is the Lord's work. Wherever God leads you do the best you can and He will make the best of it.

Christian conversation. C. R. Strite, Abram Metzler.

The life of a Christian is that participation of heaven (Psa. 50:23).

Our lives should demonstrate to the world that we have been with Christ.

Christian life is a life sustained by Christ.

"Set your affections on things above."

"Of the abundance of the heart the mouth speaketh."

Be careful about the subject of conversation.

Our conversation often hinders the cause of Christ by outside people looking into our lives.

All active sin is manifested through our bodies, in some way.

Christian enjoyment vs. Christian amusement. J. W. Weaver, Denton Martin.

Christian religion a life of joy. The world with all its splendor cannot satisfy the soul that longs for eternal life. The joy of believers helps unsaved to a higher life. Peace that floweth like a river is found alone in God.

The Christian does not find enjoyment in picture shows and ball rooms. How about worldly amusement in time of death?

The power of unity in Sunday school work. J. F. Bucher.

We get power from God, that power alone will bring unity. Jesus while on earth was always busy. The devil is al-

ways busy leading young and older people as well astray, trouble oftimes begins with child on its mother's knee.

Hindering spots in Sunday school and church work. C. R. Strite, J. C. Miller.

Life is a voyage from scenes of time to eternity. As we go along we need to consider our future destiny.

Spots destroy beauty. "Ye are the light of the world," but if it becomes spotted it destroys the rays. Spirit strives against flesh. "Keep thyself pure."

As leprosy destroys the body so sin destroys the soul.

Social Purity. J. W. Weaver.

It requires a positive effort on our part to keep ourselves pure.

Beware of wrong associations. Home is the place to begin teaching purity.

The power of God's Word. Abram Metzler, Daniel Stump.

We know there is a power through which we can be saved from social impurities.

We can only live a sanctified life by applying the Word. By that power we can be saved through temptation.

Teach the Word in its plainness.

God will not require more of us than He gives us power to perform.

What impressed me most at this meeting. Amos Myer, Henry Rosenberger, Harry Loose, Abraham Mosemann, Titus Moyer, Joseph Diller, C. R. Strite, Denton Martin, L. D. Hunsicker, Abram Metzler, A. K. Clemmer, John Senger, J. H. Hostetter, J. F. Bucher.

If we want to die in Christ we must live in Him. There are so many spots in many Christians, but Jesus can make them white again. We cannot worship more than one God. The Lord is not so high that the lowest cannot reach Him. The door will not be closed in heaven until all the Christians have entered, the unsaved can knock, but the door is shut. We must work for the Lord to receive the blessing.

Sermon, Second coming of Christ. Text, Heb. 9:28.

Blessed hope of Christian of His second coming. Some people ignore fact of His second coming.

The second coming means very much to the believer.

The second coming draws us nearer to Him. Study the Word to get more light of the second coming. "Prepare to meet thy God."

Good interest, good attendance.

Secretaries.

Married

Miller—Maust.—On June 20, 1912, at the home of the bride, Bro. Menno J. Miller of Grantsville, Md., and Sister Cora C. Maust of Springs, Pa., were united in matrimony, Bro. Ed Miller officiating. May the Lord abundantly bless them to His honor and glory.

Shuh—Cressman.—On June 19, 1912, at the bride's home, Guernsey, Sask., Bro. Milton Shuh to Sister Orkney Island Cressman, Bro. E. S. Hallman officiating. May God richly bless this union.

Kremer—Miller.—Bro. Wm. Kremer and Sister Malinda Miller both of Milford, Nebr., were married June 6, 1912, at the East Fairview Church, Bro. Jos. Schlegel officiating. May God's richest blessings attend them through life.

Kloppenstein—Steckley. — On Thursday morning, June 20, 1912, Bro. Myron Kloppenstein and Sister Lydia Steckley of Milford, Nebr., were married, Bro. Joseph Schlegel officiating. May the Lord bless them.

IN MEMORIAM

In loving memory of Menno D. Schantz, who died May 27, 1912

For the Gospel Herald

How sad and sudden was the call,
To one so dearly loved by all;
His memory still is ever dear,
How oft we shed a silent tear.

Time cannot alter love so true,
One year brings back our grief anew,
It is one year ago today,
That our loved one was taken away.

God called him home, it was His will,
But in our hearts he liveth still,
The golden gates were opened
A gentle voice said, "Come,"
And with farewell unspoken,
He calmly entered home.

By his loving widow and two daughters.

Obituary

Binkley.—Alton Franklin, son of Brinton and Harriet Binkley of Greencastle, Pa., after a lingering illness of six weeks, died June 23, 1912; aged 1 y. 11 m. 2 d. Funeral June 25, at the home, by A. D. Martin. Interment at the Cedar Hill Cemetery.

Keim.—Lawrence, son of N. W. and Lydia Keim, was born in Somerset Co, Pa., Jan. 12, 1893; died near Fentress, Va., June 12, 1912; aged 19 y. 5 m. He accepted Christ as his Savior when he was 12 years old, and was a consistent member in the Mennonite Church until death, so far as we know. The sudden death of our brother was a shock to the entire community. Right after dinner he took the cows to pasture and before returning he took a bath in the canal, and was drowned. He leaves father, mother, 6 sisters and grandfather, with a number of friends to mourn their loss. We trust their loss is his gain. Funeral services by A. D. Wenger at the Mt. Pleasant Church. Text, Mark 13:33.

Mast.—Isaac, son of Aaron and Katie Mast, was born near Morgantown, Pa., Aug. 1, 1910; died May 21, 1912; aged 1 y. 9 m. 20 d. His death was caused by tuberculosis of the intestines, being sick nearly four weeks. He was a very patient little sufferer. We miss his smiling face, but we know that He who doeth all things well thought it best to take him where suffering is unknown and hope to meet him some day. He leaves father, mother, 1 brother and 1 sister to mourn his early departure. Funeral May 23, conducted by J. S. Mast and Christian Stoltzfus at the A. M. Church. Text, Psa. 16:6.

"Loved ones often die and leave us,
In this dark, cold world alone;
But if we will go to Jesus,
He will love us as His own."

Brubacher.—Sister Elizabeth B., widow of Bro. Daniel F. Brubacher of East Petersburg, Pa., was born May 24, 1832; died June 16, 1912; aged 80 y. 22 d. Death was due to a two weeks' illness of pleuro-pneumonia. During this time she suffered very much, but bore it very patiently. She realized that her time was here, and had a great longing to depart and be with her Master. Her hope and desire was granted when she peacefully fell asleep on Sunday afternoon. Grandmother was a consistent member of the Mennonite Church for many years. She is survived by 2 daughters, 1 son and 10 grandchildren, 2 daughters having died some years ago. Funeral services June 19, conducted by Bro. C. Lefever at the house, Bro. F. N. Kreider in English and Bro. J. N. Brubacher in German at the church. Text, Rev. 14:12, 13.

Kindig.—Sallie Overholt Kindig was born in Wadsworth Twp., Medina Co., O., Sept. 10, 1829; was married to Wm. D. Kindig Jan. 21, 1857; died at the home of her daughter in Wadsworth, O., May 22, 1912; aged 82 y. 8 m. 12 d. To this union were born 4 sons and 4 daughters. Five children survive to mourn her departure: Reuben, Denver, Colo.; Levi, Los Angeles, Calif.; Maria, Wadsworth, O.; Edwin, Ellyria, O., and Willis of Medina, O.

In early life she united with the Mennonite Church and has ever been a faithful and earnest Christian since. Funeral and burial at the Guilford Church, May 25, conducted by N. A. Lind. Text, Phil. 1:20.

Kopp.—Leah Overholt Kopp was born March 14, 1827, at Mt. Bethel, Northampton Co., Pa.; died at River Styx, O., June 19, 1912; aged 85 y. 3 m. 5 d. She was married to Michael Kopp Oct. 4, 1849, who died in May, 1901. To this union were born 4 sons, 3 of which survive the deceased: John O., Brooklyn, N. Y.; Samuel S., Oakland, Calif., and Dr. Michael Wm., San Jose, Calif. There are also 9 grandchildren and 5 great-grandchildren. She was a loyal member of the Mennonite Church and anxiously awaited the Savior's call. Funeral and burial at the Guilford Church, conducted by N. A. Lind, Isaac Good and Ed. Koppes assisting. Text, Gen. 30:20.

Birkey.—Magdalena Birkey, nee Gerber, was born in Germany, Dec. 22, 1823; died at her home near Dewey, Ill., of infirmities of old age, June 12, 1912; aged 88 y. 5 m. 20 d. Mother Birkey united with the A. M. Church in her younger years and remained a faithful member to the end. She united in marriage with Andrew Birkey. This union was blessed with 6 children. She lived in matrimony with her husband 48 years and lived a widow about 20 years. She leaves 5 children, 30 grandchildren, 36 great-grandchildren and many friends to mourn her departure. Her husband and 1 daughter preceded her to the world beyond. Funeral services at the home by Peter Zehr in German and at the church by Daniel Greiser and J. C. Birkey in German and Peter Zehr in English. Texts, Psa. 90, Deut. 31:14, II Cor. 5:1, and II Tim. 4:6-8. Buried in cemetery near by.

Meck.—Philip Meck, an aged and highly respected citizen and retired farmer, passed to his reward June 4, 1912, after a lingering illness of several months duration, in his 83rd year. He united with the Mennonite Church in early life and had been a consistent member ever since. His place was never vacant when he was able to attend Church, and he had a kind word and smile for every one he met. His wife, who was Esther Wade, preceded him to the spirit world 10 years ago. He leaves to mourn his early departure 9 children: Geo. W., of Lampeter; Mrs. B. S. Brubacher and Aaron Meck, Freeport, Ill.; Amos W., New Providence; Mrs. Adam Tout, Hempfield Twp.; Mrs. E. H. Kauffman, Manor Twp.; Mrs. C. L. Herr, Lancaster Twp.; Mrs. N. B. Rohrer, Strasburg Twp., and Emma at home. May they all strive to live so that they may again be united as one family around the throne of God where sickness is unknown and death never separates loved ones.

A daughter.

Troyer.—Sister Dorothy Troyer, nee Yoder, was born in Tuscarawas Co., O., Mar. 4, 1848; died at her home near Crystal Springs, Kans., June 14, 1912. She was married to A. D. Troyer Jan. 9, 1868. This union was blessed with 13 children. She is

(Continued on next page.)

Items and Comments

It is estimated that in the United States at least $500,000,000 are lost annually in buildings burned because of bad construction.

The oldest woman in Pennsylvania, Mrs. Rachael F. Wiley, died at her home in Saltsburg, Pa., June 27, at the ripe old age of 106.

That the moving picture craze is still on in the United States is evident from the statistics which show that in this country there are about 30,000 places where moving pictures are more or less continually shown and that these places are patronized by about 5,000,000 people.

"Save the other man!" cried a workman who with his companion had been buried by the falling in of the side of the trench they were digging the other day at Cincinnati. "He has a wife and children," he exclaimed. The man making this generous request was unmarried. Both men were saved without serious injury.

From Fairbanks, Alaska, comes a report of another big gold strike in that territory, and a rush of prospectors to the district where the find is alleged to have been made. If men were as eager for the true riches of the kingdom as they are for the perishable riches of this world, what a wonderful rush there would be for the pure gold of the Gospel.

From many places there come reports of extensive preparations for a "safe and sane" fourth of July celebration. There are the arrangements for prayer, patriotism and push; fun, fire-works and foolishness. Tetanus serum and other antidotes and remedies for injuries are being provided. We may expect a perhaps slightly reduced list of injuries or deaths, and eternity alone will reveal how many souls are ruined because of the day's carousals. Truly, Independence Day is a costly affair.

A violent tornado swept over the town of Regina, Assiniboia, about 6 o'clock last Sunday evening. Between 50 and 100 people were reported killed. The new parliament building, which was just completed at a cost of $2,000,000, was badly wrecked. The building is of steel and concrete. It is still standing but much damaged. The remainder of the town was almost wiped out of existence. A special train with physicians, nurses and telegraph and telephone repair men was hurried to the scene of the disaster. This is one of the many ways in which God displays His marvelous power and the grandest works of man are set at nought.

America Spends $940,000,000 for Tobacco Annually.—That the people of our land should annually spend for tobacco this fabulous sum seems almost past belief, and yet we are assured of the fact by the Government records, based upon the internal revenue tax collected on the product. Tobacco, during the last fiscal year, yielded $50,000,000 revenue to our Government, but the users of tobacco paid not only that but nearly $900,000,000 more, and all this for a mere gratification of a perverted appetite. Medical authorities have demonstrated, beyond all question, the injurious effects of tobacco upon the human system, but in spite of all this, the use of the weed is still maintaining immense proportions.—Gospel Messenger.

A good conscience can sleep in the mouth of a cannon.—C. H. Spurgeon.

(Continued from preceding page.)

survived by her husband, 4 sons, 4 daughters and 28 grandchildren, all the children living near home but one daughter who lives in Brandon, Colo. She has a sister living in Michigan and a brother in Indiana. She sufferd very much at times in the last few years. She had heart trouble and then pneumonia set in which caused her to suffer very much the last few days.

She accepted Christ as her Savior in her youth, was faithful to the end. She was ready and willing to go. She chose her text and songs.

Funeral services conducted by Bros. J. P. Berkey and J. T. Hamilton. Text, II Cor. 1:3, 8.

"Mother, thou hast left us lonely,
Here our loss we deeply feel,
But 'twas God that has bereft us,
He can all our sorrows heal."

Wenger.—Magdalena, widow of Michael E. Wenger, was born near New Holland, Pa., May 7, 1842; died of pneumonia, at her home in Farmersville, Pa., June 19, 1912; aged 70 y. 1 m. 12 d. On April 16, 1863, she was united in marriage with her husband, who preceeded her to the spirit world 9 months ago. In her early years she was received into the Mennonite Church, in which she was a faithful member until death. Through all her distress and trials she looked forward with a hope of Christian fortitude. During her illness of five days she bore it all patiently, and was fully resigned to the holy will of God. She is survived by 9 children, 40 grandchildren, 2 great-grandchildren. Funeral services on June 22 at the Groffdale Mennonite Church, conducted by Benj. W. Weaver and Banks Winey. Text, Mark 14:8. We can say, with all who have lost a kind, devoted mother, and with the poet:

"Mother now has left us lonely,
Here her loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal.
Yet again we hope to meet her,
When the day of life is fled;
Then in heaven, with joy to greet her,
Where no farewell tear is shed."

ANNOUNCEMENT

The Ohio State Sunday School and Young People's Bible Meeting Conference will be held, the Lord willing, at the Salem Church, about 2 miles Southeast of Smithville, Wayne Co., O., **Aug. 14-16, 1912.** All Sunday school superintendents are delegates to this meeting and are especially requested to be present, while all others interested in the welfare and progress of the Sunday school cause and Y. P. B. M. work, are also cordially invited. Those coming by rail from the East or West over the P. R. R. lines should leave their train at Smithville, and those coming from the north or south over the C. A. & C. must change cars at Orrville, and those coming over the W. &. L. E. will leave their train at Smithville. It might be quite helpful to your convenience if all who have not otherwise arranged would drop Bro. E. S. Hostetler, Wooster, O., a postal stating when and how many are coming so the necessary accommodations can be provided for.

Pray for the meeting. Bring hymnals and note books with you.

A. J. Steiner, Sec.
J. A. Liechty, Asst. Sec.

N. B.—Ohio Sunday schools. Those who have not yet sent in their contribution to Bro. D. S. Yoder, Bellefontaine, O., to replenish our State Sunday School Treasury, kindly do so at once, and greatly oblige.

Secretaries.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Sinners are never satisfied; their gaping mouths are turned in every direction, their empty hearts are ready to drink in any fine delusion which impostors may invent; and when these fail they soon yield to despair, and declare that there is no good thing in either heaven or earth.—C. H. Spurgeon.

Table of Contents

209—Editorial
210—The Master of Man (Poem)
Why I Love the Bible
211—Then Reasons Why I Would not Join a Secret Society
212—Awakening (Poem)
From Our Mission Stations
Glimpses of South American Life
Last Days in Rudri
213—The Call and Its Cost
214—Question Drawer
215—Sunday School
Our Young People
216—Field Notes
Correspondence
217—Can Sincerity Alone Justify
218—That Chain Letter Again
Is Woman to Blame?
219—Militant Ministers
Helping the Fallen
220—How Satan Deceives
221—Reports of Sunday School Meetings
223—Married
In Memoriam
Obituary
224—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel. "How beautiful are the feet of them that preach the Gospel of Peace.

VOL. V SCOTTDALE, PA., THURSDAY, JULY 11, 1912 No. 15

EDITORIAL

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Last Sunday was a very hot day. And for those who took the interest in the Sunday school lesson, the church services and the young people's Bible meeting that they ought to have taken, it was quite as hot spiritually as it was naturally.

Bro. C. K. Brenneman's article on "Evangelism in Secret" reminds us of one important but much neglected duty and privilege. Other things being equal, our power with God and for His cause depends upon the amount of time we spend in prayer and meditation.

Our Responsibility.—One of our mission workers sends us a letter from which the following is an extract:

"This week one of our young men was drowned. We helped in the rescue and I happened to be the one to get him out. I had his funeral too. His parents were at the funeral and it was the first time in 26 years, since they were married, that either were to church. It was a sad funeral. No hopes of salvation. Even in this country, so well overrun with churches, are the heathen who will some day witness against the indifference and the inconsistencies of professed Christendom."

It is one of the many illustrations showing us our responsibility. We are commissioned to "preach the gospel to every creature," yet here at our very doors are people who are wholly given over to Satan, not having been inside of a church for over a quarter century. Do we say it is their own fault? It undoubtedly is. But only in case we have done all that lay in our power to bring all people we could to Christ can we truthfully say that it is not also our fault. Our responsibility is measured by our opportunities. Let us pray God for grace and wisdom to improve every one of them.

On another page Bro. Ressler gives us some timely thoughts on the question of the inspiration of the Bible. He gives us some plain, unvarnished facts which should never be forgotten. Why raise the question at all? asks our brother. We would gladly leave it unmentioned if it were not for the fact that enemies of God are continually raising the question in some form or other and unthinking honest people are being caught in the trap of unbelief. For this cause it becomes necessary at times for the friends of God to tear the mask off when infidelity comes in the name of religion, so that none need be deceived. Admit that the doctrine of the verbal inspiration of the Bible is of no great importance and you admit that heathen philosophy is about as liable to be right concerning the things of time and eternity as is the Bible.

The article by Bro. Daniel Shenk in defence of Thomas brings out a side to that question that is seldom heard. We are glad that Thomas' doubting is not a part of the brother's defence. Doubt is the groundwork of unbelief, the great besetting sin mentioned by Paul. Christ justly condemned it wherever He came across it, even the disciples not escaping His words of rebuke. But the point which our brother so very much emphasizes is worthy or our most prayerful consideration. It is a fact that we are too prone to imagine the worst when there is nothing but imagination from which to base our conclusions. Take the case of Thomas, for example. Who knows the cause of his absence from that first Sunday evening meeting? Why accuse him of motives of which he may have been entirely innocent? At the same time we should not overlook the fact that whatever may have been his reason for not being there he missed a blessing because of his absence. No member can afford to miss any religious service at his church when it is posible for him to be there.

What kind of a Church member does God want you to be?

It is useless to argue that God wants us all to be members. His love is infinite, extends to all men. His invitation to salvation is extended to "all ye ends of the earth." His blessings flow freely to both good and bad, and the blessings of heaven are promised to "whosoever will." He could not have made provisions for building the Church upon the solid Rock against which the gates of hell can not prevail, and not count you in it. God made provisions for the Church and wants all people to be members of it. This question being settled, the next question is, What kind of a member does God want you to be?

1. He wants you to be a **converted member.** He wants no other kind. His Church was not intended as a substitute for salvation. Annanias and Sapphira were members, yet God struck them down for lying. Simon the sorcerer was a member, yet he was "in the gall of bitterness and the bond of iniquity." Thousands of people today are members, yet they are as deep in sin as if they had never confessed Christ. Whether in the Church or out of it, a sinner is a sinner still, and God deals with him as such. The Church has no substitutes as the earthly home of God's people, but all unconverted people are not God's people and are therefore out of place as members in the Church. Therefore God wants all members converted—wants them all dead to sin and alive unto God, having renounced the world with its sinful lusts and follies and being on the highway of holiness, working for God.

2. God wants you to be **a happy member.** Not happy from the standpoint of worldly foolishness, but happy in the joy and service of the Lord, hav-

(Continued on page 227.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

"THY WORD IS TRUTH"

By J. A. Ressler.

For the Gospel Herald.

The words of John 17:17 are addressed to the Most High by His incarnate Son. They are one of the strongest utterances contained in the Bible regarding the sacredness of the Holy Book. Let us see what they mean.

About nineteen years ago a conference of one of the larged bodies of Christians in America passed the following declaration: "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers, is the very word of God, and consequently wholly without error."

On the truth of that declaration rests our hope of salvation, the validity of the Church, and the authority of every true Christian minister.

Diminish one iota of the force of the words with which this article is headed, modify that sentence so as to mean less or include less, change it so as to admit a possibility of doubt as to its perfect reliability, and the foundation of Christianity crumbles and the superstructure falls in a mass of ruins. And Judaism falls with it, for the Jewish religion is based on the faith that the Scriptures used by our Savior were and are the Word of God. Since the only two pure religions the world has ever seen rest upon the doctrine of the inspiration of the Bible, is it not important that we know something about it? Is it not in order that Christians examine a matter so vital to the existence of their faith, when it is being assailed on all sides, by open enemies of God on the one hand, and by professed followers of Jesus on the other?

If these lines were written for a different class of readers it might be necessary to begin the statement of the case a little farther down along the chain of argument. But it is presumed that the readers are of those who believe that Jesus Christ was true and that He knew fully every subject He spoke about. It is also presumed that the readers will accept the testimony of the Scriptures themselves as to their origin and validity.

Note what Jesus said in regard to the writings of Moses being the Word of God. In Matt. 22:23-32, in speaking on another subject, the Lord quite incidentally gives testimony to the fact that Moses wrote the Word of God. In verse 24 it is said that "Moses said" certain things. In the 29 verse these same writings are called the "Scriptures" and in the 31 verse it is said that these same things were "spoken unto you by God." In a similar way it will be seen that Christ gives testimony that the books of Moses are the Word of God by comparing the "Commandment of God" of Mark 7:9, with "Moses said" of the following verse, a statement very much like this is in Mark 12:26.

Christ gives His testimony to some of the most disputed miracles of the Old Testament. He speaks of the creation, of the destruction of Sodom and of Lots' wife in connection with it, of Jonah and the whale, and of the cleansing of Naaman, and of other accounts of miracles in the ancient writings.

Although the New Testament was not written when our Savior was on earth He gives testimony to it as well as to the Old. He knew beforehand what would be written and in Luke 10:16, John 17:20, and other passages, refers to the words of the apostles as authoratitive, in fact, equal in authority with His own.

But was the Bible inspired in the words written by the sacred writers? Was it not enough to give to them the ideas and let them evolve the sentences and the forms of expression for themselves? Again turning to the words of Christ, we find that He no less than five times refers to the inspired writings as "words" (not Word) in the Gospel of John alone. In Matthew 5:18 he says that not one jot or tittle of the law should escape fulfillment. That gives the authority of God to the minutest detail of the original of the inspired volume.

Then there is the testimony of the writers themselves as to the extent to which they were inspired. Moses (Ex. 44:10-27; 34:27), David (II Sam. 23:2), Jeremiah (Jer. 1:7), and many others claim to be inspired in the very words they uttered and wrote. Now these men were correct or mistaken in their claim. If mistaken, and they write after their own imagination, they never could have agreed as they did, writing many centuries apart and amid widely different surroundings. Again they were either good or bad men. If good men, they must have told the truth and could not have misrepresented the matter of the inspiration of the very words they wrote. Bad men never would have or could have written the Bible, for they would have been writing their own condemnation in their messages.

We have very briefly noted a few passages relating mainly to the Old Testament. Were space to permit, the same facts could readily be shown with reference to the New Testament. And the conclusion is that Jesus and the writers of the Bible declare that the very words of the original Bible were given by God to the writers. Nothing short of this will satisfy the claim that the Bible is to the fullest extent inspired of God.

It is argued by some that the very apparent differences in the style of writing show that only the concept was given and the writers used their own words to express the ideas received from God. A very conclusive argument to the contrary is that the Bible does not say so. If the Holy Spirit could give a man a concept He could also use the man's natural ability and acquired knowledge for the expression of that concept in harmony with the age and surroundings of the man (II Pet. 1:21).

The two most important questions of the age in which Christ lived were those asked by Jesus Himself, "What think ye of Christ?" and "What is written in the law? how readest thou?" And the same two questions are very much alive today. What we think of Christ will determine our attitude toward Him and how we read the law will determine our attitude toward His sayings and the commandments He gave us.

Did not Jesus know? Was He in His humanity limited in knowledge? If limited, then limited by whom? Only One could limit Him, God the Father. And if He were limited would not God limit His sayings and thus forbid His ever saying anything that would mislead the seeker after truth? No, we may safely regard the words of Jesus as the final authority from which there is no appeal.

Why concern ourselves about a matter which seems so insignificant as the little question of whether the exact words of the Bible came from God or whether the Bible was inspired by ideas and concepts? Simply because the question is neither little nor insignificant. The doctrine of the verbal inspiration of the Bible has been attacked afresh and in such a subtle and insidious way that the true follower after the truth as it is in Christ Jesus needs to be on his guard lest he be led astray. Leave go faith in the full and complete verbal inspiration of the Bible and the key is turned, the door is open, for the entrance of a whole host of cunning enemies of the truth. Interpretation of what is inspired and what is not comes in according to man's cunning. Spiritualizing and literalizing are given full sway to make of the Scripture what suits the particular commentator's fancy or ends. Figurative language and literal language are so jumbled up that the unwary are led astray. And then the strides are rapid to the place where the Bible is spelled with a small letter and

accorded the same degree of inspiration as is allowed to Milton, Hawthorne, and Bert Harte.

It is not asserted that copies and translations are without possible error. Yet even these are remarkable for their exactness, for it seems that the Spirit has guarded even the translations so that no vital doctrine has ever been affected by an error in translation. Neither is it asserted that untruths are not quoted in the Bible, such as the words of the fool in the first verse of the fourteenth Psalm. But it is asserted that the original copies of the entire Bible were inspired by the Holy Ghost to the very words, and that, when writers recorded things which are false, they did so by direction of the same Spirit as a warning against the falsehoods quoted.

Scottdale, Pa.

EVANGELISM IN SECRET

By C. K. Brenneman.

For the Gospel Herald.

This is a work which calls for the highest and best in man. It appeals for an intense desire to keep going what has been started, and a willingness to work to that end, irrespective of conditions.

Many are enthused when continued meetings are in progress and great blessings are experienced; but often when the meetings come to a close that high pervading spirit ceases too, unless there is imbued in both mind and heart an overwhelming desire to see the work go on, that souls continue to be saved, and especially that those who have been saved may not fall back. This necessarily calls for a work in secret or private, and may be termed "**Evangelism in secret.**"

Its Object.—There is a tendency for us to experience a time of decline during the summer months so far as this part of the work is concerned. Church services and Sunday schools are carried on just the same, and inspiring conferences convene from time to time; but this phase of work lies in suspense for a long time, and possibly much that has been accomplished will have to suffer. Therefore, there must be a work carried on within that will not cease when revival activities close, but go on throughout the year endeavoring to keep alive that which has begun to live. If we are to permeate the hundreds of congregations of our land with this spirit of evangelism, there must be an appeal to our need of receiving the ministry of intercession, for it is only as we pray the year round that life can be sustained.

During these days of conference work our Church leaders need our prayers as they are deciding upon the great questions of the church, and we ought to support them by our prayers like Aaron and Hur supported Moses by staying up his hands that they "were steady until the going down of the sun." But is it not equally as important that we pray for the continuation of the work that has begun in the hearts and lives of men and women during the last meetings?

Its Need.—For a Church to hold all the converts that are being won and keep them faithful is a tremendous task. Especially is this true of our work in the cities. We hear of converts going back, and we wonder why. One reason may be in the case of some that they never came forward; or, like John says, "They went out from us, but they were not of us." Others however, with seemingly a good confession and a bright hope, are overwhelmed by the tide of sin, and again we wonder why? And while we realize that it is not probable that a child of God should go back, yet it **may** be possible, and this perhaps because some one has ceased to pray. In this respect we have to do more than to "work out our own salvation," it may be that we are called upon to help work out the salvation of others with "fear and trembling." And if this is to be accomplished from the viewpoint of this subject, it must be done through prayer and other methods, such as letter writing, etc. We can not "keep the commandments" for somebody else, nor can we "go and teach all nations" in their stead; neither can anybody gain heaven because of the conscientious living and good works of others; but somebody might fall by the wayside and never enter heaven because we have ceased to pray and withheld our words of consolation and cheer.

Its Advantage.—When Peter was kept in prison the best thing the Church could do was to go to God in prayer. If they would have made their claim on Peter, and demanded that he should be released, or resorted to some device whereby expecting his deliverance no doubt they too would have fallen into the hands of Herod. But their prayers were unknown to him therefore he could offer no criticism and exercise no antagonism. Public work may be criticised by a great many, and often is, even unduly so. It is true the pastor has those who are standing by him when the clouds of discouragement are hanging low, and with a warm hand shake say, "God bless you, brother; you said some thing in your sermon which has helped me," and thus encourage him. They may stand with him when the waters of perplexity are rising high, and with a bit of kind, loving advice (which a God-glory seeking minister will always accept) they may help him solve great problems, and through it become a glorious Church.

But on the other hand, is it not also a fact that the work is often greatly criticised? and perhaps none who are engaged in Christian work are exempt from it, unless engaged in this great work of soul-winning through intercession and individual work. When we either deal with souls in private, or shut ourselves out from the world and in with God, and with a Christ-like passion for souls, and an overwhelming sense of agony beseech God in Christ's stead: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one; give us, we pray Thee, the baptism of love and sympathy for those whom Thou hast given us, and implant into their hearts Thy eternal Spirit, so that with Christ we may be able to say, 'Those that thou gavest me I have kept, and none of them is lost.'" May the agonizing cry which came out of our Master's heart when He said, "Neither pray I for these alone," be the outburst of our souls, that Thy great name may be glorified through the salvation of many others, and unto Thee will we ascribe the praise and glory for ever, Amen.

Washington, Ill.

EDITORIAL—Continued

ing an experience which proves to you that the joy found in the Christian service is something which the world can not equal in any way that satisfies the soul. In common with all people, the Christian has trials; and sometimes through the buffetings of Satan or the persecution of the wicked these trials are intensified because of loyalty to God; but through it all there is a sweet peace in the soul that gives witness to the fact that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." The freedom of the cross and the Holy Comforter in the soul are the two things which make the free man and free woman in Christ the happiest beings on earth.

3. God wants you to be **a victorious member.** Victorious over what? Victorious over sin, the flesh and the devil in every time of temptation. You believe in honesty, purity, unselfishness, humility, piety, and a number of other things that are holy and righteous and good. It is the business of Satan to take all these virtues away from you. It is your privilege, through God's grace and power, to resist the devil and triumph over him in every time of trial and temptation. God wants you to have the courage of your convictions and live the life of the overcomer. "Faith without works is dead." "He that overcometh shall inherit all things."

4. God wants you to be **a loyal member.** He wants you to be loyal to Him, for it is written, "Thou shalt

worship the Lord thy God, and him only shalt thou serve." He wants you to be loyal to the Church, for it is written, "Obey them that have the rule over you." In everything where the Bible teaches you one thing and the world would have you believe something different you want to stand with the Lord. On every issue where the Church takes one stand and the world takes the opposite stand you want to stand with the Church. You want to think of nothing else than to take your place as a member in that body of people known in Scripture as "a peculiar people, zealous of good works." You want to be loyal in support of everything that God teaches, in support of the Church which God called into existence for the well being of His people and the advancement of His cause on earth, in support of every member in the position to which God and the Church called him. You want to be so fully given up in the work that it is known by every one that knows you that you may be counted on to do what you are able to do in any work in which the Church needs your services.

5. God wants you to be **a hard working member.** The great work before us is to bring the greatest possible number of people to Christ and to build them up in Christ after they are won. It is ruinous to any Church for her members to live a life of ease, paying little attention to the welfare of the Church and acting as though money or pleasure or honor were the chief things worth living for. God wants our best service. "Thou therefore endure hardness as a good soldier of Jesus Christ."

6. God wants you to be **a hopeful member.** Not that false hope which sees great things ahead which God says will not come, but the true and blessed hope which believes God's promises, even though present indications should seem to be against it. We want a hope that clings to the promise, "Your labor is not in vain in the Lord," even though there is not a thing in sight to verify the promise; a hope that buoys us up, constrains us to press forward, scattering sunshine wherever we go; a hope that enables us to see the glory of God which illuminates the sky of the future and cheers us to press forward toward the heavenly goal. Such a hope is truly "an anchor of the soul."

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one little sin indulged, makes a hole you could put your head through.- Charles Buxton.

"What is left of your past life but memories? How essential to make your memories pleasant!"

Missions

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in Our Master's Name:— We wish to praise God for His wonderful works to the children of men.

The work is going on as usual, some things discouraging and others encouraging.

Since summer has arrived worldly amusements are more prominent, and there are more temptations as time goes on. The enemy of souls is ever busy seeking ways and means by which to deceive and lead astray the souls of men.

We who have been brought up in the country and lived a quiet life can scarcely realize what an unrest there is among the people of the city.

Some who have confessed Christ as their Savior have again been tempted to turn back into the awful sins of their past life. But we are glad that there are those who are able to live an overcoming life.

Warm weather having arrived, the attendance at Sunday school is not as large as other times. The workers being reduced to three makes the work rather heavy at present. One sister from the country who had been working in the city and had given us faithful service in the Sunday school and young people's meetings has returned to her home, leaving us short of teachers. We feel that we are much in need of help along this line. Would be glad if any one coming to the city could assist us along these lines. We ask an interest in your prayers in behalf of the work at this place.

Yours in the Master's service,
The Workers.

July 2, 1912.

Lancaster, Pa.

(112 East Vine Street)

Dear Herald Readers, Greeting in Jesus' Precious Name:—Since our last letter Sister Elizabeth Musser has gone away for the summer. She left May 30 for Kansas, but now is staying at La Junta, Colo. We want to pray for her and wish her God's speed on her way wherever God may see fit to lead her.

Since that time God has opened up the way for me to be here and I am willing to help as He may see fit to use me. Glad for the privilege of helping and also for the joy and blessings that follow when we know and see that some heart has been made lighter by being interested in them.

Especially do we think of last week in a home that we were led into where a lonely mother was found. After singing a few hymns and reading a lesson and prayer, how it did seem to help her on her way, and a hearty "come again" was heard as we left her lonely home.

Those who have come and preached for us the last month are, Bro. David Mosemann, Bro. N. H. Mack, Bro. Amos Hoover, and Bro. David Landis. We were glad for the encouragement given. We want to keep pressing onward, even though Satan does come in so many ways that we can not understand. At this time especially there seems to be a dark cloud overshadowing us, but we know there is not any thing permitted to come in our way, but what is good for us, and we are glad that we can ever look up to One who is always the same and One who changes never; and that we have an High Priest who can be "touched with the feeling of our infirmities; for he was in all points tempted like as we are, yet without sin."

Sunday school as usual in attendance—not as we would like to see it these summer months. The Sunday evening meetings, we are longing to see more gathering in to hear the Gospel. Sewing school has closed during July and August. Let us pray for one another.

Yours in His name,
Katie Buckwalter.

July 2, 1912.

Lima, Ohio

(734 N. Main St.)

Bro. Moses Brenneman preached here on Sunday morning, June 23, and Bro. J. M. Shenk preached in the evening, remaining with us all night. We enjoyed the presnce and timely admonitions of these old soldiers of the cross. Come again, brethren.

We are praising the Lord for His mercy and promised grace in time of need, and for the earnest devotion of those who have accepted Christ and united with us in church fellowship here. We see the atoning merits of the blood of Jesus in the transforming lives of some of these, who have been hardened sinners for 40 or 50 years. One man fought the Indians on the plains. Once they almost despaired of their lives, but the smoke of battle cleared away and he was left on the plains wounded with a poison arrow. He finally recovered. Another had enlisted in the Cuban war, actually engaged in sending souls to hell. Another had lived in sin for fifty years, making a hell on earth for himself and was finally in the act of taking his own life when God snatched him as a brand from the burning and filled his soul with the love of God.

We sometimes get discouraged, wondering how others are getting a-

long, when our own unworthiness comes up before us. Then we slip away and weep it out before the Lord. Then again we think of others who have left the dear ones at home and gone to other lands.

Especially do we remember Sister Mary Burkhard. After she had come back from India with her three little ones, the Board met at the Orphans' Home. Bro. M. S. Steiner asked her the question about going back to India. She replied, "I have given my life for India." I shall never forget her as she stood there, having undergone a deep struggle and won a victory in her soul. We saw there a consecration which bound her to her God with a devotion stronger than any earthly tie.

Yes, our struggles will soon be over. This dispensation will soon come to a close. We are looking for the coming of the Lord and the gathering of His saints with Him in the air.

Remember us in your prayers.

B. B. Stoltzfus.

July 1, 1912.

SOCIAL PROBLEMS IN MISSION WORK

By J. N. Kaufman.

For the Gospel Herald

To help you appreciate the difficulties a missionary has to meet in connection with his work among heathen people I shall attempt to describe a very few of them as we meet them in our work at Dhamtari. I have always advocated that any social custom among heathen people that is not against the spirit of Christianity may safely be allowed to come within the ranks of the Christian Church, however distasteful they may seem to the Western mind. Such customs can not prudently be opposed as a little reflection will convince us at once that such a course would be detrimental to the cause of Christianity in mission lands. The question, "Is the custom in hormony with the teachings of Christ or not?" should decide what action we should take regarding them.

I just read of a certain class of people who, as heathen, take up their dead who are borne on the shoulders of four men to a certain place where they are cremated. Those following the dead body cry out as they go, "Ram is true." On becoming Christians they are not asked to drop this custom but are allowed to proceed in precisely the same manner with the exception of where they formerly used the name of Ram they now shout the name of Christ, which is having a wholesome effect on their heathen friends.

So far as I am aware all missions upon receiving a man and his wife into the Church accept their marriage as it was affected according to legal Hindu form and ceremony as valid and do not attempt a "re-marriage" of the couple in question. While this is not in any sense countenancing their heathen ceremonies in connection with their marriage it is accepting as legal their marriage according to social custom, even though this marriage was performed in the name of the Hindu religion. Is there anything inconsistent in this? However, there are other problems in connection with this question here in India which are not so easily solved. I have reference to cases where a man has more than one wife and he, or he with his wives, wants to become a Christian. As a rule, there is the woman duly married to him according to the authorized caste regulations and another woman attached to him according to some low but duly endorsed custom. Most missions are united in refusing admittance into the Church to the man with his wives, as such, but require the man to put away these kept wives, or concubines, and live with his first, or real wife. However, they hold the man responsible for the support of these women with whom he is no longer allowed to live. Up to now we have had only a single case where a man applied for admission into the Church who had two wives. One of these he put away, supporting her, and in this way was admitted. His wife also became a Christian, but the kept wife did not. But in the case of Mohammedans the case is quite different. Here a man may legally be united to as many as four wives and while one of these may be a favorite yet the legal ties according to Mohammedan law are equally binding in the case of each wife. When this man applies for admission into the Church what is there to be done? If we accept the marriage of a Hindu and his wife why not do so in the case of the Mohammedan and his wives. True, we would say that only the first marriage could be accepted and subsequent marriages while the first wife is living would have to be regarded as adulterous but the solution of the problem in this way involves much graver consequences than it appears when viewed from afar off. The Church can not sanction polygamous conditions within her pales and yet I have often wondered what Paul meant when he delivered instructions regarding the conduct of bishops and deacons expressly stating that they shall be the husband of "one wife." It almost seems that there were those in the Church who had more than one wife but such members were not permitted to hold office in the Church. (Is not the brother you told of receiving, but on condition that he give up his adulterous relation with the second woman called his wife, an example of the class of brethren whom Paul would prohibit from becoming bishops or deacons?—Ed.) However, even if these were the conditions of some of the early churches it does not necessarily argue that these are social conditions to be allowed in the Christian Church, for there were many unholy things that found their way into the Church which had to be dealt with in such a manner as was possible under the conditions. But these are things we have to meet here for there is many a man who would become a Christian if he would be allowed to bring his wives along and live with them as he lived with them before.

The village woman wears bangles on her wrists not for fashion, but for a distinct social purpose, and by looking at these bangles one can tell at once whether she is unmarried, or married, or a widow and a woman who wears no bangles is commonly suspected of being a questionable character. Most missions allow their Christian women to wear bangles, but we have not tolerated them in our mission. The fact that the women are thus suspected might be a reasonable argument in favor of the Christian women to continue to wear bangles, yet we felt that on general principles they could not be permitted. True, the women are often sneered at when they go singly among the heathen, but in time the heathen will regard these women as belonging to a body living virtuous lives but reject the bangle.

Dhamtari, C. P., India.

WHAT SHALL WE DO FOR SOUTH AMERICA?

By J. W. Shank.

For the Gospel Herald

(Report before the Mennonite Board of Missions and Charities, in session near Metamora, Ill., May 20-22, 1912.)

What I give in the following pages shall, as nearly as possible, be free from sensational pictures of South American life, because I believe we need facts rather than sentiments to help us to the best decisions. Therefore, if the picture as I give it seems hard rather than touching, I hope you will bear in mind that it is given without any coloring for the sake of effect.

In my general reports about each separate country, I have tried to present all phases of South American life with considerable detail. The conditions of the people morally, religiously and physically; the nature of the countries, their industries, resources, progress and climate; and the present condition of missionary enterprise as it appeared to me: but here I will only refer to the conclusions which those details have caused me to form. It would be impossible to give the details and conclusions together because this paper would become too lengthy. In order to come immediately to the question at issue—"What shall we do for South America?"—I will first discuss a few of the problems.

(Continued on page 237.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

CONSULT YOUR WIFE

Two men were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team; and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor, or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this country, where a slight increase or diminution in the earnings would be felt alike by every member. The wife, who has labored in the home to earn or to save, while the husband has labored in the field or shop, or the counting-room, is justly a partner in his earnings and savings, should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.

Wait, husband, before you wonder audibly why your wife don't get along with the household responsibilities "as your mother did." She is doing her best—and no woman can endure that best to be slighted. Remember the long, weary nights she sat up with the little babe that died, remember the love and care she bestowed upon you when you had that long fit of illness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the old light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, and weary and "out of sorts." He has worked hard for you all day—perhaps far into the night; he has wrestled, hand in hand, with care, and selfishness, and greed, and all the demons that follow in the train of money making. Let home be another atmosphere entirely. Let him feel that there is no other place in the world where he can find peace, and quiet, and perfect love.—Zion's Watchman.

A CHRISTIAN MOTHER

By Mary A. Clemmer.

For the Gospel Herald.

Other folks can love, you, but only your mother understands you.

She works for you, looks after you, loves you, forgives you anything you may do, understands you, and then the only thing sad she ever does to you, is to die and leave you.

Young man, young woman, are you sure you appreciate this kindness of mother? Do you let her know of your appreciation? It is very encouraging to her if you do; not always by words, but by obedience, and by becoming a Christian, so that she can see it by your actions. Many prayers are offered in your behalf. Many sacrifices are made for your comfort.

She prays, she pleads for you, but you say, "I'll wait a while yet, I want to enjoy myself in the world."

Dear reader, how soon the brittle thread of your young life may be cut in twain, then it will be forever too late.

Your real enjoyment in this world is the leading of a Christian life. Attending Sunday school, church services, teacher's meetings, young people's meetings, Sunday school meetings, Bible instructions, etc., you will not have any time for worldly amusements. After you have reached your homes and are lying on your pillows, you can feel in perfect rest that you have pleased and honored mother and your heavenly Father.

Hatfield, Pa.

SLEEPEST THOU?

By S. E. Roth.

Arouse you Christian soldier!
Behold your Master's cause,
So shamefully neglected,
Say, shall it suffer loss?
Can you not see the Savior
In anguish beckoning now,
As once he said to Peter:
"Simon, sleepest thou?"

Are you engaged in seeking
The lost, for whom He died?
Or do you, like so many,
Deny the Crucified?
Methinks I see Him suffering
With crown of thorns on brow,
And yet we are so slothful,
Oh! "Simon, sleepest thou?"

Is your song—free salvation,
Your theme for talk, God's grace?
What do you do to rescue
The fallen human race?
Does your heart yearn for Jesus,
Do you pray, "Lord come now
And bring us home to glory,"
Or, "Simon, sleepest thou?"

Can you not watch an hour
For the coming of your Lord,
And when He comes in glory
What will be your reward?
Will He find you indifferent
(As too many are now),
Or will He find you watching?
Oh! Christian, sleepest thou?

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

When a congregation is left without minister or deacon, to whom should a person apply for a church letter? M. R.

Every congregation with any spiritual life left has some kind of an organization. In the absence of both ministers and deacons a good way is to have a letter written by order of the congregation, signed by several of the leaders. It is understood that the object of the church letter is simply a testimony of character, as in the case of Apollos (Acts 18:27), and it matters little whose signature goes with the letter, so that the recommendation is reliable and the parties signing it are responsible.

Is it right for a minister to be on the town board one day and in the pulpit the next? S. L.

Whatever is right for a lay-member is right for a minister, though wisdom directs that both ministers and laymen exercise caution in the exercise of their Christian liberties, lest their liberty be made a stumbling block for others. It is not right for either one to become entangled in the mesh of politics.

How should a devoted Christian be engaged while another is offering prayer—listening and sanctioning, or offering another prayer inaudibly? L. F. S.

As the Spirit moves. The one essential is that all praying hearts beat in unison; but one or the other of the above-named things should occupy the entire attention and time of all supplicants during public prayer. Whispering during prayer is abominable, while hunting for hymns or making other preparation for further services while prayer is being offered is entirely out of place.

(1) What constitutes the blasphemy against the Holy Ghost (Matt. 12:31)? (2) Who may commit this sin? (3) Will the person guilty of this sin know that he has committed it? A. E. S.

1. The context from which the reference is taken clearly teaches that the sin may be committed by attributing the works of the Holy Ghost to Satan (V. 244). Then also it may be committed by a deliberate and wilful rejection of salvation after having once tasted of the things of God. (Cf. Heb. 6:4; 10:26-29).

2. Those who have never accepted

(Continued on next page.)

Sunday School

For the Gospel Herald

Lesson for July 21, 1912.—Mark 4:26-32; Matt. 13:33

THE GROWTH OF THE KINGDOM

Golden Text.—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:10.

By J. R. Shank.

Introductory.—Jesus continues His discourse by the sea in a number of parables setting forth truths about the nature and work of the kingdom and the opposing forces it will meet. This lesson deals with three parables relating to growth.

Like the Developing Seed.—Jesus' hearers were familiar with plant life. They well understood how the husband-man waited for the precious fruit of the earth, how he sowed the seed depending upon its own law of growth afterward. "So is the kingdom of God." The Word of God is a quickening power, wherever it falls it will bring about a harvest if allowed to grow. We should be well content if we see its growth, whether in individual lines or in the progress of the Christian dispensation. It is our greatest privilege to be sowers of the Word. God will give the increase. "We shall doubtless come again with rejoicing, bearing our sheaves with us."

Like a Mustard Seed.—So small is the seed that when we look upon it, it seems very insignificant and makes very little show in the world.

The beginnings of the kingdom were small. Jesus and a few disciples constitutes the outward aspect at the time this parable was given. But Jesus had the life germ of this small company which was destined to produce even in outward things an effect comparable to the mustard which grew large enough to shelter the fowls of the air in its branches. The nations dreamed not that some day the lowly Nazarene should effect a system which every one should seek for personal benefit. All nations today seek the fruits of Christianity even if they will not accept its life-giving power.

Like Unto Leaven.—Leaven is unnoticed at its first mixture with the meal. But soon its power is manifest as we see the whole mass rise till it is affected throughout by the life of the leaven. Christ compares leaven to doctrine (Matt. 16:6, 11, 12). From such an application it is easy to see why some would apply the parable to good doctrine and others to corrupt doctrine, for in either sense doctrine has an effect. In view of the fact that the Scriptures in every other case use leaven as a type of corruption it seems fitting to so apply the same truth here (1 Cor. 5:6-8; Gal. 5:8, 9). "A woman took, and hid in three measures of meal." The church is often represented as the bride. The corrupter of the church is often represented by a woman—the harlot (Rev. 2:20; 17:3-6). The meal is the food of the church—God's Word. The corrupting of God's Word began at an early date in the history of Christianity (Gal. 1:7; Acts 20:29, 30). Its general effect was felt in the ages past, and we must believe that the same means is still in use by the enemy. When God's "little flock" has escaped from the general corruption through the purging process and begins again to prosper, then the hour for watching has come (Heb. 12:1; 4:15; II Tim. 4:2-5). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

Consider the Blades.—Spurgeon emphasizes this truth in the following manner: "A man goes into the cornfield to see how the crops are prospering, and though it is early in the year, he laments that he cannot see an ear of corn; indeed, he perceives nothing but mere grass. "I cannot see a trace of corn," says he. No, brother, of course you cannot; for you will not be satisfied with the blade as an evidence of life, but must insist upon seeing everything at full growth at once. If you had looked for the blade you would have found it; and it would have encouraged you. For my part, I am glad even to perceive a faint desire, a feeble longing, a degree of uneasiness, or a measure of weariness of sin, or a craving after mercy. Will it not be wise for you, also, to allow things to begin at the beginning, and to be satisfied with their being small at the first?- 'See the blade of desire, and then watch for more. Soon you shall see a little more than desire; for there shall be conviction and resolve, and after that a feeble faith, small as a mustard seed, but bound to grow. Do not despise the day of small things.—A. D. M.

(Continued from preceding page)

Christ. (Cf. Matt. 12:22-30). Those who have accepted Christ. (Cf. Heb. 10:26-29).

3. Yes. Those guilty of this sin we believe to be few, nevertheless it is very dangerous to trifle with the workings of the Holy Ghost. Those who have met such find certain characteristics present. They have a definite knowledge of their guilt and while conscious of the awful doom awaiting them have an utter lack of fear. They have absolutely no conviction of sin, righteousness, and judgment. This is the logical result since conviction is the work of the Holy Spirit (Jno. 16:8), and He has forever withdrawn. Bible students seem to agree that so long as anyone entertains any fear of being guilty of this sin and shows a deep concern because of his condition, it is a sure evidence that the grace of God is yet extended unto him. H. F. R.

Our Young People

OUR NEEDS AS A CONGREGATION

Jude 20, 21.

Topic for July 28

MOTTO

"Fruitful in every good work and increasing in the knowledge of God."

OUTLINE OF TOPIC

I. Needs Noted by a Knowledge of what the Lord Would have of Us.—

1. The ideal growing.—Eph. 4:11-16.
2. The ideal individual.——II Pet. 1:5-7.
3. The ideal service.—I Cor. 15:58; Heb. 13:13-21; Rom. 12:1-8.
4. The Lord's channel to work.—I Tim. 3:15; Eph. 3:10.

II. Our Constant Need.—

1. To keep ourselves in the love of God.—Jude 20, 21.
2. To understand more fully God's will. Col. 1:9; I Thes. 4:1.
3. To be active in carrying out the will of God.—III Jno. 3, 4; Col. 1:10; Phil. 2:13-16.
4. To correct all our known faults.—Jas. 5:16; Gal. 6:1, 2; II Tim. 4:2; I Cor. 5:7, 13.

STUDY OF THE TEXT

Jude 20, 21

"Building up yourselves." — Constantly strengthening the Church by each individual being strengthered through the means of grace God has given.

"Keep yourselves."—By prayer in the Holy Ghost and by having the attention directed toward the final end of our calling.

The purpose toward which we strive in the final end is the worship and glory of our Maker. Missions is not an end of the Church; only a means to an end, though it is the great business of the Church on earth. We come nearer to God's ideal state by forwarding the needs of others than by trying to get ourselves into it alone.

PERSONAL THOUGHT

Are the needs of the Church lightened because of my service? How much below the standard of what I would have the Church be, does my life make the congregation?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Need."
2. Commit Heb. 13:13-17.

For Young People.—

1. How to Keep Ourselves.
2. The High Calling of God.
3. Walking Worthy.
4. More and Better Work.

For Older People.—

1. Getting Away from Error.
2. Patience with the Undeveloped.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church

THURSDAY, JULY 11, 1912

Field Notes

Bro. Aaron Loucks and family worshiped with the congregation near Masontown, Pa., last Sunday.

A Bible conference is to be held in congregations near Metamora, Roanoke and Washington, Ill., during the fore part of December.

A series of meetings was commenced at Carstairs, Alta., June 28, with Bro. D. H. Bender of Hesston, Kans., in charge. May it be the means of winning many souls for Jesus.

The congregation near Fentress, Va., is making arrangements for a Bible conference to be held the second week in August.

Church and Sunday School Hymnals. A liberal supply of church hymnals on hand is taken as our ground for saying that all orders for hymnals from now on will be promptly filled.

We are in receipt of several interesting letters from our mission stations which came too late for publication this week. They will appear in print next week, the Lord willing.

An interesting program of a proposed Sunday school meeting to be held at Pea Ridge Church near Palmyra, Mo., July 14, is before us. The Lord grant the brotherhood there a rich spiritual feast.

Baptismal services are appointed for Walnut Creek Church near Shanesville, Ohio, for Sunday, July 14. There are at present 33 applicants for baptism, and we pray that others may come out on the side of the Lord.

Bro. J. S. Hartzler of Goshen, Ind., filled the regular appointment at Middlebury, Ind., on Sunday evening, June 30, while Bro. D. D. Troyer of the Clinton congregation performed a similar service at Goshen. All the Goshen ministers except Bro. H. are now away from home.

Bro. A. C. Good of Sterling, Ill., writing under date of July 3, says: "We are having an all day meeting tomorrow. Speakers from Freeport, Chicago Missions and Goshen will be here." We have reasons to believe that the meeting was marked for patriotism of the true heavenly kind.

Sunday evening services were started in the Blooming Glen, Pa., Mennonite Church on Sunday evening, June 30, at which time Bro. J. C. Clemens preached to the people. This is one of our strongest congregations and we are pleased to see the interest in the cause of Christ that means much in the winning of souls for the kingdom.

Bro. A. H. Leaman of Chicago, Ill., has recently returned to his home from an extended trip among the brotherhood in Iowa. While there he made arrangements for summer homes for about 325 children and mothers from Chicago. We consider this a worthy enterprise, as it means not only refreshment for the body but may do much more for the soul. It is a kind of "rural evangelism" that works both ways.

The brethren, Adam Mumaw and Irwin Grieser of Wooster, Ohio, are at this writing with the brotherhood of Newton, Kans., where they expect to remain for some time.

The brotherhood in the vicinity of Springs, Pa., and Grantsville, Md., devoted Thursday, July 4, to an all-day Sunday school meeting held with the Glade Church, one of the mission points in the district.

A Bible meeting has been arranged for, to be held at Doylestown, Pa., some time during November, with Bro. Abram Metzler of Martinsburg, Pa., and Bro. E. L. Frey of Wauseon, Ohio, as instructors.

The Mennonite Church near Freeport, Ill., is being remodeled at the present time. We take this to mean that the congregation is growing—in the remodeling process for more extended and more efficient service.

Bro. N. E. Miller of Springs, Pa., spent Sunday, July 7, with the brotherhood in the vicinity of Johnstown, Pa. His mission, besides the preaching of the Gospel, was to assist in arranging the program of the proposed Sunday school conference to be held next month in connection with the Church conference at Springs, Pa.

Perpetual Calendar.—We have just printed a pointed circular on "A Plea for the Church-man's Sunday," by Bro. L. J. Heatwole of Dale Enterprise, Va. If the plans of some who would revise our calendar are followed it will be much more difficult to keep the Christian Sabbath than it now is. This point is made clear in the circular referred to.

Bro. L. L. Beck and wife of Peabody, Kans., who have been away from home during the past two months visiting and encouraging relatives and brethren in several states, spent a few weeks recently among friends and brethren in Juniata Co., Pa. An interesting letter from Bro. Beck will appear in these columns next week, the Lord willing.

The Mennonite churches in the vicinity of Mountain Lake, Minn., were busy on the fourth of July, in instilling the principles of heavenly patriotism into the hearts of their young people. Mission meetings were held in a number of churches, at one place a collection of over $500 being taken for mission purposes. This beats the foolishness and fury witnessed so frequently in so many places in this so-called Christian land.

An interesting and well attended teachers' meeting is reported by one of the Sunday school workers from Doylestown, Pa. That kind of a meeting means much for a live Sunday school.

A number of well written essays read at the Sunday school conference held at the Zion Church near Hubbard, Oreg., June 15, have been sent us for publication. These shall find their way into print as space permits.

Correspondence

Shipshewana, Ind.

Dear Herald Readers, Greeting:—Bro. J. D. Brunk and wife of Goshen, Ind., were with the Shore congregation on Saturday evening, June 22. About one hour was spent in song service. On the following Sunday he was with us in Sunday school work, and gave us a very interesting talk about Simon the Pharisee and the penitent woman. We met again at 2:30 in the afternoon and spent a short time in singing the songs portraiting the life of Christ—the birth, the ministry, the conflicts, Jesus entombed, the glorious resurrection. Bro. Brunk gave short talks on all these songs, which made it very interesting. Thus the afternoon was spent in song and talks and prayer.

Bro. Brunk conducted a singing at our church last winter, and we surely feel glad when he comes to visit us.

G. L. M.

June 29, 1912.

Calverton, Va.

Some time in the near future a week's meeting, prior to communion services, are to be held here in Fauquier Co., Va. Those contemplating a visit to these parts may do well to attend these meetings to which all are welcome. Exact date later. Watch for it.

Fraternally,
Elam Horst.

July 1, 1912.

Jet, Okla.

Dear Herald Readers, Greeting:—On June 30 we held our quarterly Sunday school conference. It was very interesting, and many helpful thoughts were gleaned from the several addresses given.

On Sunday evening, June 23, we reorganized our young people's Bible meeting for the coming year with Bro. Noah Bontrager as leader and Sister Lizzie Zimmerman as chorister.

Some time ago Bro. Joe Hershberger and wife of Harper, Kans., spent a few days with us, for which we were very grateful. We ask them to come again. We are always glad to have some of our people from a distance come and visit us.

Health is fair in this community as far as we know. We are having nice weather as present. Although the days are warm the nights are cool and refreshing.

We would say to missionaries Geo. J. Lapp and wife who have lately returned from India on furlough, We would be very glad to have a call from you when it is convenient.

I will close, wishing you all God's choicest blessings.

Ella Miller.

July 1, 1912.

Wolftrap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On the afternoon of June 29 Bro. Geo. R. Brunk of Denbigh, Va., came to Wolftrap. He stayed until July 1. While here he held communion services and feetwashing and preached to us four times. Bro. and Sister F. B. Brunk of Denbigh were also with us during these meetings.

Sister Maggie Shank, who spent nearly two months at this place, will return to her home near Harrisonburg, Va., July 2. It does our hearts good to have the brethren and sisters with us and we are always glad to see them come.

Yours in Christ's service,
Martha Barbe.

July 1, 1912.

Brandon, Colo.

We can surely say with the psalmist, "O, praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord."

On June 29 Bro. D. S. Brunk of La Junta came here and on the 30th he preached two very impressive sermons. In the forenoon he used for a text Phil. 1:20, 21, in the afternoon he used Phil. 2:5. He earnestly admonished us, especially on the latter text: "Let this mind be in you, which was also in Christ Jesus." We all enjoyed a good spiritual feast. May God ever bless the dear brother in winning souls for the kingdom above.

A few families of our people from here went to McPherson Co., Kans., to work through harvest and threshing, and Sister Stutzman went to Harper Co., Kans., on account of the illness and death of her mother, Mrs. A. J. Troyer. It is a little dry, but nothing suffering much except spelts and millet.

May God bless you all, especially those of the household of faith. Pray for the little band of workers at this place.

J. C. Hershberger.

July 2, 1912.

Coleman, Mich.

On June 9, 1912, our Sunday school (East Geneva Union S. S.) met at 3 P. M. and organized by electing the following officers: Supts., Eli Y. Miller, Cora Uhlman; Secy., Lewis Griswold; Treas., Edna Wideman; Chor., Ladona Crawford. We ask an interest in the prayers of you all, as we feel our great responsibility in this work.

Eli Y. Miller.

July 2, 1912.

Baden, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—On July 4 we had an all-day meeting, praising God and singing spiritual songs to the Giver of every good and perfect gift. A program was carried out that we believe was spiritual and uplifting to all present. We reorganized our Sunday school in the afternoon for the coming year.

The following officers were chosen: Supts., Alpha Kauffman, Amos Ogburn; Sec-Treas., Wm. Kauffman; Chor., Agnes Kauffman. Brethren, pray for the work at this place.

Yours in Christian love,
A. C. Ogburn.

July 5, 1912.

Beaver Crossing, Nebr.

On June 30 our Sunday school was reorganized as follows: Supts., Jacob Gardner, Christian Greaser; Secy., David Steckley. May God bless the work and the workers, is our prayer.

Cor.

July 3, 1912.

Souderton, Pa.

Greeting to all Herald Readers:—We rejoice to report that a young soul has made application to unite with us. We trust that many more may make this wise choice before it is too late. That life is uncertain, and death is certain has been shown here the past few weeks.

We have again reached the time of year when the farmer is busily engaged in the harvest field. He rejoices when he has a good yield, and favorable weather. While we praise the Lord for these blessings, will we in return give Him ourselves to be used in the gathering in of lost souls in the great store house of God?

Bro. Warren Bean of Collegeville, Pa., gave a Gospel message on Sunday, June 30.

The sisters from Philadelphia Mission spent a day this week calling in various homes in Souderton. We appreciated their short stay and hope the Lord may continue to bless their labors amongst the unsaved of the city.

In His name,
J. D. E.

July 6, 1912.

Miscellaneous

THE GOSPEL OF TWADDLE

I browsed in the papers on Monday
To read of the preachers that preach,
To scan what they pulpited Sunday
And what they pretended to teach;
And some of them preached of elections,
And some spoke of George Bernard Shaw,
The tariff and its imperfections,
The South and the unwritten law;
They whacked the police and the demon rum,
But no one preached the kingdom to come.

They chattered of Shakespeare and Bacon;
The charter and civic uplift;
They damned the old Sultan forsaken;
And glorified John D. and thrift;
They told of a trip to Bermuda,
Lambasted Alfonso and Spain;
They criticised Tolstoi and Buddha
And grumbled at China and Crane;
They railed at Peary, they thundered at Cook,
But none of them preached of God or the Book.

Politics, letters, suffrage, finance,
Eliot's ethics, the newest thought,
The praise of anarchy, made in France,
The trade in women sold and bought—
There are the themes for the church elite.
Just painless, spineless, ethical views;
Scorpions for sinners out in the street,
Smiles for sinners down in the pews,
The gospel of twaddle loaded and diced,
But never a word of the crucified Christ.

—Boston Traveler.

IN DEFENSE OF THOMAS

By Daniel Shenk.

[Gospel Herald]

Not only in defense of Thomas, but in defense of any who may be misjudged or unjustly criticised or accused.

But first as to Thomas: It appears to me that people, as a rule, are a little too hard on Thomas, bringing accusations against him and making disparaging assertions about him for which they have no real authority or foundation, either scriptural or otherwise, while scarcely ever do we hear any of his good traits mentioned. Because he was not present at that first meeting where Jesus manifested Himself to His disciples after His resurrection, and because he was so emphatic in expressing his unbelief when they informed him they had seen the Lord, Thomas has become the target of a great deal of censure and criticism. Once when we had Thomas in our Sunday school lesson it seemed almost every one had something disparaging to say about Thomas; how he ought to have been at the meeting, and what a blessing he missed by not being there; his inexcusable unbelief, etc., and one writer asserts: "No doubt Thomas thought the meeting would not amount to anything; but the Lord was there as He is in all meetings held in His name, and Thomas was loser by not being there."

Now, I ask in all candor, Where is the scripture authority for these assertions and criticisms? How do we know that the disciples had assembled for a religious service as the above assertions would seem to indicate? John says: "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." We might with some plausibility argue from the above that they had secretly locked themselves into a room in hiding, "for fear of the Jews." But we wish to be charitable toward these disciples as well as toward Thomas, so we will suppose they had assembled in the service of the Lord. But what right has any one to say that Thomas ought to have been at the meeting? The Scriptures are silent as to why he was not there. Might we not suppose with some plausibility, and would it not be more consistent with that charity which "thinketh no evil," and is inclined, when possible, to think well of others, to suppose that he had some lawful excuse for his absence from meeting? Circumstances over which he had no control may have kept him away. We advocate going to meeting whenever circumstances will permit, but we should remember that there is no abstract virtue in going to meeting. Thomas may have been engaged in some important duty and in that case he might have missed a blessing by going to meeting. Sickness in the family may have kept him at home, or he might have been off on some errand of mercy. Thomas was a good man, notwithstanding one or two weak traits in his character.

Then, as to his doubts and slowness to believe the testimony of the others concerning the resurrection of Jesus. It is true he expressed his unbelief in more emphatic terms than any of the other disciples for which our Savior administered a tender reproof corresponding to the hesitation and doubt expressed by Thomas; but how far, after all, was he behind the other disciples in this matter, and why should so much more odium be heaped upon Thomas than upon the other disciples? When the women returned from the sepulchre and reported to the disciples that they had seen Jesus, their words seemed to them as idle tales and they believed them not. And when the two went to Emmaus and saw Jesus and talked with Him, then, "went and told it unto the residue, **neither believed they them**;" and our Savior **reproved them** for their hardness of heart and unbelief, the same as Thomas.

I must stand up in defense of Thomas. I feel that he does not deserve the condemnation that is generally heaped upon him.

From the meager notices we have of him in the Scriptures we see the character of a man "slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet **full of ardent love for his Master.**"

When Jesus appeared before Thomas the eighth day after His resurrection and displayed Himself to his astonished view the effect was immediate, and "the conviction produced by the removal of his doubts became deeper and stronger than that of any of the other apostles. The words in which he expressed his belief contain a higher assertion of his Master's divine nature than is contained in any other expression used by apostolic lips, 'My Lord and my God.'" He is said to have suffered martyrdom in India, being killed by a lance.

And now for the application: The disposition manifested toward Thomas is simply an index or sample of the disposition generally manifested by people one toward another in their readiness to criticise and condemn, frequently with very insufficient evidence, and many a person has been thus misjudged and condemned upon mere circumstantial evidence and even executed before the real truth became known.

Were this disposition to be found mainly among people of the world, it were not so serious a matter, for we could not reasonably expect anything better of them in a general way, but the same disposition is found to an alarming extent among the children of God. Too often a brother or sister is criticised and evilly spoken of upon very slight evidence or upon unreliable hearsay. Too many things are thus taken for granted that need to be investigated and proved, and many a one has thus been misjudged and wrongfully condemned. The writer can speak from frequent observations along this line, and the avidity and readiness, even eagerness in some cases, with which an evil report, or seemingly unfavorable evidence concerning a brother or sister is seized upon and spread abroad shows a very serious lack of that true spirit of love and regard for our brother or sister which should characterize God's children, and of that charity which "thinketh no evil," and is inclined as much as possible to think well of others. We believe the true spirit of love would rather cause a feeling of sadness and prompt one to say concerning an evil report, "I hope it is not true." "I cannot believe it." Or, "I want convincing evidence before I can accept it as true." Imitate "doubting Thomas," if you please, in such a case. But how seldom do we hear remarks like this. Too often the evil report, or supposed evidence of evil is

received and accepted as true without investigation and passed on to others, and commented upon, seemingly with a relish and satisfaction. "My brethren, these things ought not so to be." The evil report, or the supposed evil concerning our brother or sister may be true, in rare cases even worse than first reported and must not be passed by unnoticed. Let no one take the idea from the foregoing remarks that we favor just letting things go and tolerating evil in the Church. By no means. But we insist upon the exercise of true Christian charity toward our brother or sister, and upon thorough investigation and convincing evidence before we criticise and condemn, with the welfare of our brother or sister and the good of the Church at heart, and not infrequently it will be found that the report is not true, or has been exaggerated, or rests upon some flimsy, circumstantial evidence as in the case of Thomas, and has no real foundation at all.

Denbigh, Va.

A DIFFERENCE

By P. Hostetler.

For the Gospel Herald

There is quite a difference in what man calls a difference and in what God calls a difference.

Paul in talking of the Jews and Gentiles says, "There is no difference," as they were all or both under sin. Again in this same epistle he asks, "What advantage hath the Jew over the Gentile?" and answers, "Much everyway"—showing that in some respects there was quite a difference.

What are some differences at the present time? A child in the home of true Christians may be kind, obedient and lovely. A neighbor's child in the home of wicked parents may be quite the opposite and in some respects quite different, but in their standing before God both are innocent and saved, or no difference. Again, as these two children grow up and become responsible and do not accept and confess Jesus as their Savior, the one may be quite kind and good compared to the other, but in their standing before God they are as the Jews and Gentiles were, both under sin and condemnation, and no difference. But as the Jews had much advantage, even so the child brought up in the Christian home has great advantage over the other one and is more likely to come back to the right way. But while the Jew had the advantage of having the Scriptures and of having Jesus coming to them and Paul preaching to them first, it seems the Gentiles were more ready to receive the Gospel than the Jews, and so today the moral man is often harder to reach than the wicked nonprofessor.

A and B are neighbors. A belongs to Church, and keeps the ordinances belonging to God's house and lives a consistent Christian life. B does not belong to Church but is kind, sympathetic and moral in all his life. Man may say there is no difference; but according to God's Word there is a world of difference, especially so in their destination. The worldly man may not lie, steal, swear or kill; but as he does not believe God he makes Him a liar. As he does not obey God he is in rebellion against Him and sides with Satan and all wicked people against God. These are great sins, and perhaps in God's estimation the very greatest of sins.

Again we take two church members. The one keeps all the ordinances and obeys God to the extent of his knowledge. The other one keeps all the ordinances but one, having some excuse or man-made reason for not keeping it, and obeys God in all other things as the other. Man is liable to say and think these two are just about alike, very little difference. But when God's Word comes and says, "He that keeps the whole law, and yet offends in one point, he is giulty of all." We see there is a world of difference between the two.

We take for example two members or churches, the one keeps all the ordinances but one, and obeys the Word in other things; the other one keeps only half of the ordinances and disobeys other plain commands of the Bible. Man may say there is a vast difference in these two, but Paul would say, as in Rom. 3, "There is no difference."

The Bible is our looking glass where we can see ourselves, and that Word will judge us.

Pryor, Okla.

A QUESTION

By an aged Pilgrim.

For the Gospel Herald.

Are the ages of the world an evolution plant of the world. Webster defines evolution as "the act of unfolding or unrolling, hence in the process of growth, development, as the evolution of a flower from bud, or an animal from an egg." The Bible says, "In the beginning was the Word and the Word was with God and the Word was God." He was in the beginning, always has been and will be. His time has no end and His space no stopping. The planets keep their time and place of rolling around, the rose knows its time to bud and blossom, and the stork to change its habitation, but man oft refuses to know God and salvation. Millions of days and dollars are spent in making pictures and seeing them move and perform. Prize-fighting, horse-racing, opera-shows and many other idol worshipings flourish, while millions in city slums and heathen lands are suffering and perishing because there are no Samaritans to pour oil and wine into their wounds and provide an inn for them. Is it any wonder that our loving God and Savior at times lets a Sodom and Gomorrah burn, a world to drown out (all but eight souls), a Korah, Nathan and Abiran and their all to be swallowed up by the earth, an Egyptian army drowned in the sea, etc., because of the abominations and desolation man is influencing on men? May it not have been needful to weed and prune the plant to keep it from smothering and choking. God's helpers were patriarch priests, judges, prophets, kings, the Son, disciples, apostles, revelator, and end of harvest, the Son's second coming no doubt when His sheep know Him as He is.

Lancaster, Pa.

STANDING BY OUR PRINCIPLES

One of our earnest elders who, years ago, came to the Brethren from another religious body, writes us that he is deeply concerned about the church maintaining her Gospel principles intact. He exceedingly regrets to see an occasional departure, here and there, from some of our distinctive characteristics. In his judgment the Brethren Church should always remain a separate body of people, so distinct from the world that there could be no question about our standing. He has little sympathy for the theory that would encourage the chosen servant of God to look like a preacher in the pulpit and then like the rank and file of common humanity in the busy marts of life. In his communication he says: "I can bear with the young, but I do not have time to bear with the preachers who refuse to do as they promised when received into the ministry, and advanced in their work." There are others who have the same conviction. They can make all necessary allowance for the mistakes and shortcomings of the young, or even others, who may be weak in the faith, but when it comes to preachers, they naturally look for strong men in Christ Jesus—men who understand the Bible, who have an intimate knowledge of the church and her principles, and wonder why they can not, at all times, remain loyal to these principles.—Gospel Messenger.

The true Christian will so live that people remembering him, will say, "Thank God that he lived!"—Sel.

"You cannot share your joy too much, nor your grief too little."

WHAT IS LIFE TO US?

By Cora E. Shettler.

For the Gospel Herald.

Dear Christians, what is life to us? We either overcome sin through Christ, or sin will overcome us. Satan has so many ways to try us that we must always be on guard. We must not think that after turning away from the world and sin that the tempter will also leave us, but then is when he begins his work. We sometimes do not realize what a merciful God we have over us. He is surely a merciful God. Our life is spared many a time by His mercy. Will we then live a life that is worth living, or will we just go on and think there is no danger?

It is not only the people who live in heathen darkness that serve idols. As we look about us right here in our homeland we can see people who are worshiping idols. They serve the gold and silver more than they do their heavenly Father. But we who profess to be a child of God, let us strive to do His will and stop and think that we are in danger at all times and that we have a merciful God over us. We sometimes neglect and do not think what life is to us. When we think of the blessed promises of God to us, is it not worth living?

Help to bear each other's burdens,
As our life is fleeting by;
And the Lord will surely bless us,
And receive us home on high.

Kalona, Iowa.

WHAT DO PEOPLE SEE AND HEAR IN OUR HOMES?

By Levi Blauch.

For the Gospel Herald.

Home should be the sweetest place on earth. Why? Because there is the place where father and mother, sons and daughters, are living together in the bonds of love, providing it is the right kind of a home. Let us as parents ask ourselves this question, What do our friends and neighbors or strangers who visit us, see in our homes? Do they see that there is peace, not only with the members of the family, but with God? Do they see by the appearance of our bodies and the home that we are separated from the world? Or do they see that our bodies are bedecked with the fashions of the world, our coats according to latest style, the wall paper flashy and flowery, with unbecoming pictures hanging here and there? How about the furniture? Do they see the smile of the Christian on our faces, and a plain, simple meal prepared and eaten with thanksgiving?

Do they hear scolding, discord, profane language, foolish talking or jesting, fault-finding one with the other, with the neighbors and with the Church, and especially with the minister? being dissatisfied because the season is too dry, crops have failed, or the season is too wet, roads bad, road-master no good, school teacher no good, if we only had a better school board, etc., etc.?

But on the other hand, do they hear "chaste conversation, coupled with fear?" Do they hear a speech that is "always with grace, seasoned with salt?" Do they hear prayer offered at the table, spiritual hymns sung, the calling of the family together for worship? Do they hear us talk about the interest of the Church, about the goodness of God, about His loving kindness shed abroad in the hearts of His children, about the holy ordinances of the house of God, about the need of observing them? Do they hear and see that we are walking and living in the Spirit and thereby refusing to fulfill the lust of the flesh? Do they hear and see that we would rather go to Sabbath school and Church than to stay at home and entertain visitors? Do they see by our Sabbath-day meal that we are observing the Sabbath? Should any one come on the Sabbath to transact business, do they hear and see that there is no business done on the Sabbath at our house? If people come to our house during the week, do they see that our lives are just as holy as they are on the Sabbath? When we come to Sabath school do they hear and see that the Bible was studied at our home during the week?

Parents, what do our children see in our lives at home? Do they see the Christ-life? If so, well and good. They then are safe to follow in our steps. Children, what do your parents and others see in your conduct at home? Is your conduct such that shows that you are obedient to God and your parents? If so, you are noble children and have the promise of a home in heaven.

Brethren and sisters, do people, while in our homes, always see and hear those things which are a spiritual blessing to them? Remember that people who come to our homes take with them an impression received, either for good or for bad.

How solemn, and yet how glad, should we feel when we realize that God is everywhere present, and that includes our homes. What does God see and hear in our homes? Does He see and hear those things that glorify His holy name? If so, He can be present to bless us, and we then can have the hope of entering into the promised heavenly home. But what and whom shall we see there? A glorious country, God the Father, Christ the Savior, and a host of angels, all the saints who died in the Lord, and billions of dear little children. Oh, what a home that will be. Let all of us search the Word and see whether we are on the right way.

Johnstown, Pa.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

June, 1912

1. Eight precious souls received into the Church at Freeport, Ill.
2. The ordinances of communion and feet washing observed at Jackson, Minn.; Cherry Box, Mo.; Schellburg, Pa., and Freeport, Ill.—Special all day meeting at Hesston, Kans.—All day Consecration Meeting at West Liberty, O.
4. Mission Meeting held at Kansas City Mission.
5. Opening session of Church Conference at Fairview, Mich.
6. Sunday School Meeting at Port Trevorton, Pa.—Ind.-Mich. Conference closes at Fairview, Mich.
7. Meetings close at the Peak school house near Dale Enterprise, Va., with 20 confessions.—Church business meeting in Reiff's Church, Washington Co., Md.
8. Council Meeting at Mt. View Church, Va.—Baptismal services at Longenecker Church near Beach City, Ohio.
9. The service of holy communion was held at Kauffman's A. M. Church near Johnstown, Pa.; Greencastle, Pa.; Beach City, O.; Bethel Church near Garden City, Mo.; Martinsburg, Pa.; and at Mt. View Church in Virginia.—Meetings begin at Guernsey, Sask.—Sunday School Meeting at La Junta, Colo.—Three received by letter at Garden City, Mo.—Sunday School reorganized at Bay Port, Mich.—Three added to the flock at Dewey, Ill.
11. Sunday School Meeting at Millersville, Pa.—Communion services at Carver, Mo.
12. Sunday School Meeting closed at Hanover, Pa.
13. Quarterly Mission Meeting at West Liberty, O.
16. Communion at Versailles, Mo., and Portal, N. Dak.—One received into the Church at Scottdale, Pa.
20. Communion at Herbert, Sask.
23. Communion at Aldersyde, Alta.—Sunday School reorganized at Springs, Pa.
24. Sunday School Conference at High River, Alta.
25. Bible Conference at High River, Alta.
26. Sunday School Meeting begins at Surrey, N. Dak.—Mission Meeting at High River, Alta.
27. Church Conference begins at Mt. View Church near High River, Alta.—Sunday School Workers' Meeting at Elizabethtown, Pa.
28. Meetings begin at Carstairs, Alta.
30. Sunday School reorganized at Scottdale, Pa.—Quarterly Sunday School Review at Allensville, Pa.—Communion services at Wolftrap, Va.

(Continued from page 229.)

Problem I.—The Governments

While this problem is not nearly so serious as it once was, it is yet one that needs careful consideration. In India the local authorities are held in check by the British government to which they are subject—and it means a great deal to have a strong Christian nation as England at the back of a political system; but in every country of South America there is a government that has no national fame for justice and strength. None of these governments have proven themselves entirely substantial. They are called Republican governments, but each one is, in fact, an aristocratic government where a few moneyed men engineer things to suit their own purses—and this engineering is done with the most deliberate fraud and theft. Laws which an American would resent with disgust are thrust upon the people without any regard to their wishes—for example, a law that imposes a fine upon a person who, without a "first aid" certificate, gives assistance to one who is injured. Then there are laws which compel the poor man rather than the rich man to pay the taxes for government revenues. Every country has laws compelling military service of able-bodied citizens—very uncomfortable laws for Mennonites. Aside from these difficulties there is always a lot of "red tape" which makes it hard to go through any legal performance—in which cases one needs every grain of patience he can muster. There are exorbitant import duties which cause high prices, and heavy taxes on manufacturing machinery which kill home industry. (This is true mostly in Argentine and Uruguay.) And there is a lot of robbery of the mails and of freight in which cases it is almost impossible to get redress from the Government.

But in the face of these difficulties there are a few things that are encouraging. Every year a few improvements are made in the line of better legislation. In all countries a fairly liberal attitude is taken toward Protestantism and its work, and in some cases direct encouragement is given. The constitutional principles of each country are good, and when once political intrigue becomes unpopular enough for the good principles to be carried out, the conditions should be much better. I would not consider any of these conditions as unsurmountable difficulties to us. They are merely unpleasant features with which missionaries and mission boards must struggle, and I think it essential that we know of these conditions in making our decisions.

Problem II.—The Financial Condition

There was nothing for which I was so completely unprepared as for the discovery that living is exceedingly dear in all parts of South America. I knew it was dearer than in Europe or Asia, but thought it could not be dearer than in the United States. In every country I visited living costs at least one-third more than the average cost in the United States, and in some places two-thirds more. Not only are prices high in the large cities but also in the small villages. The only way to get a cheap living in any of these countries is to produce the articles needed for the home, and apparently the best way to do this is to farm. In every country, land that is suitably located for agriculture is higher in price than it should be, city lots are exceedingly high, and the cost of improvements very high. Considering the amount of land not under cultivation, one would think it should be much cheaper. I could suggest a few reasons why living and property is so high, but as I have discussed those things in my general reports, I will refrain now. Suffice to say that the primal cause from which a number of minor causes spring is **greed for money.**

Then the question arises, Will this great cost of living debar us from mission work in South America? especially since we have not a large fund in our mission treasury from which to draw? I think it should not debar us, though it may for a time, unless special efforts are put forth. It seems to me there is a partial way out of the difficulty and that is through the purchase of land. The main obstacle is that it will take considerable capital to begin with, but I believe if we once begin and manage wisely, that financial embarrassment will not bother us. My reason for coming to this conclusion is that our people usually know how to farm, and the average South American does not know; and I believe we could apply some of the principles used by the thrifty farmers of the United States to profit in South America. How and where I would couple this plan with missionary effort, I will discus at the close of this paper.

Problem III.—Irreligion

Irreligion means a great deal—in fact it means more things to me now than it did before I saw South America. In the sense in which I use it, it means atheism, bigotry, self-sufficiency, greed, vice, crime and a large number of other things inseparable from these. But it does not mean Catholicism or idolatry—these are forms of false religion—but still they are religion. In speaking with a district superintendent of the Methodist missions in Argentine, he said to me: "I would rather face anything than indifference to religion—Catholicism and idolatry are nothing in comparison to this difficulty. I have struggled and prayed and have even felt like tearing my hair with the weight of this problem pressing upon me." The spirit of this irreligion is in the air and no person who has a conscience can help but feel the depression of it. I felt it very much but, I suppose, not as much as those who have struggled against it for years. One has a feeling that money and pleasure are the only ideals in South America—that the seriousness of religion is beyond their power of conception. The grasping hand disgusts one every time he must buy anything; the self-sufficient air of the people is revolting because it is so extremely evident; the looseness of character and the indulgence in vice is so open that one is constantly reminded of it.

What can we do in the face of such a situation, you say? I must say that this is a difficulty before which I tremble because it is so hopeless. Nevertheless, my observations have led me to a more hopeful conclusion and this is where I got it. We know that Jesus made little effort to convert the "scribes, Pharisees, hypocrites." He gave them the Gospel, it is true; but because of their indifferent attitude He gave the most scathing condemnations that one can receive, and at the same time He made it known that pearls should not be cast before swine. But what else did Jesus do? He preached the Gospel to the poor. He showed the publicans and sinners that there was hope for them. He blessed the children and helped the suffering.

Then, following the parallel, what can we do in the face of the irreligion of South America? We can follow the example of Jesus. Need I say more? We can go among the children and win them before they grow indifferent. We can tell the poor that life is more than money and the meat which perisheth. We can tell the fallen that Jesus wants to help them.

Problem IV.—Catholicism and Idolatry

I couple these together because they are inseparable, especially in South America. Wherever there is Catholicism, there is idolatry. Of the real Jesus and His teachings the Catholic adherents know nothing. What they worship are mere wax and marble figures dressed in gaudy attire, golden and silver crowns, fine laces and jewels. They say mass in the cathedrals and keep the feast days by immoral revelries—and this to them is religion. This situation becomes a problem when we know that it has caused ignorance, fanaticism and superstitions which cling to the people very tenaciously. It is hard for Protestantism to make right what Romanism has for centuries made wrong. It is easier to teach Christ to idolatrous people than to Catholic—the former are usually sincere in their beliefs while the beliefs of the latter are based on insincerity. The Catholics are most happy among the ignorant and illiterate, because among them they can practice every conceivable deception and still hold the confidence of the people. And they do not fail to make use of this power of deception to work against Protestantism. Some of the most disgraceful mobs have been instigated by the priests against missionaries. Such atrocities are usually confined to the interior villages of the various countries. In most countries of South America the governments will not allow open violence to Protestantism, and for that reason the priests try to do damage to missionaries by slandering them. This method, however, seldom does any serious damage because a true Gospel finally proves itself to be true.

It is really not necessary for missionaries to challenge or oppose the Catholics, because the superiority of Protestantism is so self-evident that it must be recognized. In its presence Catholicism must either make

complete reform or die because of its falsity.

This is a real problem in South America, but the quiet, peaceful religion of Jesus can win in the presence of it. Nothing is more deadly to error than truth itself—and it is a message of truth that we have for South America.

Problem V.—South America Does not Want Missionaries

I hope this statement does not shock you too much, considering the fact that the appeal has always been put the other way; but I promised to present facts and not fancies in this paper. In no sense is it true that South America is calling for missionaries, but the need is there and God is calling because of it. The Catholics do not want missionaries because in their ignorance they know not that there is something better than Catholicism. The heathen do not want missionaries, because they never heard of such a thing. The atheists and indifferent ones do not want missionaries, because all the religion they have ever known is hollow sham and they scorn to consider it. The masses of the people have no care even to listen to missionaries, but in places where Catholic fanaticism is not strong or where the spirit of irreligion has not developed, the people will listen and are receptive—especially is this true among the Indians and the poor of the cities and villages.

But when I say the masses do not want religion, I mean religion as they know it. If they really knew what true religion is they would want it. They do want character, many of them, but expect to get it unaccompanied by religion. Dr. Craver of Buenos Aires gave an account of an incident which will make this point clear. A city in Brazil wished to start a college where their young men and women could get a better education. They procured a Christian man for starting it, a man who had experience in a Christian college of another city. When he presented his plan, the Bible was included in the course of studies, much to the chagrin of those who had called him to the position. "We did not aim to have the Bible taught here," they said.

"Why, then, did you ask me to come here?" he answered.

"Because," came the honest reply, "we knew that your schools produce character, and that is what we want."

"And do you know why our schools produce character?" asked the professor. "It is because we have the Bible as the basis of our teaching. If I cannot bring my Bible into this school I cannot come as a president." Fortunately they saw the point and the Bible came.

The only way for this problem to be solved properly is for Protestantism to prove its worthiness, and that must be done by working in South America even where missionaries are not wanted.

How Can We Work in South America?

A Methodist bishop, in speaking of South America said: "We must not try to fish with pin hooks in these waters." To me these words seem very much to the point. The problems I have mentioned are great enough to require serious planning to meet them.

The first thought I wish to impress is that we should not begin under financial embarrassment. I find that by far the most successful work done in these countries is where the missions own their own property and have a show of permanency. In fact, it does not pay to rent either in city or country, because rents are always beyond reason.

Secondly, we should if possible make our work largely self-supporting. It should be the ideal in all mission work, I think, to approach self-support eventually; but, since living is so high in South America, it would be a breat burden to a mission board to give entire support and for that reason I think we should begin with the aim of self-support after the first two or three years. To carry out this aim I believe an agricultural project is by far the best. And for agricultural work, I think opportunities for intensive farming are best—dairying, poultry raising, fruit raising, and trucking for the markets. In all countries I visited, markets for farm produce are good and especially for the kind of products mentioned above. Farming on the extensive scale, raising wheat, corn, flax, etc., pays well, but there are more difficulties and uncertainties connected with it. It would take more land for that and necessarily cheaper land which is farther removed from the markets and people, and the problem of labor for such a farm would be very great.

Intensive farming would require less land but naturally higher priced. It would require more direct access to the markets and would hence be nearer to the people. In South America the people dread the loneliness of the country and for that reason avoid getting far from the cities and villages.

Now I have a suggestion for making a farm practical to mission work. Schools, especially for the lower grades, are greatly needed in Peru, Bolivia and Chile. We could establish a boarding school on the farm where, in addition to general teaching, the pupils could be given considerable industrial teaching. There is a great need for this kind of instruction in all of these countries. Children grow up with no knowledge of how to make honest livings. In a boarding school we could give religious teaching and home influence, things which children seldom get in their homes. We could develop evangelistic work in the community near us, depending upon the farm as a partial support of this.

For this sort of a plan a farm manager would be needed—a man who would also have missionary qualifications. The farm, I think, should be looked after by him as an investment to be made to pay financially. He should not be burdened with the responsibility of the other work. Other missionaries should be given the responsibility of the religious and educational work. I think two families should be sent to open the work and that other workers should come after the first year.

Our aim should be to work among the poor rather than the wealthy in our school because the poor are most neglected. My reason for suggesting the establishment of a school is this: The schools in most parts of South America are poor as to methods, accommodations and equipment, and the teachers are seldom people of moral character. The greatest difficulty is that there are not enough schools for all pupils. Argentine and Uruguay have fairly good schools and have more nearly a sufficient number than do the countries of the western coast.

A few remarks should be made regarding the most suitable field for opening work. Here again I must refer to my longer reports for the details. In every country there are needy fields. Peru and Bolivia are least occupied by missionaries and hence are most needy, but they are the most expensive fields and have less favorable opportunities for self supporting missions. Argentine and Uruguay are also very expensive fields, but there are opportunities for self-support in certain sections. I think, however that opportunities for self-support are less favorable than in Chile. Farming is more uncertain because of irregularities in seasons and because of pests which destroy crops.

I favor Chile because it has best opportunities for intensive farming, because it has unoccupied sections that would be favorable to us, because it has great need of schools (which line of work, I believe is a good stepping stone to other lines of mission work), because it has a very favorable climate, and because its people are more nearly of one nationality, making the missionary problem less complex. In general, the country and people appeal to me much more than Argentine or Uruguay.

A man of experience in Chile made another suggestion to me which I believe is worth considering. He said there are thousands of orphans in the cities and that a missionary society would be doing a noble thing to start an orphans' home, and he thinks our farm project would be just the thing for it. The thought impressed me rather favorably because almost nothing of that kind is being done by any other missionary society.

For a farm project of such a nature as I have suggested, we ought to have not less than $25,000 to begin with. Several people suggested that if we would start an orphanage or have a school where some industrial work would be given the government might give some valuable assistance in the getting of suitable land. That would be well if no hard conditions were imposed upon us. From what I have seen I would not consider it advisable to start a work anywhere in South America without the assurance of such a sum as I have suggested above.

We might do as some societies are doing in certain sections—start with small means, rent unsuitable property, and drag along

for ten or fifteen years without much result. Again I would remind you of the words of the Methodist bishop: "We must not try to fish with pin hooks in these waters."

And now after all has been said, I hope we will consider not only the difficulties and the favorable things but the great need of South America. I cannot suggest what ought to be done for this country, because I do not know the problems that face the Mission Board from other quarters. I have tried to present the picture as it appealed to me, and I hope my observations and conclusions will help the Board to decide aright. May the love of God and His infinite wisdom be the guide in these matters, is my prayer.

Goshen, Ind.

REPORT
Of the Mennonite Old People's Home, Lancaster, Pa.

For the Gospel Herald.

Donations.—John Brubaker, lettuce; Bro. Hostetler, sweet potato plants; Lizzie K. Brubaker, canned cherries; Landis Hershey and wife, 4 doz. oranges, and 5 doz. bananas; Barbara B. Snavely, 5 devotional coverings; David High, strawberries; H. F. Eshbach, potatoes; Herr Sisters, beets; Anna E. Landis, lettuce; Barbara Weaver, soap; J. R. Weaver, apple butter.

Cash.—Francis Bechtel, $2; Enos S. Gehman, $1; Henry Good, $5; Louisa Good, $2; Solomon Good, $1; D. S. Gehman, $1; A. L. Eshleman, $1; Minnie Horst, $1; W. E. Oelne, $1; O. W. Swartley, $1; C. F. Derstine, $1.25; Mattie B. Landis, $1; Jennie Ebersole, $1; Henry F. Eshbach, $2; Barbara Harnish, $1; Philip Mack, .50; Henry B. Frey, $1; Barbara Weaver, $1; J. R. Weaver, $1; Hettie Good, $1; Maria Messner, $1; Hettie A. Horning, .50.

Services.—June 2. Regular services were conducted by John M. Sauder and S. D. Martin. Scripture lesson, Jno. 14; text, I Pet. 1:3, 4.

Juue 3. We were visited by Bro. Amos Kolb of Spring City, Pa., who preached from Matt. 28:20, and by Bro. Enos S. Gehman who read Jno. 15.

June 16. Regular services by Bro. Jacob N. Brubacher, who preached from Jno. 14: 1-3. Bro. Jacob Greider was also present.

June 30. Regular services by Bros. John W. Weaver, Frank Kreider, Amos G. Kauffman, and Ephraim N. Eby. Scripture lesson, 71st psalm; text, Psa. 71:18.

Health is not so good at present. A few of the aged are sorely afflicted. This shows what a frail creature man is. Remember, dear fellow-traveler, we know not what is in store for us. Remember us at a throne of grace, that the work here may be done to His glory.

T. E. Moyer, Steward.

Married

Kennel—Bechler.—On June 2, 1912, at the home of the bride, Bro. Eli Kennel to Sister Lydia Bechler, Bro. Joseph Schlegel of Milford, Nebr., officiating. May God's blessing attend them through life.

Ebersole—Brenneman.—On June 23, 1912, at the home of Bro. Samuel Cockley in Peabody, Kans., Bro. Roy Ebersole of La Junta, Colo., was married to Sister Bessie Brenneman, Bro. T. M. Erb officiating. God bless them throughout life.

Whitaker—Kennel.—On June 30, 1912, at the home of the bride, Bro. John Whitaker to Sister Nancy Kennel, Bro. Joseph Schlegel of Milford, Nebr., officiating. May God be with them through life's journey.

Detweiler—Cullar.—Bro. Henry Detweiler of Illinois and Sister Barbara Cullar of Calla, Ohio, were united in marriage by Bro. A. J. Steiner on June 27, 1912. May the Lord be with them through the remaining days of their life.

Erb—Cooprider.—On June 20, 1912, at the home of Bro. J. A. Cooprider in McPherson Co., Kans., occurred the marriage of their daughter, Estella, to Bro. Allen H. Erb of Hesston, Kans., Ceremony was performed by the father of the groom, Bro. T. M. Erb. May their life be a prosperous one and may heaven smile upon them with blessings from the Lord.

Obituary

Jackson.—Raymond Jackson was born Sept. 29, 1894; died June 19, 1912; aged 17 y. 8 m. 20 d. The death was caused by accidental drowning while in bathing in the Don River. He was no Christian. Services in the Mennonite Gospel Mission, Toronto, Ont., on June 21 and conducted by the workers. Text, "See that ye refuse not him that speaketh." This was indeed a sad funeral. "Oh to have no hope in Jesus, How dark this world must be."

Newschwanger. — John Newschwanger died at the home of his son, Christian, Mt. Carmel, Ill., April 30, 1912; aged 82 y. 9 m. 28 d. He was born in Germany, from which place he came to Canada June 1, 1849, thence to Illinois, in March, 1850. He was married to Barbara Bahr in 1852. To this union were born 5 children of whom 2 survive; also 17 grandchildren, all but one of whom survive. He united with the Mennonite Church in early life and remained faithful to the end.

Snyder.—Malinda Snyder was born Oct. 3, 1887; died June 28, 1912; aged 24 y. 8 m. 25 d. Her sickness was tuberculosis, which lasted about two years. She leaves to mourn her departure father, step-mother, 1 sister, 3 half-brothers and a host of friends. Mr. and Mrs. Noah Schrock adopted her when she was six years old. She was a member of the A. M. Church of Walnut Creek, O. A large concourse of friends attended the funeral on June 30. She selected I Cor. 15 for her funeral text, from which chapter Bros. S. H. Miller and M. A. Mast preached to the congregation.

Miller.—Barbara K. Miller was born in Manor Twp., Lancaster Co., Pa., Nov. 2, 1824; died June 4, 1912; aged 87 y. 7 m. 2 d. She was the last of her family but is survived by a number of nieces and nephews. She was a member of the Mennonite Church for many years and was of a kind and loving disposition. The funeral was held June 7 at the home of a niece on the old homestead where she lived all her life. Burial in the family graveyard. Services by Bros. J. C. Habecker, H. H. Haverstick and Abram B. Herr.

"She has left this world of sin and woe,
While here we wait and long to go
Where she has gone with Christ to dwell
And bid no more the sad farewell."

B. M. B.

Landis.—Sister Lavinia, wife of Bro. Adam Landis, near Bird-in-Hand, Pa., died June 3, 1912; aged 70 y. 7 m. 6 d. She was in feeble health for some time, and confined to her bed for 2 months. She was patient and had a desire to leave this world. She leaves a sorrowing husband, 1 daughter, 4 grandchildren, 2 sisters to mourn her departure. Funeral services at the house by Elias Groff, at the church by Christian Brackbill. Text, Job 14:14. What is our loss is her eternal gain. She is missed by all.

Companion, mother, grandmother, neighbor,
Now is o'er your weary labor,
But in fancy still we hear you,
Softly whisper, "God be with you."

A friend.

Hostetler.—Loma May, infant daughter of Milton and Ida Hostetler, of Pryor, Okla., died June 15, 1912; aged 4 days. This baby did not seem to suffer any the first days but did not sleep any to speak of, like babies do, but later suffered some and soon passed away. The parents and 5 brothers gave it up with sorrowful hearts, but have a bright light to shine in this dark time, knowing they can go to it sometime if they do God's will. This was the third infant daughter they have buried. Short funeral services at the grave on Sunday morning. In Psa. 127:3 we find that "Children are an heritage of the Lord;" and though they are taken away yet are they a treasure in heaven worth more than all the millions of earth's natural store. We believe that those who die in innocence are taken to that heavenly home to remain ever there in their spiritual or glorified body.

P. Hostetler.

Henderson.—The funeral of Harvey M. Henderson, aged 22 years, took place on Monday, June 17, from the residence of his uncle, Harvey L. Snyder, Chambersburg, Pa. He was a son of Mrs. B. F. Gelwix of Scotland, Pa., and was graduated from Ohio Northern University of Ada, O., in June, 1911. To the time of his death he was employed by the Westinghouse Electric Co., and had a bright future before him. Last January he came home very sick with a severe attack of rheumatism, but after several months' treatment he improved sufficiently to return to his work in Cleveland, O.; but later his heart became affected and he gradually became weaker when suddenly the end came. His mother reached his bed side in time to talk to him. He was glad to see her and expressed himself ready for the change. The very sad part of the death is that he was to have married the following week Miss Mabelle A. O'Neil of Cleveland, who accompanied the body here. The funeral services were conducted by J. W. Burton of the United Brethren Church and W. W. Hege of the Mennonite Church. Interment at the Mennonite Church at Chambersburg.

Hostetter.—On June 29, 1912, at the home of his father-in-law at Mechanicsville, Pa., Bro. Levi, son of Cephas and Emma Hostetter, departed from this life to be with Christ; aged 25 y. 8 m. 13 d. He leaves a sorrowing widow with whom he was joined in wedlock Nov, 1909. About a week before his death, while tearing down some scaffolding at a building which he had intended erecting for the purpose of starting a business for himself this fall, a piece of timber with a nail in it, fell on his foot, the nail penetrating his flesh. He had the wound treated immediately, but nothing serious was thought of until the following Thursday morning when he began suffering from lock-jaw. He suffered for two days, but God saw fit to take him from us. Everything that human hands could do, was

(Continued on next page.)

Items and Comments

England's chancellor of the exchequer, David Lloyd George, annuonces a surplus of $32,500,000, of which $25,000,000 is to be devoted to the reduction of the public debt.

"Only twenty accidents" is the way that New York City heralds forth the news of its second "safe and sane" fourth of July celebration. Similar reports come from other parts of the country.

After a severe battle of several days' duration the entire rebel force under General Orozco was defeated by an army of federal troops near Bachimba, Mexico. While this is a decided victory for the Mexican government and the backbone of the revolution is believed to have been broken, it may take months of hard fighting and cost hundreds of lives before peace will have been restored.

What is characterized as "a catastrophe greater than the Titanic disaster" is the authorized statement of Prof. Irving Fisher of Yale University that in the United States 630,000 people die annually whose deaths might have been prevented if the proper care and precaution were taken. Greater still is the wreck presented by the millions who sink into a Christless grave and go on to a Christless eternity without a serious effort for their deliverance.

In a frightful wreck on the Delaware, Lackawana and Western R. R. near Corning, N. Y., 41 persons were killed and 60 injured. The Buffalo Limited, on which the victims were, was run into by a train moving at the rate of 65 miles an hour. It was filled with excursionists going to Niagara Falls. Starting out in pursuit of pleasure, they were soon to furnish the world a fearful object-lesson teaching us that at any time we may be hurled from time to eternity.

After several years of preparation and an expenditure of $100,000 Melvin Vaniman, chief engineer for Walter Wellman in his unsuccessful attempt to fly across the Atlantic, finally succeeded in completing his air-ship, "The Akron," and with four companions started from Atlantic City, N. J., on what was to be the first successful air-voyage across the Atlantic. In less than half an hour the balloon had been destroyed in an explosion and the daring men who undertook the voyage found a watery grave.

Economists the world over are puzzling over the greatest present-day problem—the high cost of living. Realizing that is is a condition rather than a theory, and that it must be met by methods that will materially modify the evident disparity between income and outgo, Mrs. Ella Flagg Young, the efficient superintendent of Chicago's public schools, has entered upon a practical solution of the question. Mrs. Young argues that the waste and extravagance of modern housekeepers are appalling, and to bring about a better state of affairs, 142 cooking schools, ably superintended, are now doing a much needed work of teaching frugality and economy in kitchen and table management. Fifteen thousand girls recently finished the prescribed course, and will doubtless be fully prepared for a more economical management of household affairs. The church, too, has her problems. Many of her activities might be managed far more efficiently if every member could be induced to do his allotted work intelligently and faithfully. "To every man his work," says the Divine Record. It is also true that in the ideal church every phase of work is ably attended to by some one, and in that spirit most of the church's present-day problems may be readily disposed of.—The Gospel Messenger.

(Continued from preceding page.)

done for him. The prayers of God's people went up to the throne of grace in his behalf, but God's ways are not our ways. His ways are best, so we humbly bow in submission and say, "Thy will be done." Our tears today flow in sympathy with the bereft ones, but we mourn not as they without hope. A few years ago, through the sudden death of a dear one, Bro. Levi and wife were led to see the necessity of preparing for eternity. Since that time he has lived a devoted Christian life. His seat in the services of the Lord was seldom vacant. We will miss him in the home, the Church, the Sunday school, but we look forward with joy to the time we hope to meet him in heaven above.

He leaves to mourn his departure a widow (who was Miss Grace Bear before marriage), father, mother, 5 brothers and 3 sisters.

Funeral services were held July 2, at East Petersburg, Pa., where a large concourse of people had assembled to pay their last tribute of respect to one they loved. The services at the home of Bro. Bear, with whom they had their home, were conducted by Bro. Hiram Kauffman and at the church by Bros. Frank Kreider and David Mosemann. Bro. Mosemann using Job 13: 15, "Yet will I trust in him," as a text.

This is a loud call to the community, especially so to the young friends of the departed one, many of whom are still in sin. Pray with us that this call may not go unheeded, but that it might be the means of drawing us all closer to Him, who died to save us. May God comfort the bereft ones.

"Does Jesus care, when I've said good-bye,
To the dearest on earth to me?
And my sad heart aches
Till it nearly breaks—
Is it naught to Him? does He see?

"O yes, He cares, I know He cares,
His heart is touched with my grief,
When the days are weary,
The long nights dreary,
I know my Savior cares."

By a devoted friend.

ANNOUNCEMENT

The Ohio State Sunday School and Young People's Bible Meeting Conference will be held, the Lord willing, at the Salem Church, about 2 miles Southeast of Smithville, Wayne Co., O., **Aug. 14-16, 1912.** All Sunday school superintendents are delegates to this meeting and are especially requested to be present, while all others interested in the welfare and progress of the Sunday school cause and Y. P. B. M. work, are also cordially invited. Those coming by rail from the East or West over the P. R. R. lines should leave their train at Smithville, and those coming from the north or south over the C. A. & C. must change cars at Orrville, and those coming over the W. & L. E. will leave their train at Smithville. It might be quite helpful to your convenience if all who have not otherwise arranged would drop Bro. E. S. Hostetler, Wooster, O., a postal stating when and how many are coming so the necessary accommodations can be provided for.

Pray for the meeting. Bring hymnals and note books with you.

A. J. Steiner, Sec.
J. A. Liechty, Asst. Sec.

N. B.—Ohio Sunday schools. Those who have not yet sent in their contribution to Bro. D. S. Yoder, Bellefontaine, O., to replenish our State Sunday School Treasury, kindly do so at once, and greatly oblige.

Secretaries.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May 1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May 2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

HESSTON ACADEMY AND BIBLE SCHOOL

Our new catalogue is now being sent out. It gives information regarding the school, the courses of study, expenses, length of terms, etc. It is free. If you are interested send card to J. D. Charles, Hesston, Kans., and a copy will be sent you gladly.

D. H. Bender.

I did not know which way to go,
My sins were like a mountain;
And filled with woe the tears did flow,
My head was like a fountain;
I thought I'd been so long in sin,
I could not be forgiven,
Then Jesus came, Oh, bless His name!
And filled my soul with heaven.

—Selected

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain,
Experienced every human pain,
He sees my wants, allays my fears,
And counts and treasures up my tears.

Table of Contents

225—Editorial
226—"Thy Word is Truth."
227—Evangelism in Secret
228—From Our Mission Stations
229—Social Problems in Mission Work
What Shall We Do for South America?
230—Consult Your Wife
A Christian Mother
Sleepest Thou? (Poem)
231—The Sunday School
Our Young People
232—Field Notes
Correspondence
234—The Gospel of Twaddle (Poem)
In Defence of Thomas
235—A Difference
A Question
Standing by Our Principles
236—What is Life to Us?
What do People See and Hear in Our Homes?
Do I Believe?
239—Report
Married
Obituary
240—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JULY 18, 1912 No. 16

EDITORIAL

"Beloved, now are we the sons of God."

For every opportunity neglected there is a blessing missed.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Having studied the parable of the sower, don't rest satisfied until the last thorn has been rooted out of your heart.

"Lord, what shall this man do?" has been in many people's way. We so often forget that if we would but simply take God at His Word, accept without question our Savior's invitation to "follow me," that in all probability "this man," influenced in part by our example, might also become a faithful follower.

Be yourself. Don't try to be somebody else. If you do you are sure to be a failure. Be natural. Don't make yourself ridiculous by putting on assumed airs. God knows what He was doing when He created you. Glorify Him by living true to your creation. And while you are trying to let your God-given faculties shine in their beauty as God gave them to you, get rid of the acquired habits which mar your usefulness and stand in the way of your highest spiritual development.

Are you an optimist? It depends upon what the questioner has in mind as to whether this question should be answered by yes or no. If by this is meant whether you believe that the world will continue to get better until the golden age and glorious millennial reign will have been ushered in, Matt. 24 and other like scriptures are against the theory. If you are asked to record your opinion that God has ordered all things for the best, that until the end of time His blessings will rest upon the labors of the faithful, you should answer emphatically yes. God's blessings upon the faithfulness of His people has resulted in the salvation of millions of souls, and if the world stands long enough and enough faithful workers can be found millions more may be rescued. God's faithful promise, "I will never leave thee nor forsake thee," coupled with the assurance of the everlasting crown which is just ahead, ought to be enough to inspire every faithful soldier of the cross to press on with hope and cheer until the final invitation, "Come up higher," is heard.

The Golden Rule.—This is an age of unrest. Look where you will—in social, political, business or religious circles—and you hear the same story, people restless, always trying new things. It reminds us of an old German adage we used to hear: "Der Mensch ist die ewige Unruhe."

Without discussing the numerous remedies proposed we want to name one, the only one worth considering. The Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them," if put in force everywhere, would completely revolutionize our whole system from one of selfishness to one of benevolence. Just a few questions: Did you ever hear of people complaining that the prices on things they had to sell were too high? or on the things they bought were too low? Did you ever hear of a labor disturbance but that selfishness was at the bottom of it, each looking for self-interest and working against the other side? How often in a bargain do you hear the purchaser correct the other man because his prices are too low? The fact is, in our business dealings, in our criticisms of others' shortcomings, in our efforts to look after our own interests we have imbibed the spirit of the age and have forgotten to consider what we would desire were we in others' places and they in ours. That is what makes trouble. Covetousness is the great sin that fosters the spirit of unrest. "Godliness with contentment is great gain."

On another page will be found a practical discussion on the question of evangelizing the world. We might as well say first as last that we do not hope ever to see the day when all the world will be Christians. The Bible is against that kind of a theory, and the drift of the times seems to be against the spirit of true godliness. At the same time we owe the world a duty enjoined upon us by a loving Redeemer. Christ's command is to "go ye into all the world, and preach the Gospel to every creature." Ask the question, Are we doing it? and the answer might be, No; for that is impossible. Ask the question, Are we trying to do it? and what might the answer be? All agree that we should strive to be instrumental in the hands of God to bring the greatest possible number of souls to Christ. To this end we should count the question under consideration as the greatest issue now before men. We should make the ingathering of the lost the burden of our hearts, remembering that the place to begin is at home. We should waste no money in luxuries, let none of it rust by hoarding it up where it does more harm than good but see that every dollar invested is placed where it will count most for the Lord. We should be living examples of the kind of lives that God would have His people live, imitating our blessed Lord and Master who from His youth up was able to testify, "I must be about my Father's business." Living a life of faith and trust and self-sacrificing service, we have the blessed assurance that our labor "is not in vain in the Lord."

HOW BRING ALL THE WORLD TO CHRIST?

Perhaps a better way to state this problem would have been, How bring Christ to all the world? We think of Christ's command, "Go ye into all the world, and preach the gospel to every creature." We may question the possibility of us accomplishing the same in this generation. At the same time it is a command. The only practical question that confronts us is, What can I as an individual, what can we as a church, do to bring the Gospel with in the hearing of every intelligent being on the globe and move them to accept the same? This is the question which our brethren have attempted to answer. We trust that you may give prayerful consideration to the thoughts presented.

We Need Deeper Consecration, Holy Living, A United and Hard-Working Laity

By A. Metzler.

This has been an unsolved problem for centuries, it will remain so to the end of time.

The most we may expect from a discussion of this question is the presentation of new thoughts that may throw additional light on the subject.

This is the summary of the commission Christ gives to His disciples, the goal toward which His chosen ones have been laboring since His advent into the world. If the goal has never been reached there is still no reason of setting aside the commission, or of becoming discouraged, or of relaxing our efforts. The command is "Go into all the world," teach **all,** whether they will believe or not; that matter rests with God and does not excuse us from duty.

ALL means quite a great deal. It gives unlimited range to each one of us who are His disciples to exercise our strength and energies for the salvation of lost souls, when we remember that "the whole world lieth in wickedness." If we aim to bring all the world to Christ we are very much burdened for the lost, and we also want them saved and we remember that it is perhaps more what we can get others to do than what we ourselves do that counts in the great work before us.

We keep in view the fact that one soul is of as much value in God's sight as another; that the most effective sermons preached to the world are the daily actual lives of His children. They will be read, observed and studied more than sermons delivered from the pulpits of our country. Holy, consistent lives stand as monuments of God's love to the world and are the guide-boards pointing to heaven.

It is an assured fact that the deeper the consecration of those who are in Christ—the nearer they live to Him, the more devoted to His cause—the greater will be their influence in the direction of leading lost souls to Christ.

The conclusions are:

1. While our commission is to teach **all** the world—no limit to the work it is after all not probable that ever a time will come when **all the world** will accept Christ.

2. The holier our own lives are, the nearer we **live out** the Gospel and the Word we teach, the better do we fulfill our mission and the more souls will be saved through our influence.

3. That teaching and preaching is vastly more effective when exemplified by the teacher than it is when our lives run counter to our words.

4. An active, consecrated, wide-awake laity is a mighty factor in the evangelization of the world.

West Liberty, Ohio.

Bringing Christ to the World, Unitedly and in Love

By A. C. Good.

Day by day the Christian Church is awakening more and more to the fact that she is carrying a responsibility such as no other organization has ever carried. Her Great Commission is, "Go ye into all the world, and preach the Gospel to every creature."

Peter said, "For there is none other name under heaven given among men, whereby we must be saved." Salvation! Yes, for the whole wide world; for the teeming millions that are yet unsaved!

Just a question here: How many of these millions did God mean we should bring to Him?

This then is the question that is confronting the Church today—**How can we bring all the world to Christ?**

1. **By bringing Christ to the world.** It seems to me that this might be the first point of consideration. If you remember the method of Jesus was to give His message and His message was what wrung from His audience the confession, "Never man spake like this man," and again, "We know that thou art a teacher come from God," etc.

Christian friends, how about our message? Is it one that will bring conviction to the hearts of the unsaved, as on the day of Pentecost, when they "cried out men and brethren what must we do to be saved?" We have a message today for the world, a message of love, of cheer and of hope. Are we giving it as Jesus would have us give it?

2. **By lifting up Christ.** You remember the words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." Here I think is the key to our success of winning the world to Christ. Do we lift up the Christ?

Sometimes we think **we** must bring conviction. **We** must win the lost. **We** must bring the world to Christ—but the Word says, "Not by might, nor by power, but by my Spirit, saith the Lord." Oh, for a dependence on the Spirit of God for our great task of bringing all the world to the feet of Jesus, there to find peace and pardon and to bask their souls in the sunshine of Jesus' love.

3. **By unity.** So much depends on the unity of the believers in Jesus Christ. Jesus in His prayer for His disciples prayed, That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us. That the world may believe that thou hast sent me."

There may be some things we can not agree on, but we must agree on this, that God sent Jesus into the world to save the world, and without Christ there is absolutely no salvation. Paul said, "For I determined not to know any thing among you save Jesus Christ and him crucified." Is this then our message; are we united in holding up the crucified Christ as the great atoning sacrifice for sin?

4. **By love.** Again Jesus said, "By this shall **all** men know that ye are my disciples if ye have love one to another." Salvation is a love story (Jno. 3:16). Are we making it such to the world? The world is dying for love. Thank God for the privilege of loving men into the kingdom of Jesus Christ. It cost God something to love the world. How much has it cost us? God's love was a sacrificing love. How much have we sacrificed that the world might know the love of God? Oh, for a deeper consecration of our lives to God for His service, that He might use us to the ingathering of the millions that are yet without Christ.

Sterling, Ill.

Some Ways in which We may Help

By O. H. Zook.

Like all great questions, the greatness of this one can only be measured by what is involved. When we consider what it cost to redeem the world from sin, and how many there are in the world who, because of the hardness of their hearts, have not been redeemed, we conclude that immortal souls are at stake who are going to be redeemed and saved through the efforts of those who are already in the kingdom or who are going to be lost through their indifference.

This question has been "a great problem" ever since the primative Church was established. The apostles and early church workers and leaders

began to try solving it as soon as they were "endued with power" from God. Every century has brought to our notice efforts on the part of the Church to bring the world to Christ, but with all the efforts put forth, with the increase of population all over the world, there comes the sad, appalling fact that only about one-fourth the world profess Christianity and of that number only a small per cent are truly and genuinely converted. With all that has been said or written on the subject, the fact still remains that the world is dying without Christ.

Is it possible to bring the world to Christ? Whether it is or is not possible, the fact that souls are going down to Christless graves at every tick of the clock should arouse every child of God to a full sense of duty to help "rescue the perishing" from the awful doom of the lost.

But what can I do to help? you may ask. There are a number of ways in which every child of God may help, and we wish to point out and briefly consider a few of them.

1. Get right with God

This is first in importance and is absolutely necessary because "if the blind lead the blind, both shall fall into the ditch." It is also necessary if the Holy Spirit is to have any part in the work. Without His guiding hand, nothing will be accomplished. Then again it is only when one has an experimental knowledge of salvation that the going down to perdition of the ungodly will awaken any sympathy in the heart.

The "divine nature" changes everything in the heart. It changes hate to love; bad to good; wrong to right; it enables one to do as Jesus did, not because it is commanded, but because it is right.

2. Live a clean, consistent life.

Some one has said, "Actions speak louder than words," and no doubt this is true in practically every sense of the word. At any rate if our actions are not pure or consistent little power will accompany our words and teaching. I have actually seen cases where more harm than good resulted from teaching done by individuals whose lives did not correspond with the Word of God. Our habits, our words, our actions, and even our thoughts must have the Gospel stamp of approval on them if we are going to shine as lights in the world.

3. Know your Bible.

For how can you teach what you do not know? Many unconverted sinners can quote Bible enough to put many Christians to shame. Sometimes **you** may come in contact with such an one. Then a few plain, pointed scripture texts may count very much for the cause.

Besides, if you are to live a pure life you must of necessity know what the Bible teaches. We have divine authority for being "ready always to give an answer to every man that asketh you a reason for the hope that is in you" (I Pet. 3:15).

4. Be diligent in Personal Appeal.

If the world ever will be brought to Christ it will be done largely through personal work. The Church, the Sunday school, the young people's meeting, the revival, etc., are all important factors in bringing souls to Christ; but nothing touches the tender chords of the sin-burdened heart like a kind, earnest, loving, quiet, heart to heart talk. There may be a few people in this world who would rather be bad than good, but a very large majority of people who are really bad and absolutely lost, if taken at the right time and in the right way, would confess that they would like to be saved. To become a good personal worker requires much prayer, much study, much patience and much sympathy. Get full of the love of God and you are ready for the greatest and best of all tasks.

5. Never give up.

If there is any one thing that kills Christian work when other things fail, it is discouragement. Where discouragement begins, faith ends. No discouraged person ever accomplished anything. Never give up, no difference what the circumstances are. Remember our duty is to **sow the seed** and trust everything else to God. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good" (Eccl. 11:6). We have plenty of proof on every hand that it is only those who keep right on trying who eventually succeed in anything. Let us therefore keep on working and praying and when the time comes for us to lay down our armor, we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but to all them also that love his appearing."

Belleville, Pa.

The Vision of a Lost World

By H. Frank Reist.

The great task assigned to the Church by her Founder is the evangelization of the world. She has no other legitimate mission in this age. Because she has been wrestling with this task for nineteen centuries without getting it accomplished is not to be taken as evidence that her efforts are futile. God does not work or count time as we are wont to do. We have the assurance that God will accomplish His ultimate purpose, and that consequently the Church will fulfil her mission. It is our duty to discharge our responsibility toward God and man with an unfaltering trust in the promises of God.

When we consider the factors that contribute toward the evangelization of the world we find them to be varied and almost innumerable. But we believe the one great factor is to keep before the Church her supreme mission in this age—the evangelization of the world.

The secret of the marvelous success of the Apostolic Church is to be found in the fact that "they that were scattered abroad went everywhere preaching the word." So long as the Church kept before her the vision of a lost world and a Christ able to save, the progress of evangelization was rapid; but as soon as this vision was lost the Church became self-centered and evangelism declined, dissensions and quarrels arose and spirituality began to decay.

The cause for the present cold indifference settling upon the Church is due primarily to the fact that she has lost her vision of a sin-lost world and the Christ able to save. Only to the degree that this vision is restored will there be a reawakening of evangelism.

The Church is substituting culture, civilization, progress, morality, etc., as a remedy for sin instead of the work of Christ. All these are good as a means only for advancing the kingdom, but are never to be made an end in themselves. The world will never be evangelized by these, but alone by the preaching of a crucified Christ.

To restore this life-giving vision we need more Spirit-filled leaders with a **consuming passion** for souls, leaders who "know nothing but Christ and him crucified," in the pulpit and in every other line of Christian effort recognized by the Church where guidance nd direction are necessary. Unless our leaders who give shape and direction to the policies of the Church are such, we cannot expect the laity to see the vision in all of its commanding power. With such leaders we believe there will be a response on the part of the laity that will result in the manifestation of divine power similar to that in apostolic times.

As this vision of a world lost in sin with a Redeemer to save is constantly held before us it will burn into our souls and set us on fire with a passion for the salvation of the lost that will compel us to go out into the "highways and hedges," and the lanes of the cities and bring in the lost. Nothing else dare supplant this vision if the world is to be speedily evangelized. Christ, and Christ alone, is the key to the evangelization of the world. "And I, if I be lifted up from the earth, will draw all men unto me."

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, C. P., India

The hot weather has abated somewhat and the rains are coming, which makes everything look refreshed and the missionaries glad. This has been an unusually hot season. The mercury went up as high as 117 degrees on the veranda of our bungalow a few days. This is said by the older missionaries to be the highest known in this place.

Bro. M. C. Lehman and family, who were at Igatpuri to spend about five weeks of the hot season, have returned a few days ago and seem to be much refreshed from their stay there.

Bro. J. N. Kaufman and family who have spent some time at Darjeeling this hot season are expetced back in a few days. By the tone of the letters received from them they have been much benefited in more ways than one by their stay at that place.

Bro. Friesen has been having some very severe fever again of late, but is better again. The work on the new bungalow and out buildings is going on and nearing completion. The work has been somewhat enhanced on account of the big Government works on the canal near by, which take the carts and labor all away as much as possible and make the wages higher for those that are available. A few weeks ago, while Bro. Friesen and family were at Dhamtari the grass and chatai house in which the servants lived all burned down. One man's roof was rather low and while cooking his food the grass roof caught fire and all the other houses being in the same line were all burned. Some of the people lost all their belongings, which would be very little to some Americans but it is a great deal to them as it is all they have.

There is some trouble at present about the continuation of the work at Gariaband as the evangelist there has been put out of his house and it appears that the authorities who are in the most part Mohammedan are trying their best to hinder the getting of property by the Mission in that place. Bro. Lehman is going to see into the matter in greater detail in a few days. We all hope and pray that the results may be better than they seem on the surface.

Bro. Cobble who was formerly a missionary in the Salvation Army and later employed in the Government canal works, has been employed by the mission to assist Bro. Lapp in the erection of the buildings necssary to accommodate the girls' orphanage which is now in temporary quarters at Balodgahan. Bro. and Sister Cobble are very earnest workers in the kingdom and seem to be very much pleased to have employment among us.

I suppose the readers of the Herald have heard more or less about the new cures and treatments for leprosy. There are several, all quite slow and expensive. We have been able, by the help of the civil surgeon of this district, to get treatment free of charge from the government laboratory at Bombay. The cure is not established as yet, but it has been a means of help to many and we hope to be able to save some of the younger lepers from the ravages of this dread disease.

In His name,
C. D. Esch.

Columbia, Pa.
(274 S. 4th St.)

Dear Herald Readers:—After some time spent in meditating we have been reminded of some of the many precious things in the Bible. To every thing there is a season. The grass withereth, and the flower thereof falleth away. Seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. The time when we wrote our last letter for the Gospel Herald, about three months ago, fields that were then bare are now covered with living green. Others that were then green have now another color and is ready for the reapers. Some people who were then enjoying good health and the pleasure of the world have passed into the great beyond, others who were enduring hardness as good soldiers of Jesus Christ fighting the good fight of faith have too gone to their reward, reminding us of the words in Eccl. 1:4. One generation passeth away and another generation cometh. Brother, sister, friend, what are we doing as His witnesses in pulling down Satan's strong holds? in testifying of the world that its works are evil?

There is an evil which I have seen under the sun, and it is common among men (Eccl. 6:1). It is the way in which many spend the 4th of July.

Since our last report in the Gospel Herald the following ministers have filled appointments at this place: Bro. H. Haverstick, Bro. Jacob Habecker, Bro. D. H. Mosemann and Bro. Jacob Thomas. Total number present in Sunday school here on Fourth Street last Sunday, 72.

The Sunday school held at No. 145 N. Front St. is not so well attended; nevertheless we feel to praise the Lord for making it possible to have services in that part of town.

Beside clothing that had been donated the following have been contributed to the work here since March 31:

A Sister from Columbia	$1.00
A Brother from Florin	1.00
A Sister from Michigan	2.00
A Sister from Mennonite Home, Lancaster Co.	.50
A Sister from Chestnut Hill Cong.	2.00
A Sister from Good's Cong.	.25
Another Sister from Good's Cong.	.25
A Brother from Rohrerstown Cong.	1.00
Contribution box	.86

Gratefully acknowledged,
C. B. Byer.

Nampa, Idaho

Dear Herald Readers, Greeting in the Blessed Name of Jesus:—We are thankful to God for the many blessings daily poured out upon us. On June 18 and 19 Bro. and Sister Geo. J. Lapp of India were here with us. We were very glad to have them with us, even though their stay was short. It was such encouragement. We also held communion services, it being the first communion services that Bro. and Sister Lapp had the privilege of enjoying since in the homeland.

Sister Hannah Showalter of Hesston, Kans., is now making Nampa her home and is taking active part in the work at this place; also Bro. M. H. Eshleman of South English, Ia., is at present at the Home helping in the work. We are indeed glad to have the brethren and sisters who go to the Pacific coast to stop off at Nampa and visit with us, as it means so much to us to meet with those who are in the Master's service.

We are holding open air meetings on Saturday and Sunday evenings where we have a great opportunity to tell the unconcerned and the sinner of Jesus and of His mighty power to save. The Lord is blessing the efforts that are being put forth here at this place. On Sunday night, June 30, there was one who sought Jesus for pardon and we believe received remission of sin. We ask you to pray for us and the work here.

Yours for Jesus,
Chas. E. Mitchell.

July 1, 1912.

Chicago, Ill.
(720 West 26th St.)

This is one of the busy seasons for the Chicago missions. We are in the midst of our fresh air work. The close of this week will find about 250 or more of our children in the country. We hope to send out a total of 350. The churches in Indiana, Illinois and Iowa are opening their homes, the majority of them giving a very ready and hearty response. Sunday, July 14, will find some of the Chicago workers in the following congregations: Emma Oyer with her home church near Roanoke, Ill.. Amanda Leaman in

Johnson Co., Ia;. Mary Cikanic with the Clinton Amish congregation in Indiana; Ruth Buckwalter at South English, Ia.; Anna Reber in Johnson Co., Ia.; W. J. Brenneman at Hopedale, Ill.; Lydia Lefever at Nappanee, Ind.; Anna Grabill with the Clinton Mennonite congregation, Indiana, and perhaps others elsewhere. The greater portion of our Sunday schools will be in those and other congregations.

A. M. Eash.

July 10, 1912.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

XIII. The Lavanderia

Lavanderia is the Spanish name for laundry. This sort of business is interesting in many places, because it is done in peculiar ways. The first laundry I saw was in La Paz as I entered the city. The cars ran for some distance along a mountain torrent and for hundreds of yards the Indian women could be seen in this laundry of nature. They squatted on the rocks, dipping the clothes in the water and beating them with stones. On the piles of stone and gravel the clothes were spread to dry. The things I noticed most particularly were the gay colored skirts spread out so as to form perfect circles. Afterwards I frequently noticed women thus engaged in the little streams. At one place there was a lake and the edge was lined with washerwomen, each one standing in the water pounding the clothes as they lay on large stones. On the grass and bushes the clothes were spread to dry.

Naturally I had a little experience with laundry folks. Different American people had told me never to expect to receive my laundry in less than a week's time after giving it out. On one occasion I got it after four days, but only because of getting the lady to promise it within three days. I came after it the third day but it was not ready. On another occasion I gave the laundress her own time and received my clothes on the tenth day. Possibly the time would have been longer had I not gone after it instead of waiting for its delivery.

In Argentine where the fuel is costly the washing is done entirely with cold water. The women use an abundance of washing powder and depend on the hot sun to bleach the clothes. They say that shirts and collars will stand only three or four washings.

"You remember most happily, not what you have received but what you have given, not what others have done for you but what you have done for others."

Question Drawer

As compared with Matt. 6:1, how do you harmonize the present way of publishing with almost each charitable donation the name of the donor? E. H.

If you were the treasurer of some general mission board for a few years you would find no trouble in harmonizing the two. There is nothing that arouses more suspicion and sets people to giving voice to their suspicions more easily than the handling of other people's money. Hence the wisdom of giving a public accounting, where all who will may read, of every cent that passes through the hands of public officials. Through the publication of donations honest officials are protected against the fertile imagination of people who love to criticise, dishonest officials are either kept straight or found out, and errors are often rectified which otherwise might result in serious misunderstandings. We do not understand that an open and aboveboard system of public accounting is doing alms to be seen of men or sounding trumpets to tell people of our liberality. Often the most liberal donations appear under the name of "friend," "brother," etc., serving the purpose of publicity without saying who gave it. As in the case of praying in public, it was the evil motive, not the practice, which our Savior condemned.

Please explain I Cor. 3:15. E. H.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This is the conclusion of a line of argument beginning with V. 11. The doctrine teaches three things:

1. It is necessary to build upon the true foundation, the Rock Christ Jesus. In Him alone is there salvation. We must therefore accept Him as our Savior and Redeemer, our Example, our Teacher, our all. His blood is taken as the atonement for our sins, His Gospel is accepted as the unerring wisdom of God, His Spirit as our Comforter, to Him we yield full submission. Unless we stand on this foundation we can never be saved.

2. We must take care how we build on this foundation. That which is in accordance with the Word and will of God will stand the test of time and eternity. That which is not in accordance with His will is sure to be burned. Now no man is perfect in judgment, and therefore we are all imperfect in the ordinary walks of life. The difference between what we do and what we would do if we were absolutely perfect in judgment and everything else constitutes the "wood, hay and stubble" of our lives, and must be burned, destroyed. But if we are and build upon the true foundation, we ourselves will be saved, though God may be compelled to reject many of our works.

3. The more "wood, hay, or stubble" about our material, the more difficult our salvation. "If the righteous scarcely be saved," ought to come as a terrible warning to those who imagine that they can go to heaven on condition that they are about as good as the average church member. "For every idle word that men shall speak, they shall give account thereof in the day of judgment." If for idle words, why not for other kinds of "wood, hay or stubble?" "Saved; yet so as by fire!" How fearfully close the call! There is no comfort in this verse for the borderland Christian, for the chances are that he is just outside instead of just inside the border and is therefore no Christian at all.

When Christ said, "Wisdom is justified of her children" (Matt. 11:19), did He refer to the children of God or to the children of the world? J. R.

From the fact that this assertion is preceded by an expose of the blindness, of the Pharisees in opposing and reviling both John the Baptist and Christ, we believe that "Wisdom" here refers to God, to Truth, to the Gospel, to Christ, and that the "Children" here referred to mean the children of God.

Is it wrong to decorate the graves of departed friends? M. R.

That depends upon what is meant by the word "decorate." It is always right to show our departed loved ones respect by keeping their graves in decent order. It is never right to make a display of anything, and double abominable to do so in connection with the dead. We see nothing wrong about planting something appropriate on each grave, but we do see very much wrong in the picnic spirit (and waste of money in flowers that soon wilt away) which forms a prominent part of the work on decoration days.

Is there any harm done in joining another church? M. R.

That depends upon the reasons for the change. If you have studied the Bible prayerfully and diligently and after long research you have come to the conclusion that some other church is nearer the Gospel than your own, it is not only your privilege but your duty to make the change. But if you make the change for the sake of convenience, or because the Church of which you are a member requires things that are galling to the flesh, or because the other church has a larger membership and is more popular than your own, or for any other reason or reasons besides the one stated above, you can not be true to God and make the change.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

GOING HOME

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fullness divine.
Up from the strife and the battle
(Oft with the shameful defeat)
Up to the palm and the laurel,
O, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer,
Finding the end of our sorrow,
Finding the end of our fear.
Seeing the fact of the Master
Yearned for in "distance and dream,"
O, for that rapture of gladness!
O, for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands!
Sin evermore left behind us,
Pain nevermore to distress;
Changing the moan for the music,
Living the Savior to bless.

Why should we fear at the dying
That is but springing to life?
Why should we shrink from the struggle,
Pale at the swift closing strife,
Since it is only beyond us,
Scarcely a step and a breath,
All that dear home of the living,
Guarded by what we call death?

Then we shall learn the sweet meanings
Hidden today from our eyes,
There we shall waken like children,
Joyous at gift and surprise.
Come, then, dear Lord, in the gloaming,
Or when the dawning is gray!
Take us to dwell in Thy presence—
Only Thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fullness divine.
Out of the sigh and the silence
Into the deep-swelling song;
Out of the exile and bondage—
Into the home-gathered throng.

—Margaret E. Sangster.

REFLECTIONS

By Leroy Good.

For the Gospel Herald

It is with a keen interest and much pleasure that I have been reading the different columns of the Gospel Herald, especially the family circle page. The main theme seems to be how to keep our young members in the Church and how to gather the unsaved into the fold.

One plea, and a good one, is for the erection of more family altars in the homes. This point cannot be too firmly impressed upon the minds of Christian parents. Many a young man or woman can testify to the saving influence of the family altar. They had left the parental roof, were living in sin and came to the prodigal son's condition, when their thoughts were turned towards home and the scene at the family altar would present itself before their minds' vision of how father and mother would pour out their heart's feelings to God in prayer for the welfare of their offspring. Their prayers were often stained with tears of love for the welfare of their wayward children. Parents, do not lose courage; for the blessed book says, "Cast thy bread upon the waters, and it shall return after many days."

"They that sow in tears shall reap in joy."

"The effectual fervent prayer of a righteous man availeth much."

Sad to say I have been in homes of our people where the altar was absent and it made me feel sad to think of the blessings the inmates of that home were missing because of the absence of the family altar.

Parents, have you a wayward son or daughter? How often have you asked them to take part in the family worship? How often have you requested them to read the scripture lesson or lead in prayer or ask the blessing at meal time?

How often have you enquired of them as to their spiritual progress? Have you had a good friendly chat with them along spiritual lines? How much interest do you take in their childish plans? or do you meet them in a cold and indifferent way?

Many boys and girls can testify to the truth of the interest their parents showed in their welfare, and over many a hard place in life. God bless the sweet influence of the family altar.

Another thought about the waywardness of your children. What has been your attitude toward one another as parents in the presence of your offspring when difficult problems came before you to solve?

Another question that seems to be getting more serious as the days and years roll by is that of how to get our young people inside the fold and keep them when they once get inside.

Sometimes the young converts seem to be quite active and happy in their first few years of experience and then they gradually commence to grow cold. Then this becomes a deep but sad problem to deal with. Perhaps they do not engage in prayer and the reading of the Scripture as they should. Possibly they are not under as direct influence of the Church as they should be. Possibly they have committed a few small transgressions. Ah, what has been the attitude of the Church leaders towards such. Do you plead with them, trying to show them the error of their way, or do you severely censure before knowing the full circumstances? Perhaps if the instruction in II Sam. 18:5 were followed more closely, especially the two words, "deal gently," there would be a tendency to draw the wayward ones back instead of driving them away from the fold.

This is a serious problem to deal with. Christian parents and Herald readers, think of these things.

Lake Charles, La.

MOTHER

Selected by A. M. S.

A woman of eighty years lay dying. By her side sat her son smoothing her pillow and mostening her dry lips and administering the cooling draft. Hers was the face he could longest remember, and as he reflected that soon it would be gone from his life, he recalled with comfort that he had never in the fifty odd years of his life uttered an unkind, hasty or unfilial word, and had never by speech or conduct given her a moment of sin or sorrow.

Something of the same thought must have come into the mind of the dying mother for she said, "My son, you were a good boy always. From the first I felt sure of you and you have never disappointed me. It is a comfort in life and a solace in death to have had such a son."

The land is filled with good mothers, those corner stones of the home, who unnoticed by the world have wrought out the destiny of the nation, and we sometimes wonder whether men and women are always as considerate of the mother as is her due. The good God has made many beautiful relationships, but none quite so intimate, so tender, so nearly celestial as the mother's love.

To this safe refuge we instinctively turn in our infancy and childhood and we seek counsel at that fount in our more mature years; but it too often happens that we fail in proper respect and affection to the gray hairs and the burdened years. We grow careless in our attention and devotion when it is most needed to support the faltering step and light the way to the beyond. Let us not, men and brethren, at any time be wanting in reverence to the mother who bore us and who was loyal to us when possibly all the world was against us.

Coldwater, Mich.

Memory is the treasure-house of the mind wherein the monuments thereof are kept and preserved.—Fuller.

Don't write down your grievances; the sooner they are forgotten the happier you will be.

Sunday School

For the Gospel Herald.

Lesson for July 28, 1912.—Matt. 13:24-30, 36-43

THE WHEAT AND THE TARES

Golden Text.—Gather ye together first the tares, and bind them into bundles to burn them: but gather the wheat into my barn.—Matt. 13:30.

Introductory.—Just two weeks ago we studied the parable of the sower. Here we have another parable of the sower, only the figures are somewhat different and the lessons to be learned are altogether different. In the former parable there was but one sower; in this one there are two. Then the seed sown represents the Word of God, here it represents two kinds of people. The former parable showed the present standing of four different classes of people, this one tells of the destiny of man. We consider the lessons taught in this parable quite important, and believe that the same should have our most prayerful consideration.

Two Sowers.—One is the Son of God, sowing the right kind of seed; the other is the enemy, sowing the seeds of wickedness.

Two Kinds of Seed.—One represents the children of the kingdom; the other the children of the wicked one.

Two Times for Sowing.—One in day light, when the good seed is sown; the other after dark, when the evil seed is sown.

"While Men Slept."—That is when the enemy does his work. Sleeping church members afford the best kind of soil for the devil to plant his crop in. Wide-awake Christians are seldom infested with the poison germs of sin. "While men slept." You may apply that to literal sleepers late Sunday mornings or during church services, or to the sleep of indifference, or to any other form of spiritual inactivity. Satan does his work when men are not on their guard.

The Wheat and the Tares.—At first they look very much alike, but finally you begin to tell the difference and at the last there is no resemblance between them whatever. So with the children of God and the children of the wicked one. In their childhood innocence they all look alike. About the years of accountability you begin to detect a difference. The longer they grow together the less they resemble each other, until in the end they are so unlike each other that one class are the saints of God while the others are the demons of hell.

The Field.—Some say that the field is the Church, but Christ says it is the world. Some say that this parable means to teach that both good and bad should be allowed to remain in the Church, but the Bible teaches the opposite. Two things are positively wrong and unscriptural: (1) To attempt to dig up the tares; that is, to destroy the wicked, as is the case when people kill their enemies as heretics. (2) To allow the unconverted to remain in the Church after their wickedness becomes known is ruinous, for "a little leaven leaveneth a whole lump." Let us therefore not attempt to destroy the tares, but by the grace of God His miraculous power may be applied to them and they be converted into wheat.

The Final Destiny.—"The reapers are the angels." This throws some light upon the work of the angelic attendants of Christ when He will come again in the clouds of heaven to receive to Himself the elect of all the ages. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." There is here a clear, easily understood, and unmistakable description of what becomes of the wicked at the last day. A gathering together, a furnace of fire and indescribable torment are the three features of the description prominent in this part of the parable. The infidel who denies this point blank, the Russellite who pretends to believe it and at the same time tries to explain away its true meaning, the Adventist who tries to take away the sting of eternal death by making it an experience of instant annihiliation, and the Catholic who accepts this as it reads but provides a purgatory to make this sound a little easier for the sinner, are all assuming fearful responsibilities, for the Word of God is against all their theories. "Everlasting burnings," "unquenchable fire," "everlasting punishment," "worm dieth not and the fire is not quenched," smoke of their torment ascendeth forever and forever"—these are some of the Bible descriptions of what this will mean for the tares of earth.

Thank God there is a brighter picture to lure us on. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Praise God for the blessed hope. You who have come to the fruit-bearing period of your lives, are you bearing wheat or tares? Are you born again, having been sown in righteousness by the everlasting Father? That God for your happy lot. Your present privilege is to enjoy the foretastes of the glory and the joy to follow. Your eternal privilege will be to shine in the kingdom of your Father.—K.

You will be best remembered, not for your brilliant speeches or works of skill, but for your faith, and love, and patience.—Sel.

Our Young People

WORKS OF DARKNESS.—Eph. 5:3-14.

Topic for August 4

MOTTO

"Abhor that which is evil, cleave to that which is good."

OUTLINE OF TOPIC

I. What Are the Works of Darkness?
1. Works directed by Satan.—Luke 22:53; Col. 1:13; Eph. 1:12.
2. Works done by those who are spiritually blind.—II Cor. 4:3, 4; Rom. 1:21; II Thes. 2:10, 11.
3. Sin.—Eph. 5:11.

II. How to Escape Darkness.
1. By the power of light.—Isa. 50:10; Jno. 8:12; I Jno. 1:7; II Cor. 4:6.
2. Changing spiritual clothing.—Rom. 12:12, 13.
3. Avoid the yoke of unbelievers.—II Cor. 6:14.
4. By the power of God.—Col. 1:13; I Pet. 2:9.

III. Tests of Darkness.
1. Hatred of light.—Jno. 3:19.
2. Rejecters of truth.—II Thes. 2:10, 11.
3. Hatred of a brother.—I Jno. 2:8-11.
4. Hypocrisy.—I Jno. 1:6.
5. Lack of Christian grace.—II Pet. 1:9.
6. Rejecters of Christ.—Jno. 12:35, 36; I Jno. 3:6-8.
7. The spirit of the world.—I Jno. 2:15, 16.

IV. The End of the Children of Darkness.
1. Eternal darkness.—Jude 12, 13.
2. Terrible wages.—Rom. 6:23.
3. Judgment according to works.—Rev. 20:12.
4. A part in the lake of fire.—Rev. 21:8.

STUDY OF THE TEXT

Eph. 5:3-14

"For this ye know." V. 5.—The knowledge that the sins against society and against God are not a part of the kingdom is quite general. But the keeping of a clean record, and the separation from these things is not so general.

"Walk as children of light."—This is a reasonable demand to make of those who are children. If not children, the demand will bring them to the test for false pretentions.

"For the fruit of the Spirit."—Or, the fruit of **light** (Photas Gr.) The children must have the light within them before it can bear fruit.

"Unfruitful works of darkness."—Those who partake of the evils or have association in evil works will find life empty and worthless in the end. "Fruit" stands for profit and increase. "Works" stand for travail but not fruitful unless they be carried on in harmony with the law of true life.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word. **"Darkness."**
2. Commit I Jno. 1.
3. Pure Lives Shine in the Night.

For Young People.
1. Compare Sin, Darkness, Death.
2. Compare Righteousness, Light, Life
3. The Ruler of Darkness—His Character and Work.

For Older People.
1. The Wages of Sin.
2. Ways of Fellowship with Darkness.
3. Power of Light over Darkness.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 18, 1912

Field Notes

Bro. J. E. Hartzler of Elkhart, Ind., closed a series of meetings at Vineland, Ont., July 7, with 4 confessions as one of the visible results. From this place Bro. H. went to Rainham, Ont., for a week's effort.

An interesting Sunday school meeting was held in the La Junta Mennonite Church, Otero county, Colo., on the 9th of this month. The report of the meeting is on hand and will be published as soon as possible.

Bro. J. D. Mishler of Hubbard, Oreg., writes us about an inspiring mission meeting held July 4 by the brotherhood in that community. We trust that the meeting may not only have proved inspiring but also be productive in the way of practical results.

Bro. Daniel Kauffman of this office with his family, left Scottdale on Saturday morning of last week for a visit of about two weeks to Lancaster and Juniata counties, Pa. Part of the time will be spent in Bible instruction work at Elizabethtown. Sister Kauffman's father, whom she has not seen for some time, lives in Lancaster county.

R.

Reports of the Bible, Sunday school, mission, and Church conferences recently held at Mount View Church, High River, Alberta, are at hand and will be published as soon as possible. Judging from the letters and reports from these conferences we conclude that the brotherhood in the Northwest has had a most enjoyable and profitable time in these conferences.

The new church at Clearspring, Md., was dedicated on Sunday, July 7. Among those present from a distance were the brethren, W. W. Hege of Marion, Pa., and J. S. Martin of Dayton, Va. Bro. Martin filled an appointment at the Cedar Grove Church near Greencastle, Pa., in the evening and Bro. Hege performed a similar service at Maugansville, Md.

Workers Wanted.—The needs of the work in the several mission stations at Dhamtari, India, are such that a number of workers for that field ought to volunteer at once. In justice to the workers already there, and in the interests of the thousands of souls within reach of the mission the work ought to be reinforced by a number of consecrated helpers. The foundation has been laid. Let the structure be erected thereon which will redound to the glory of God and the salvation of many souls. Who is ready to respond in the language of Isa. 6:8?

The August number of the Christian Monitor promises to be a paper of far more than ordinary interest. Nearly the whole issue is devoted to the subject of Christian work in our country districts. Our people are very largely a rural people and it is in the country, rather than in the city, that they have their most successful field of labor. Yet in a great many places our people have missed their opportunity and allowed country churches to go down. This is not saying anything against city missions, nor against churches in town where there is a community of our people in the surrounding country. Such churches are, practically, country churches. But you'd better get the August number of the Monitor and see what it has to say. Perhaps you will then want to become a permanent subscriber.

Correspondence

Johnstown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, June 30, the Weaver Sunday school was reorganized. Officers were elected as follows: Supts., Brethren Hiram Wingard, D. H. Yoder; Sec., Bro. Ross Weaver; Treas., Bro. A. C. Weaver; Librs., Sisters Elda Hostetler, Mary E. Weaver. May the Lord bless the work.

In His name.
M. W.

Lake Charles, La.

Dear Herald Readers, Greeting in Jesus' Name:—I have been in this part of the Lord's vineyard for five months and I am not at all dissatisfied with my location. We were all glad for another privilege of meeting together on Sunday and enjoying another Sunday school and young people's meeting, after which we elected our Sunday school officers for next term as follows: Supt., Leroy Good; Sec.-Treas., Arthur Downs; Chor., J. T. Nice.

Arthur Downs.

July 7, 1912.

Johnstown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On June 16 the Stahl Sunday school was reorganized; officers were elected as follows: Supts., Lorenza Kauffman, John A. Tromas; Secys., Roy Fleck, Katie Weaver, Rosella Shetler; Treas., John Sala, John Stahl. May God bless the officers.

On July 7 Bro. Noah Miller from Springs preached two very instructive sermons at the Stahl Church. May God bless our young brother that he may be able to preach many more sermons.

Sister Gertrude Stahl is better than she had been for a while, but is still far from well; she is not able to go to church, it is a long while since she was last in church. May God bless her in her home.

Sister Nancy Blough, wife of Josiah S. Blough, is very sick with cancer. The cancer measured 17 inches in circumference some time ago and is getting worse all the time. She was not able to go to church for over a year. May God's richest blessings rest upon her.

July 9, 1912.

Cor.

Kralltown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, June 30, our Sunday school was organized; officers were elected as follows: Supts., Bros. Enos Martin, Wilson Harbold; Sec.-Treas., Moses Hershey; Chor., Noah Burkhart. This is the first Mennonite Sunday school at this place. May the Lord bless the school. Pray for us.

In His name,
Enos Martin.

July 9, 1912.

Minot, N. Dak.

Dear Herald Readers, Greeting:—Praise the Lord for His goodness. On June 22 Bro. John McCulloh of Morrison, Ill., arrived at Minot. He preached to us every evening until July 5 and took part in communion services on June 30. On June 27 we had an all day Sunday school meeting in which he also had a prominent part. The meeting was full of life. (See report elsewhere.) The Bible conference July 2-5, in which Bro. McCulloh and Bro. I. S. Mast were instructors, was also food for those hungering "after righteousness." (See report next week.) Bro. McCulloh very forcibly set forth the need of consecration to attain to the life which continues to lead higher. May God so overrule all that his labors may bring forth much fruit. We use this medium of thanking Bro. Shoemaker very much for the substitute he sent us. Come again, brother.

The Baden congregation was well represented at our Sunday school meeting. A few of them remained for the Bible conference and helped to make it interesting. Bro. Menno Zook and wife of West Liberty, O., were also welcome visitors during these meetings. We expect a short visit of Bro. D. H. Bender about July 16. Surely we are glad for these visits from time to time. May all redound to His praise and glory who hath redeemed us.

Along with these spiritual showers just mentioned, God has again sent showers of rain to refresh all vegetation, after some extreme heat, from June 21 to July 3. It is much cooler again and the outlook for the farmer is good in the crop line. Wheat is just heading out nicely. But with all this we are forcibly reminded of the uncertainty of life. A mother and wife (our nearest neighbor) was seemingly well as usual, and also asleep in the hands of a just God in the space of 15 minutes, probably caused by apoplexy. Sure our "life is as a vapour that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

Grandmother Yoder is in a critical condition at present.

Sister Mast, whose illness and operation had been reported in the Herald a few weeks ago, has improved, so she could be at a few of the above-mentioned meetings.

S. N. Yoder who has spent several weeks in Canada where he had employment at the carpenter trade, has returned home, and will resume some kind of work in the neighborhood for the present.

Praise ye the Lord for all His goodness to the children of men.

In His name,
L. S. Glick.

July 9, 1912.

Elizabethtown, Pa.

Program for Christian Workers' Meeting to be held at Elizabethtown, Pa., July 25, 1912:

Lesson for Aug. 4, Peter Kraybill, Kraybill's.

Lesson for Aug. 11, Edward Heisey, Elizabethtown.

Lesson for Aug. 18, Reuben Miller, Good's.

Lesson for Aug. 25, Henry Miller, Bossler's.

C. H. Musser, Secy.

July 11, 1912.

Hollsopple, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, June 30, the Thomas Mennonite Sunday school was reorganized with the following officers: Supts, Bros. Joseph Saylor, Jacob Saylor; Sec., Estella Saylor; Treas., Stephen Thomas.

May God help that the Sunday school will wield a powerful influence over the rising generation.

In His name,
H. B.

July 10, 1912.

We are so given these days to look on distant parts that I am afraid that we too much overlook the little circle that God has given us, the children in the home. Christ said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."—N. H. Mack.

Thy one great desire is to follow Him fully; canst thou not say, then, a continual "yes" to all His sweet commands, whether small or great, and trust Him to lead thee by the shortest road to thy fullest blessedness?—H. W. Smith.

Surely the truth must be, that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God—a part, that is of our very religion.—H. E. Manning.

DO I BELIEVE?

By L. S. Kemrer.

For the Gospel Herald.

Do I believe—

1. That God created all things visible and invisible? Col. 1:16.

2. That Adam was created perfect? Gen. 1:27.

3. That through disobedience sin entered into the world? Rom. 5:19.

4. That they that worship God must worship Him right? Jno. 4:24.

5. That we are not to love the pleasures of this world? I Jno. 2:15.

6. That Christ will receive all who come to Him in the Spirit? Jno. 6:37.

7. That Christ is the Head of the Church? Col. 1:18.

8. That baptism is necessary for all believers? Matt. 28:19.

9. That the partaking of the bread and cup is a commemoration of the suffering and death of our Lord? I Cor. 10:16.

10. That our Savior teaches us to wash one another's feet? Jno. 13:1-17.

11. That the greeting of one another with a holy kiss is a command? Rom. 16:16; I Pet. 5:14.

12. That the devotional covering is enjoined upon Christian women? I Cor. 11:2-16.

13. That divorce is not according to Gods' will? Matt. 19:6.

14. That Christ came into the world to save sinners? I Tim. 1:15.

15. That it is our duty to warn the sinner and point him to Christ? Ezek. 33:8-16.

16. That the Bible should be taken as it is, with nothing taken from or added to? Rev. 22:19.

17. That the wicked will suffer everlasting punishment? Psa. 9:17; Matt. 25:46; II Thes. 1:8, 9.

18. That God is able to save us and to keep us saved? I Pet. 1:4, 5.

19. That we are saved by grace through faith? Eph. 2:5, 8.

20. That we must be born again to enter the kingdom of heaven? Jno. 3:3.

All of these questions may be answered by two simple important words —**Yes** or **no.** Do we answer them all in the right way with both lips and lives?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things."

Lancaster, Pa.

Miscellaneous

SPIRITUAL RAILWAY

Selected by C. A. Barbe.

The way to heaven by Christ was made,
With heavenly truth the rails were laid;
From earth to heaven the line extends
To life eternal where it ends.

Repentance, faith, the station is
Where passengers are taken in;
No fare is there for them to pay
For Jesus is Himself the way.

The Bible is the engineer;
It points the way to heaven so clear;
Through tumults dark and dreary here,
It does the way to glory steer.

God's love the fire, His truth the steam
It drives the engine and the train,
All you who would to glory ride
Must come to Christ, in Him abide.

The sacred closet is the place,
The water station of His grace;
We there recline and run so fast
And gain a home in heaven at last.

Come, then, poor sinner, now's the time
At any station on the line;
If you repent and turn from sin,
The train will stop and take you in.

Then on the Gospel car we'll move,
And glide away on wheels of love;
And gain a home in heaven so high,
And shout loud anthems in the sky.

McCauley, W. Va.

THE ATTITUDE OF MENNONITES TOWARD UNBELIEF

By John Horsch.

For the Gospel Herald.

A convention of the Mennonites of the world is to be held in 1913 at Lemberg in Galicia, Austria. A letter proposing a convention of this sort has been sent to representative Mennonites of all countries. The promoters of this plan are evidently led by the thought that all who bear the name "Mennonite" are essentially one, and they desire to demonstrate this to the world.

One of those to whom (as is stated in the above mentioned letter) an invitation to this convention has been sent, is Prof. Cramer, D. D., of the Mennonite Theological Seminary of Amsterdam, Holland, the principal representatives of those who in Europe are known as liberal Mennonites. They are Mennonites in name, but in faith and principle they are Unitarians. During the last century they have embraced the theories of the socalled higher criticism and Unitarianism—principally through the influence of the theological schools. They teach that Christ was divine in the sense that every man is divine, and deny the atonement and redemption, also the resurrection of Christ and all miracles. They hold that there is no need of a Savior. These tenets the young ministers are taught in the "Mennonite" Seminary at Amsterdam. The consequence is that of the 130 Mennonite ministers of Holland all but 11 are openly Unitarian. The majority of the membership however do not approve of these doctrines, but, sad to say, have not the backbone to take a decided position against the modern unbelief.

The liberal Mennonite professors have made the most surprising assertions regarding the teachings of Menno Simons. They have in various books and pamphlets expressed the altogether groundless opinion that Menno was Unitarian. Just as they deny the great facts concerning Christ and the Scriptures, they also deny the facts concerning the teachings of Menno Simons. In Holland the works of Menno have not been printed since 1681, consequently his writings are not as readily accessible as in America; but there is absolutely no excuse for so gross misrepresentation. No one who has read Menno's works can entertain the opinion that he had any inclination whatever toward Unitarianism. He in fact emphasized the deity of Christ to such extent that he came near losing sight of the truth that Christ was also truly human. The opinion that Christ was a creature and not truly God from eternity, he denounces as blasphemy and an abomination. Read his "Confession of the triune, Eternal and True God, Father, Son and Holy Ghost" (English edition of his works. Vol. II. p. 181-188).

The liberal theologians make much of the fact that the early Mennonites stood for liberty of conscience, but they have perverted this principle in an almost incredible manner. By liberty of conscience Menno Simons meant the principle that the civil authorities—the state—should not undertake to regulate matters of faith and no one should be persecuted for his religious opinions. To modern liberals, on the other hand, interpret liberty of conscience to mean that the Church should not stand for any particular doctrine and that the individual (unbelieving) conscience, instead of God's Word, should be the final authority. Imagine the righteous wrath of Menno Simons, had he known that he was accused of such teachings.

The perversion of history on the part of the liberal theologians has done untold harm in Holland and parts of Germany. They succeeded so well in spreading the doctrines of liberalism, for the reason that they made the people believe that those who stood for the old Gospel had departed from Mennonite principles, and that true Mennonitism in essence means the substitution of conscience for God's Word as the final authority; in other words, that the Church should concede to every one the right to believe and teach what he may choose.

In Holland all the "Mennonite" churches belong to a union or conference. The leading principle of this union is that of unlimited liberty in questions of doctrine and practice. Of the doctrines of separation and nonresistance not a trace is left. Baptism is administered to adults only, but those who have received infant baptism are not rebaptized. In Germany the churches of the Northwest are more or less in touch with Holland and hold the same tenets. They have in Germany a union, "Die Vereinigung der Mennonitengemeinden im Deutschen Reich," in which the liberal element is predominant, but scarcely one-third of the churches of the Fatherland have affiliated themselves with this union. The great majority hold aloof, taking their stand with the Scriptures as God's Word. In Switzerland, France and Russia the churches have apparently not become tainted by liberalism. The same is true of America, although recently a professor in a Mennonite school in Ohio has published a work which is written from the standpoint of the higher criticism.

The extremest liberal "Mennonites" of Holland and Germany deny not only the deity of Christ, but advocate various other teachings that must be classed with rank infidelity. Some have asserted that God does not exist separate from the world; in other words that there is no God. Nevertheless they hold the office of Christian and Mennonite ministers. In the organ of the liberal Mennonites of Germany an article has been published disapproving of the dismissal of Pastor Jatho of the Protestant state church at Cologne, a man who has denied practically all the doctrines of the Christian faith, including that of the immortality of the soul. The writer of the said article asserts that in the Mennonite Church any opinion or doctrine is acceptable and respected. This article is quoted by Prof. Koehler of Zurich in a recent number of "Die Christliche Welt." Prof. Koehler says that all the Mennonites of the world are actually one, although they differ widely in matters of faith. He asserts that the Mennonite Church is founded upon love and questions of faith are given secondary, if any, importance, as far as the relation of the churches to each other is concerned. Prof. Koehler holds up the Mennonites as an example to the Protestant state church, in which the believers and unbelievers are divided, as it were, into two camps which oppose each other, while, so he asserts, the Mennonites all acknowledge each other as brethren, notwithstanding their great divergencies in faith.

Is this opinion correct? Is it a fact that we who hold fast to the doctrines of the Christian faith regard those who have discarded these doctrines as brethren? Do we close our eyes to the fact that faith by conceding to unbelief

a right to existence, destroys its own foundation and a union of the two must result in the final downfall of faith? Do we by fellowshiping unbelievers, reject God's Word as our foundation? Does the church in which we hold membership represent a union of believers and unbelievers? Can it be that the spirit of loyalty to the Word, the willingness to stand by its teaching at any cost, has all died out among us? Or do we take a Scriptural attitude toward unbelief even if it comes under a Mennonite name? What say you, dear reader?

Scottdale, Pa.

EASTWARD BOUND

By L. L. Beck.

For the Gospel Herald.

Dear Brethren and Sisters, Greeting:—So many have asked us to write to them, but as we have so many letters to write and cannot write to all that have asked us, we will take this plan by writing a few lines in the Gospel Herald and give a little outline of our trip so far.

On May 13 wife and I took the train at Peabody, Kans., and went to Kansas City. There Bro. Minninger met us and took us to the Mission. They had meeting that evening. Bro. Minninger preached a very impressive sermon. The next evening we again went to the Mission and heard another good sermon preached by C. A. Hartzler. At 11:30 that evening we took the train for Des Moines, Iowa, and from there to Yale, Iowa, to visit our son, Howard. This is a beautiful farming country. We left Yale, on Saturday, May 18, arrived at Metamora, Ill., on Sunday morning at 7:30. We were met by Bro. Joseph Sommers. He took us to his home and then took us to the Union Church where we met Bro. J. S. Shoemaker and Bro. Aaron Loucks. Bro. Shoemaker preached a very interesting sermon.

On Monday, Tuesday and Wednesday we were at the Metamora Church attending the sixth annual meeting of the Mennonite Board of Missions and Charities. This was indeed a spiritual feast to us. We heard many truths that will do us good in days to come.

On Thursday, May 23, we left Metamora, Ill., and went to Bellflower, Ill., to visit our son, Harry. This is also a beautiful farming country. We left here on Monday, May 27, for Chicago.

At Chicago we were met by Sister Malinda Ebersole. She took us to the Home Mission, 639 W. 18th St., where we again met the brethren, Shoemaker and Loucks. In the evening they had meeting at the Rescue Mission, 2259 35th St., where Bro. Loucks preached a soul-stirring sermon. On Tuesday Bro. Shoemaker and Bro. Loucks took us out to see the city. At Albaugh, Dover & Co.'s establishment we were met by Bro. J. A. Burkholder of Newville, Pa. He also joined us. We then went through Swift's Packing House. This was the greatest sight we ever saw along this line. It would take too long to tell you all we saw there. They took us to several other places of interest. In the evening we went to the Gospel Mission, 610 W. 26th St., where we stayed and attended the Sunday School and Church Conferences. This was another feast to our souls. We also met many brethren and sisters that we had never met before.

On Friday afternoon, May 31, we left Chicago and went to Plymouth, Ind., where we visited our Aunt Sophia Griner who is now 84 years old. We had not seen each other for 45 years. Oh, how glad she was to see us. We stayed with her over Sunday. On Monday evening we took the train for South Bend, Ind., to visit our cousin, John Griner. Our aged aunt went with us. On June 5 we left there and came to Elkhart, Ind. Our aunt also came with us. She said she would stay with us just as long as she could. Here we visited my wife's brother, Fred Graybill, and some of her cousins. We left Elkhart June 6 and came to Goshen. We then went to J. S. Hartzler's home but Bro. Hartzler was not at home. Sister Hartzler entertained us so very kindly. In the evening Daniel Lehman, my wife's cousin, came there to spend the evening with us. The next day he took us through the school. In the evening Bro. Hartzler and wife took us out to Bro. D. J. Johns' home. Bro. Johns was not at home but Sister Johns entertained us very pleasantly.

On June 8 we left Goshen and came to West Liberty, O. On Sunday morning Bro. Metzler, the workers and the children of the Orphans' Home, my wife and I went to the Bethel Church where we attended Sunday school and church services. Here we met Bro. Byler and Bro. John King. Bro. Byler preached a very interesting sermon. After services we went back to the Home. We were well pleased with the way they have everything arranged to care for the poor children. The new building will soon be completed. On Sunday afternoon we had to bid farewell to Bro. Metzler and workers. Sister Mamie King and Mary Horst went with us to the Interurban depot but Bro. J. G. Wenger went with us to Urbana where we took the steam car for Mifflin Co., Pa. This we thought was very kind of Bro. Wenger as our stay was short at the Home. We indeed had a pleasant visit with our aged brother. May the Lord richly bless him and make him a blessing at the Orphans' Home.

We arrived at Richfield, Pa., with my brother-in-law, Amos Winey, on June 10. They live at the foot of Shade Mountain. We have been visiting through this valley almost four weeks but on Saturday, July 6, we will leave for Lancaster Co., where we will be for some time. Our address will be Manheim.

The farmers here are in the midst of hay-making. The crops are good. They are needing rain but the farmers are in good spirits. May God's rich blessings be with the brotherhood at this place as well as at other places. Brethren and sisters, pray for us that we may be kept close to the feet of Jesus and that we may be able to bear messages of helpfulness as we go on our journey.

Richfield, Pa., July 5.

THE FAITHFULNESS OF GOD

By Minnie E. Schload.

For the Gospel Herald.

It is because of the Lord's mercies that we are not consumed, because His compassion fails not. "They are new every morning: great is thy faithfulness" (Lam. 3:22, 23).

When I meditate upon the course of my life I cannot help but see the hand of God leading me. Some things I have not been able to understand, but I know that "all things work together for good to them that love God."

Again there are times that I find Satan trying to lead me away from God. He sets his traps hidden so well that it is hard to detect his work. These experiences are common to all. Unless we are ever on our guard. But why do we follow or yield to his instructions? Simply because we do not keep in close touch with our Father, and forget our Savior's admonition, "Watch and pray, lest ye fall into temptation." While we watch we have our eyes open and can more readily see his ways of working. We also realize our dependence upon God. It is necessary that we ask Him to lead us and He is faithful to help us in times of need.

Paul writes, "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Blessed promise showing God's faithfulness!

This scripture shows that Satan will be watching us to cause us to fall; but it is no sin to be tempted, because all are tempted with one thing or another. But it is sin to yield. If we remain in close communion with the Father Satan's darts can do us no harm. But if we forget our daily prayers, our secret talks with the Father, then Satan can lead us farther and farther away from God and get us to where we will

forget to pray when in the greatest need of prayer. With what consequence? No other than a fall into sin.

Some who have fallen into sin do not even seem to realize their danger. But if they do see their mistakes and call upon God to help and forgive them He is so faithful and merciful that He will forgive and lift them up. How kind, how merciful is our God and Father! O, if we could only realize God's faithfulness! it is not our faithfulness or works that causes Him to be so faithful, but it is His great love for us.

We sometimes speak very unkindly of those who have fallen into some of Satan's traps, and think those things would not tempt us to yield. But, friends, if we do not watch and pray Satan may tempt us along another line where we are weak and a place which we have not guarded while critisizing our fallen brother or sister.

Let us pray and ask God to lift up our fallen friends and prove God's faithfulness which is so great. If there are any who have loved the pleasures of this world more than Jesus and have left Him, I plead with you now as you read this; ask forgiveness of Him and become reconciled again. And for this reason heaven is too good a place to lose, besides hell being too miserable a place to be cast into. May God bless us all.

La Junta, Colo.

APPEAL TO THE BRITISH NATION

The following is a touching appeal to a professed Christian nation by the first (provisional) President of China. This is the man, it will be remembered, who in the interests of peace voluntarily laid down his office as President that another less worthy might take his place—an example which some of our American statesmen might do well to follow. Whether England, though boasting of superior civilization and contributing some toward the Christianization of China, will have the moral sense of right and decency to respond favorably to this appeal remains to be seen. It will be remembered that few, if any, so-called Christian nations have the moral courage to wipe out that other great scourge, intemperance. It is the shame of nations boasting of their civilization and Christianity that they allow conscientious representatives of heathen nations to beg for relief such as China is doing without and because of a love for gold turn away without giving them the desired relief. Were all the nations in the hands of men like Sen Yat Sen we might see a reform that would astonish even the friends of temperance.—Editor.

Opium has been a great curse to China. It has destroyed more of our people than war, pestilence, or famine. Under a Republican form of government it is our earnest desire to thoroughly stamp out this evil, and to complete the work that has already been done in the Opium reform. Since retiring from the office of Provisional President of the Republic I have given much thought to this question. While I realize that the most important thing is to stamp out the cultivation of opium in China, yet this is a very difficult task to do without at the same time prohibiting the sale and trade in the drug. With an opportunity to sell at high prices, the temptation to plant is very strong, and in such a large country, and under present conditions, it is almost impossible to stop it, while permitting the sale of opium. We must make its sale and traffic illegal and we can then stop its cultivation. At present we are hindered in this because of a treaty with your country. Remembering with grateful appreciation what you have done for me, and for my country in the past, I appeal to you for further help to stop this sinful traffic now at the beginning of our new national life. We ask you in the name of Humanity, and in the name of Righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. We believe with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you the British people on behalf of my fellow-countrymen.

Sent out, by the authority of Dr. Sun Yat Sen, at Shanghai, China, May 4th, 1912.

(Signed) Sun Yat Sen.

A GREAT WRONG

By Leander Smith.

For the Gospel Herald.

We have noticed of late at funeral services the great display of fashion and folly. I knew an old gentleman who had lived a very plain and honest life. When he died the minister with the choir sung and played the organ over his dead body and rendered an organ solo as they bore his body from the home and placed two hundred and fifty dollars worth of flowers on the casket.

When I heard this shocking announcement I could not believe it until I made further inquiry that brought out the facts that it was actually so. To say that such proceeding is an outrage is putting the case very mildly, as he had always protested against instrumental music in religious worship. He plainly and pointedly based his protest on the ground that he believed the practice to be a sin against God. And this fact was well known to those who conducted the funeral services in his memory. I could not resist the feeling and belief that their respect for the departed one whose lips were then in the cold and silent embrace of death could no longer give audible utterance to his protest would deter them from such an outrage in a service held in his memory. There are so many of the churches that are trying to imitate the regalia and ceremonies of the secret orders of the world.

There is just as much sin in an extravagant funeral as there is in extravagant funeral living. The Bible condemns all extravagance. We see so many people that spend more to bury a dead child than to educate a living one. How sad it is to see the dead child in a costly casket and covered with flowers and see the brothers and sisters standing around in actual need of clothing. Oh! the inconsistency among those professing to follow the meek and lowly Jesus. For the consolation of those who are trying to live the life of the "Man of sorrows" let me say that the world generally acts on the principle that a living dog is better than a dead lion and this instance seems to have been no exception to the rule. On account of the use of musical instruments in the public worship and expensive funerals this gentleman would not connect himself with any of the fashionable churches. I believe he erred in not connecting himself with the plain, scriptural Church. But it was certainly bad taste and bad manners to force on him in death that which he vigorously rejected in his life. Could he have risen from his sleep we imagine there would have been apologies profuse, profound and prolific.

Let us remember the admonition of the apostle, "Let all things be done decently and in order."

Nevada, Mo.

DOES TOBACCO CAUSE INSANITY

By D. R. Becker.

For the Gospel Herald

The majority of tobacco-users will not admit that insanity can be produced by the excessive use of this poisonous plant. Most of them may not appreciate this subject very much, but facts are facts, and that is generally what the people are looking for.

The fact that tobacco is a violent poison is little recognized, for the reason that those whom we see using it have passed the period of illness when normality rebels at the first smoke. After abnormality has been established then it does not sicken you, but still the poison continues to do its subtile work of harm as it circulates through the arteries day and night, year after year.

Of course tobacco is not the **only** thing, by any means, which defiles the body, but tobacco using is **one** of the great evils.

Boys, heed the warning of your parents, especially when they talk out of experience. Take the advice of those who are addicted to the habit, and I am

sure if you have any manly principles about you you will never commence the habit. Don't think for one minute that it looks smart to have a roll of tobacco protruding from your mouth, your teeth and lips brown, continually having a bad breath.

I will quote a few extracts to prove the destroying powers of the mind and body of this poisonous plant.

Dr. Prince, superintendent of the Insane Asylum of Massachusetts, says, in speaking of the effects of tobacco upon the intellect: "Fully one-half of the patients that come here for treatment are victims of tobacco." Another authority says that there are fifteen thousand people in the United States who owe their insanity directly to tobacco. In the Free College of New York they had a roll of 900 and in passing the examination 71 per cent of the girls passed while only 48 per cent passed on the boys' side, the mental disability being attributed to the effect of smoking on the mind.

To have lofty minds, do not have them benumbed, weakened and your whole body below nerve par, that you must have stimulants to raise it to normal. This is what gives the craving appetite, when used the body runs below stimulation, therefore must have the stimulant.

Does the habit affect the normal principles of a man? I say emphatically is does. Observe closely the countenances of those who use it and those who do not. The ones that don't use it have a brighter, thriftier, fuller expressional countenance than the others, because the face is the window to the heart. Tobacco destroys the finer powers which the moral character contains: the inner qualities of the man.

Lancaster, Pa.

CHRIST OUR EXAMPLE

By Sadie Brubaker.

For the Gospel Herald.

This subject embraces three distinct sub-topics, holding each parallel with the movements of Christ.

1. Whom should we win? Is our responsibility extended only to those of similar standing or naturally apt to accept the truth? When Christ came to earth His first attention was to the Jews and the Jews considered themselves the only class to whom grace was extended; but Christ's statement was this, "Other sheep I have who are not of this fold, them also must I bring." So the Gentile sinners were not excluded. The Holy Word says, "Whosoever."

Christ was not slack in His notice of individuals. Oftimes in company with the vilest of humanity, a noble character is sifted out. Matthew the publican was of that class of people who were considered of very low rank and were referred to as dishonest in their dealing; yet to such a one Christ says, "Follow me." Perhaps someone said he was not a consistent follower, but never mind; he is under the influence of the great Reformer and sooner or later you find him a brilliant character shining out for Christ. Was is worth while to call Matthew? Christ was accused of associating with sinners. Was there danger in this? We will solve this later on, anyway, don't be too afraid of coming in contact with the evil-minded ones around you. After service go into their midst and give **each one** an invitation to follow Christ, first bringing them under His influence, practically the Sunday school, the young people's Bible meeting, or your home. No one is very likely to assume that you chose such as your associates, anyone can distinguish between a candle and an electric light and happily when the two are brought into contact is may lead someone to discharge of the dim light in exchange for a brighter one.

The occurrence at Simon the Pharisee's house illustrates the social life of Christ to an extent. Here are three characters, notice: The self-righteous Pharisee, the penitent forgiven woman, and the great guest, Christ, associating Himself with these two brought us to discern the true standing of both. Never in the sacred volume do we have the question of our social liberty so plainly taught as in this. There is no human so vile, no place so sin-polluted but that we can safely approach if we, like the woman, feel ourselves a victim of Satan without Christ and if we hold Christ between us and all worldly pollution with no exception whatever. Christ between us and the world will have two effects: viz., as He illuminates the situation so we can discern the hearts of our enslaved brother and see a diamond within the roughest shell, and on the other hand our despairing brother can see "Christ in us the hope of glory."

2. Where shall we go to win souls? This has been partly answered, and the direct voice of the Bible is, "Go ye therefore into the highways;" "Go ye into all the world;" "Go out quickly into the streets and the lanes of the city." Christ was found by the seaside, in private homes, in the mountain, and in the temple—in short, He went where the people were.

In the parable of the marriage feast we find that there were a certain elected people who were first invited and when they refused to accept the invitation, the master of the feast sent his servants into the highways and hedges —difficult places. Perhaps this would suggest that we first make an effort to win those about our door and if they refuse our efforts, then broaden our field till we actually have included "all the world."

3. How may we win souls? This, the one question more perplexing than any other and due to our individual personality, we can not use any special formula. The most successful evangelist can not guarantee his method as being the method for you or me. Christ has a tint of each individual and is therefore our only safe model. Calling to mind for a moment the early life of Christ, we only have one instance of Him reflecting on His lofty yet humble mission, and at this time He makes no display, but simply asserts that "I must be about my Father's business." When the appointed time came for Him to take up His life work we find Him among those desiring a literal baptism. "He made Himself of no reputation, and took upon him the form of a servant." He made no declaration of His standing with God, yet the divine approbation came with a more influential power, "This is my beloved Son, in whom I am well pleased." It is well for us to remain silent and let God reveal our qualities. His preparation consisted of the three-fold temptation which was confuted by "It is written," not stopping to declare His authority and power over sin.

Quietly we see Christ going out among people of all classes and creeds and even as today, humanity was seeking for self benefits and Christ meets their desires by first ministering to their spiritual needs. Healing the body and making an entrance to the heart. (A strong argument in favor of our benevolent institutions). Christ's message was repentance, directed so as to lead to conversion, yet He was cunning in His method of grafting in the truth. Follow Him as He approaches the woman at Jacob's well. He simply asks for a drink and as she had no rope with which to draw, she could not grant it. This eventually led into the discussion of the Living Water, the very subject He was bent on unfolding. This being a hard subject for her to comprehend it was soon dropped and Christ enters into question with her concerning her social life leading in an indirect way to ascertain His divinity and farther led into so deep a truth as "Spirit-filled worship"—all this admonition and warning was drawn out from a simple material subject, "water." This at the moment was her interest and grasping her mind at that time she was unconsciously led to the very fount of salvation.

Who could have thus succeeded in bringing to her the message of salvation brought first to the Jews with whom they were at bitter enmity? All the vast volumes of psychology might be exhausted and yet no better method could be found.

It is not a weak compromise as some may think to deal with that subject

that interests, first. It is in reality what Christ implied when He said, "Be ye therefore wise as serpents and harmless as doves."

Many more truths could be drawn from a study of the life of Christ but space will not permit.

Birch Tree, Mo.

WHAT DOES SUNDAY SCHOOL DO FOR A COMMUNITY?

By L. B. Good.

For the Gospel Herald.

If we consider the very purpose of the Sunday school we may find the answer to the question; but we too often fail to grasp the meaning of the words: "To bring souls to Christ, and to build up souls in Christ." As to whether or not this purpose is carried out depends altogether on the workers in the school. In other words, what a Sunday school will do for a community depends upon the purpose which the superintendent and the teacher have in view. What is their purpose in teaching? What are they teaching?

Every man starting out in a profession in life works to a certain end; a physician, when he enters a sick room considers his patient and works to bring about a certain condition; he sees another patient, and finds different conditions, and different treatment must be applied. In both cases he hopes to bring about the same condition. So with the wide awake Sunday school teacher; he makes a special study of the character of each pupil in his class, then works to accomplish the same work in each individual.

It must be remembered that only converted persons can win souls for Christ. When the superintendent can stand before his school, and the teachers can stand before their classes with their faces beaming with joy, and can show to those whom they are about to teach that they have been with Christ and that they have been sent by Him with a message for them, they transmit into the hearts and lives of those in their care the spirit which Christ has given them—the spirit which finds pleasure only in active service to God.

A certain judge of whom it is said that he sent several thousand boys to the penitentiary, found that not a single one of them had ever attended Sunday school. Yet it is true that there are many in our prisons today who have been Sunday school scholars. The cause of it is, so few teachers believe that children can be converted when they are young, and the purpose of the Sunday school is lost sight of. Ask any converted person today, who is not past the age of sixty, where he first learned a scripture verse; doubtless he will answer, in Sunday school. Where did he learn his first song? In Sunday school. "There is a happy land, far, far away," etc. Where did he have his first conviction of sin? In Sunday school at the age of twelve. Then through the influence of the Sunday school he was brought to Christ in early life and saved from many temptations and from many evil and immoral deeds. "Oh, happy day, that fixed my choice, on Thee my Savior and my God."

The Sunday school saves our youths from vice by emphasizing them in the study of the Bible, and implanting into their minds high and noble ideals.

Again, not all homes are places of religious influence: There are ungodly parents, unbelieving parents, and for such homes the Sunday school is a substitute and it is often the only influence for the religious training of the young. God bless the Sunday school!

Wolftrap, Va.

WHO ARE CHRISTIANS?

By David W. Miller.

For the Gospel Herald.

We answer this question in short by saying, the Christ-like are Christians. That is, they are Christians who live according to the Bible, are obedient to its commandments, and are led by the Holy Spirit.

Have we ever studied the life of Christ, the true Pattern? Do we realize that long before we had existence more was done for us than we can ever repay? God gave His Son; the Son gave His Spirit; and the Spirit gave His all—Himself. All is done except that part which we have to do. Our part is no more than to let God have His way with us in all things.

The disciples were first called Christians at Antioch. They were known to each other as brethren of one family, as disciples of the same Master, as believers having the same faith, as travelers on the same highway of holiness, as consecrated to the same cause, and lived in peace and unity, working as they were bidden.

Are we aware of the fact that great improvement might be made in the way of love for one another? Will a Christian always desire to have his own way? Never. When mistaken in thought or deed, he will yield to that which is right as soon as he discovers his error.

It has been said that the young must have a "good time." If the "good time" is in the service of the Lord, we agree to that. Otherwise an accounting must be given which will make it anything but a good time in the sight of God and all real Christians.

Others say that it is necessary to have "experience." If so, is it necessary to do evil that good may come? It is not necessary to live through a period of wickedness before becoming Christians. The road to heaven does not lead through hell.

May we as individuals and as a Church show our Christianity by living a Christ-like life. May our life be such that in the end we will hear that welcome voice, "Well done, good and faithful servant . . . . enter thou into the joy of thy Lord."

Protection, Kans.

VISITS BY POWER

By Lizzie M. Wenger.

For the Gospel Herald

Those who take an interest in the study of the Bible are impressed with the fact that today, as in times past, God still visits His people with blessings and with trials. "Happy is he whom God correcteth" (Job 5:17).

Prevailing love to God and good will to men inclines one to show kindness to all and rejoice when others do well. This grace follows him to the world beyond where we exercise it "face to face." "Now I know in part, but then shall I know even as I am known" (I Cor. 13:12). God has transformed His people from ignorance and unbelief into His own marvelous light, showing forth power, wisdom, goodness, and truth.

Reader, wherever you are, God will surely visit you. So be prepared from the depths of your heart to respond, "Here am I," "Thy will be done." "Be watchful, and strengthen the things that remain." Read with spiritual understanding and receive the blessing.

Farmersville, Pa.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission for Second Quarter, July 1, 1912

For the Gospel Herald

Receipts

Nathan N. Eberly	$ 4.00
D. N. Gish	1.00
Lancaster Church	10.00
Lizzie Kreider	.50
Recd for mdse.	2569.69
Money borrowed	250.00
Recd. for labor	30.64
Total for quarter	$2865.83
Previous receipts	3011.61
Total to July 1, 1912	$5877.44

Expenditures

Paid for mdse.	$1808.41
Labor	552.56
Borrowed money returned	250.00
General Expenses	142.62
Total for quarter	$2753.59
Previous Expenditures	2873.05
Total to July 1, 1912	$5626.64

Note:—Contributions amounting to $322 were placed to the hopeless accounts found in the ledger.

Gratefully acknowledged,
J. S. Musselman, Supt.

REPORT

Of the Twelfth Annual S. S. Union of Putnam, Hancock and Allen Counties, Held at Blanchard, O., June 30

For the Gospel Herald.

Morning Session

The Sunday school teacher:—

1. His preparation.

(1) With God.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

God helps those who help themselves.

(2) As with the pupil in subject.

Meet the pupil on his own ground.

Lack of preparation means lack of interest; lack of interest means loss of souls.

2. His mission.

(1) To bring the Word of God to the growing youth.

(2) To sow the good Gospel seed unto the salvation of souls.

3. His daily life.

People are continually reading our daily lives; therefore we should more closely obey Christ's command when He says; "Take your cross and daily follow me."

He should be growing daily better.

His reputation should be considered but character should be positively known.

Afternoon Session

Our singing.

Our taste for singing is too low.

We should not neglect the teaching of the fundamental principles of good music to our young people; for in their interpretation of songs lies the future spirit of the church.

Many a heart has been touched and melted by the power of song that words could not reach.

Our literature.

A well selected library is necessary in a Sunday school, for by the reading of a good book many a sinner has been shown the error of his way and caused to live a nobler life.

By plenty of good literature in the home many boys and girls have been saved from becoming contaminated in the entrapping webs of the evil one.

The key to the mission situation.—Jno. 3:16.

Is this love as great as it was in days gone by?

If the love of God is shed abroad in our hearts as it should be, we are always and under all conditions ready to do something for the cause of Christ.

Evening Session

The influence of the rural Sunday school.

The supreme purpose of the Sunday school is to influence people to come to Christ.

We cannot be too careful of our influence.

Surrendering to the enemy.

Why is the Church falling in number? Some one has surrendered to the enemy.

When God calls and you are not willing, you compromise with the enemy. He may never call again.

Keep your eye upon God and His commands and you will not listen to the enemy.

The Holy Spirit will make sin so exceedingly sinful to you that you will die in a temptation rather than surrender to the enemy.

Secretary.

Our faith may be slender as a spider's thread, but if it be real we are in our own measure blessed. The more we trust the more fully shall we know this blessedness.—C. H. S.

REPORT

Of the Eighth Annual Mennonite Sunday School Conference held at the Fairview Church near Surrey, N. Dak., June 26, 27, 1912

For the Gospel Herald.

Meeting was opened with song. Organization: Mods., John McCulloh, A. C. Ogbourn; Secys., L. S. Glick, Elizabeth Yoder; Chor., Robert Myers.

Sermon, John McCulloh.

Morning

Devotional exercises, A. C. Ogbourn.

The object and necessity of conference work. I. S. Mast, A. C. Ogbourn.

To consider Sunday school problems, to extend the kingdom and to increase the body.

The object is not entertainment but the upbuilding of the kingdom of God, that we may be better fitted to fight the battles of life. Satan brings up new temptations day by day, therefore we need to meet together to strengthen one another.

Week day influence of teachers over scholars. Addie Woodiwiss, L. S. Glick.

Our influence begins at home and widens out to our friends, neighbors and business relations. Each person has a certain amount of influence over some one. When a teacher has no week-day influence over a scholar what can he expect on Sunday. When a scholar respects a teacher then he can know his influence is for good. When a teacher can work with his scholars every day it gives him an opportunity to do much toward creating a good influence. All Christian workers should be careful of their influence.

How may we improve the usfulness of our Sunday schools? A. A. Kauffman, Robert Myers.

It should be the desire of every one of us to do our best. A Sunday school to be useful must be well organized. We must put our whole heart and soul into the work and work together in unity. We should be diligent and not forget to pray. A thorough conversion of every worker is necessary. We should do more to get outside children into Sunday school. The most important thing of all is constant communion with God the source of all power and help.

Closing prayer.

Afternoon

Devotional exercises, A. A. Kauffman.

Children's meeting conducted by Robert Myers.

Recitation, **"No sects in heaven.** Helen Woodiwiss.

Preparation of Sunday school lessons in the home.

1. **Importance.** Ella Glick.
2. **Methods.** D. B. Kauffman.

If we are true followers of Christ we realize the importance of a thorough prepared lesson. The place to prepare Sunday school lessons is on the knees.

In every home, farm, or institution we have methods of carrying on the work. The Sunday school in general is carried on more carelessly than any other organization.

Parents and children should study the lesson together.

How do our thoughts effect our lives? Mattie Kauffman, D. F. Miller.

If our thoughts are on things of this world we cannot serve God with a whole heart. If we allow evil thoughts we are not a fit temple for the dwelling of God.

A man who thinks foolishness naturally talks foolishness. We always talk about what we are interested in. A true child of God who has the cause of Christ at heart will talk of the things of God.

"Out of the abundance of the heart the mouth speaketh."

Characteristics of a true Christian. John Yoder, John McCulloh.

Every Christian is known by his life.

We should set our aim high. The boys and girls who come into the Church at an early age and develop a character for God can look back over their lives when they grow older and see a clean character which is a great joy.

When Jesus was on earth He was always busy helping others. We should be willing to do little things. Jesus takes notice of little things done for Him.

Miscellaneous.

Closing prayer.

Evening

Devotional exercises.

Queries, H. J. Glick.

Sermon, John McCulloh.

Secretaries.

IN MEMORY

Of William Graham, who died June 28, 1912

For the Gospel Herald

William thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber
Peaceful in the grave below
Thou no more wilt join our number
Thou no more our songs shalt know.

Dearest William thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet we hope that we may meet thee,
When the days of life are fled,
And with joy we hope to greet thee,
Where no farewell tears are shed.

A friend.

Obituary

Kiser.—Thomas H. Kiser died June 19, 1912; aged 58 y. 4 m. 20 d. He leaves wife, 11 children, 3 brothers, 2 sisters. Funeral at Weaver's Church near Harrisonburg, Va., conducted by his pastor, Daniel Garber.

"Farewell dear family, I am at rest,
My voice no more you'll hear,
Live faithfully and you'll be blest,
And death you need not fear."

Graham.—William Graham was born May 17, 1895; died June 28, 1912; aged 17 y. 1 m. 11 d. His sudden death was caused while going out for a load of hay he jumped off the wagon to go to the horses which were trotting and was struck about the head he fell under the wagon, the wheel passing over his chest, killing him instantly. He was the hired help of Bro. Benj. and Sister Annie E. Witmer at whose place the accident occurred. May the Lord comfort the broken-hearted souls he leaves to mourn his loss—3 sisters and a host of friends. Funeral services were held at the Cressville Church by Bro. Haefner. Text, Psa. 8:4.

A friend.

Nice.—Gideon M. Nice was born Feb. 7, 1852; died June 22, 1912, at his home in Souderton, Pa., aged 60 y. 4 m. 15 d. Nov. 18, 1876, he was married to Emma Price. To this union were born 13 children. Two died in infancy. He leaves a sorrowing widow, 5 sons, 6 daughters, 7 grandchildren, 4 brothers, 1 sister, and many relatives and friends who sympathize with the bereaved family. Bro. Nice attended the

Items and Comments

Almost daily there come the reports that one or more aviators have been killed. The air is far from being conquered as a safe place for travel. Only angel wings are safe supporters for travel above the earth's surface.

After a trial at Viterro, Italy, lasting nearly two years, nine camorrists were found guilty of the murder of Genara Cuocolo and wife in June, 1906. This seems like a long time to sit in a court trial, but when it is remembered that behind the now convicted men there was one of the most desperate of secret societies in existence, there is some consolation to be gathered from the fact that they were not able to thwart the efforts of the government in the interests of Justice and order.

"On Tuesday night of last week, at his home on Spruce street, West Philadelphia, J. R. Miller, a distinguished divine of the Presbyterian Church, passed away. He was well-known both in America and in England as a writer of devotional books. He has, at the same time, been eminently successful as a pastor. The present prosperity of Bethany Church, Holland Memorial and St. Paul's Church, West Philadelphia, is owing to his inspiring preaching and splendid executive ability. It is said that the circulation of his books has amounted to more than a million copies. Some of these books have been translated into German, French, Japanese and Hungarian."—Reformed Church Messenger.

A decision by the officials at Washington has recently been rendered which will remove what has frequently been the cause of much hardship and suffering to innocent persons. Foreign chronic invalids of certain classes are debarred from entrance into the United States by law. Children of naturalized citizens, who had not accompanied their parents to this country, were thus permanently separated from their parents if they belonged to a class that were excluded. A Russian girl, weak-minded, 9 years old, whose father had previously come to this country and had become naturalized was detained at Ellis Island for a number of weeks and it was at one time thought she might have to go back to Russia. The recent decision declares that she "resides" where her parents do as soon as she left her home in Russia and is therefore admitted. What a joy to be a citizen of that "better country" from which the laws of man can not exclude us.

The following was sent us for our edification. We pass it on to our readers to give them a glimpse into the way that such a preacher is looked upon by the world in general. Commissioned of high heaven to preach the Gospel of "repentance and remission of sins," he becomes a ring-leader in foolishness and abominations. One question: Would these people like to be engaged in that kind of work when Jesus comes to judge the world?

"Pastor is to be yell leader at ball game. —Rev. J. Whitcomb Brougher will wield the rooting baton and lead in the chorus of cheers or groans July 6 when he takes the Temple Baptist church choir out to the ball game to see the Angels play.

"The choir together with its pastor is practicing diligently in the meantime on a series of cheers, howls or groans. The cheers are for the Angels when they score a run and the howls and groans are reserved for either the umpire or the other side."

(Continued from preceding page.)

Philadelphia market and it was while there on June 14 that he was taken sick. He was brought to his home, but after a few days was about again, but not to return to his work. Just a week later he was again attacked with severe pain which no medical care could relieve; but an all-wise Father gave him a sleep from which none ever wakes on earth. Although he has only been a Christian of late years, he has been urging his children not to delay it as he had, and we believe he has won a crown in heaven. Funeral services were held at the Souderton Mennonite Church by J. C. Clemmens and Jonas Minninger. At the house by Jos. Ruth and Christian Allabach. Text, Rom. 1:16, 17.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference of the Southwestern Penna. Conference District, will be held at Springs, Somerset Co., Pa., on Aug. 29 and 30, 1912.

The Sunday School Conference will precede the Church Conference, beginning on the evening of the 27th and continuing on the 28th.

The bishops and executive committee will meet at Springs on the 27th of Aug. at 2 P. M.

Those coming to conference should come to Meyersdale and there take the trolley to Elk Lick. The brotherhood has requested that each congregation ascertain how many are going to attend conference and report to N. S. Maust, Springs, Pa., so that ample provision can be made for carrying all persons from the trolley to the church.

All are invited and all will be welcomed to attend these meetings.

W. C. Hershberger,
Secretary.

ANNOUNCEMENT

The Ohio State Sunday School and Young People's Bible Meeting Conference will be held, the Lord willing, at the Salem Church, about 2 miles Southeast of Smithville, Wayne Co., O., **Aug. 14-16, 1912.** All Sunday school superintendents are delegates to this meeting and are especially requested to be present, while all others interested in the welfare and progress of the Sunday school cause and Y. P. B. M. work, are also cordially invited. Those coming by rail from the East or West over the P. R. R. lines should leave their train at Smithville, and those coming from the north or south over the C. A. & C. must change cars at Orrville, and those coming over the W. & L. E. will leave their train at Smithville. It might be quite helpful to your convenience if all who have not otherwise arranged would drop Bro. E. S. Hostetler, Wooster, O., a postal stating when and how many are coming so the necessary accommodations can be provided for.

Pray for the meeting. Bring hymnals and note books with you.

A. J. Steiner, Sec.
J. A. Liechty, Asst. Sec.

The quietude of a man's heart by faith in God is a higher sort of work than the natural resolution of manly courage, for it is the gracious operation of God's holy Spirit upholding a man above nature and therefore the Lord must have all the glory of it. —C. H. Spurgeon.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

241—Editorial
242—How Bring All the World to Christ
244—From Our Mission Stations
245—Glimpses of South American Life
Question Drawer
246—Going Home (Poem)
Reflections
Mother
247—Sunday School
Our Young People
248—Field Notes
Correspondence
249—Do I Believe
250—Spiritual Railway (Poem)
The Attitude of Mennonites Toward Unbelief
251—Eastward Bound
The Faithfulness of God
252—Appeal to the British Nation
A Great Wrong
Does Tobacco Cause Insanity?
253—Christ Our Example
254—What Does Sunday School do for a Community?
Who Are Christians?
Reports
255—Reports
Obituary
256—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, JULY 25, 1912 No. 17

EDITORIAL

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"A hot day," is an expression frequently heard these days. Though the thermometer may stand at 40 below zero, it is our privilege to have a hot day, spiritually, every day of our lives.

But let us be careful that this is not artificial heat. It is possible to work ourselves up to a very high pitch; but if we do we work ourselves tired. A full surrender to God will bring the heat from heaven which is as refreshing and invigorating as it is warm.

We are now in the midst of a very interesting series of Sunday school lessons. Studied in their true light, these parables make the kingdom seem very plain and very real to those who desire to know the will of God. Teachers especially need to devote much time to a prayerful study of these parables that they may be held forth before the classes in their true meaning.

We were permitted recently to visit the Children's Home at Millersville, Pa., and were well impressed with the arrangement and management of the Home. As we saw the groups of happy children playing and noticed the tenderness with which the helpless infants were cared for our hearts went up to God in thankfulness for having put it into the hearts of our brethren to build this Home.

One reason why so many schools are hotbeds of infidelity rather than citadels of Christian faith is because the number of schools has far outgrown the number of churches. One writer in telling of present conditions refers to the fact that in this land of 70,000 preachers there are still more church houses than preachers, and many more schools than churches. He makes mention of this to show that the forces of civilization are strong. He does not state, however, that the fact of there being so many more schools than churches leaves a wide field where the intellect is developed without a corresponding spiritual development, which means the very worst and most dangerous kind of development. Christian people are confronted with two solemn duties: (1) to keep their schools under strong Christian influences; (2) to keep their children out of schools where skepticism is tolerated.

The Bible in the Public School.—We note with interest the many things that are being said in favor of bringing the Bible back to the place it once had in our public schools. Give this Book the place that it ought to have in home and school and the question of making this a Christian nation is settled. The influence of Catholicism in crowding out the Bible is to be deplored and the court decisions in several states declaring the reading of the Bible unlawful in schools where there is objection is nothing short of heathenism. At the same time we believe that much of the energy wasted in denouncing Catholics and courts could be more profitably spent in quietly restoring the Bible to its rightful place in many schools that would welcome such a step. There are thousands of schools where a season of worship could be had each day without any opposition from either Catholics or courts.

On another page Bro. J. S. Hartzler has some timely thoughts to offer with reference to prospective students at school. Their desire to fit themselves for active service in the cause of Christ and the Church should receive our warmest encouragement, and to this end the very best kinds of safeguards should be thrown around them. As Bro. Hartzler suggests, the school can not formulate the church rules for the government of students as members of the Church. That part must be undertaken by the local congregation acting in harmony with the Church giving her voice through actions of conference. But the officers and teachers in school may do much in the way of influencing student-members along right lines when they sanction heartily the work of the Church in conference and congregation and with lips and lives take their place as loyal members of the Church and champions of the faith. To strengthen them in this work parents sending children to school should stand by them and help maintain the Gospel standard. It is no easy task to keep up ideal conditions in a congregation where the members come from so many different places and where the membership is constantly changing. To get the very best conditions in our school congregations four different classes must stand together in hearty co-operation. They are: (1) The leaders in the local congregation, (2) the faculty and leaders in school, (3) patrons having at heart the highest welfare of their children and of the school, and (4) the students upon whose shoulders will rest in part the actual responsibilities of the future Church. Let all these work together along the lines laid down in the Word of God and the faith and practice of the Church, and the blessings of God are sure to follow.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned —Titus 2:7, 8.

THE PREACHER

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the world's great Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint,
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp!"
The weary hand will then be seen
Clasped in those pierced hands, naught between.

—Selected.

THE CHRISTIAN AND THE SECRET LODGE

We are not in the habit of printing "both sides" to the secret lodge question for the reason that we do not concede it to be a debatable question. However, the following article states so clearly what conscientious lodgemen usually believe and the arguments which our people are so frequently called upon to face that we thought it well to print it and point out a few of the many weak places to be found in this as well as any other defence of lodgery. We believe that the writer expresses his convictions; that he is sincere in the views which he expresses, and that there are many other members of secret lodges who think they are doing their Christian duty by holding allegiance to secret, oath-bound organizations. But sincerity is no substitute for truth. Hence we must hold on to truth, no matter how sincere may be the advocates of error.

In your issue of July 4 you reprint from the Christian Conservator "Ten Reasons Why I Would not Join a Secret Society." I believe that, being a Christian publication, you desire to present only the truth to your readers, and that you are a champion of fair play and just to both sides. For there are thousands of the best Christian men in lodges, and if the writer in the Christian Conservator is telling the truth, then these men have gone far astray. If, however, he is wrong, then he is injuring not only the good name of these brethren, but even the cause of Christ, whose followers they profess to be. As a matter of fact, there is not one of these Christians who are also lodge men, who would not rise up and declare that this writer is mistaken. What then? Are they liars?

Permit me, as a Christian, a member of the Presbyterian Church, one of the editors of a temperance journal and a member of a secret society, to take a little space to refute the other writer's argument, and to say that his every assertion, though doubtless made in sincerity, is untrue.

In the first place, the lodge does not demand any money, any time, any effort that belongs to the Church. As a matter of fact, every lodge, to which Christians belong, expressly forbids any allegiance that takes the place of duty to the nation, the Church, the family or the home. It is just as reasonable to say that no person should give money to help along the temperance cause, or to aid his political party or the candidacy of a man opposed to unrighteousness. It is just as reasonable to insist that a Christian shall not aid a wayfarer, because by so doing he gives his substance to something other than the Church.

The writer assumes that in the lodge God is not honored. Without going into detail I can assure him that if he were to witness lodge work he would speedily change his mind, and if he were to hear that which is enjoined when the obligation is taken he would wonder why the Church did not give an obligation like it.

He declares that he does not wish to assume responsibility for the sins of a lodge. No lodge man assumes such responsibility any more than a member of the Church assumes responsibility for the sins of his fellow members or a citizen assumes responsibility for the sins of his fellow citizens. As a matter of fact, however, lodge men do assume responsibility for the individual sins of their brethren, and the lodge man who is doing his duty is quick to point out a brother's error and to help him get into a better life. The lodge, as a lodge, can have no sins any more than the Church, as a Church, can have sins. The writer shys at what is done in secret. Beyond the fact that for the protection of members against impostors the ritualistic work is done in secret, there is absolutely nothing that the general public might not witness. Has the Church any guarantee against an impostor?

The writer whom you quote says that he does not wish to place himself, by oath, where he will be compelled to aid and abet the lodge and its members in whatsoever thy undertake to do. Nither do I wish that, and what is more, though I have been a member of two orders, I never placed myself in such position, and no member of a secret society could, if he wished to, put himself into such a position. The lodge member is positively forbidden to do that. Furthermore, there is no step in the initation, at which a candidate may not stop, if he chooses, and there is not a Christian in the lodges who would hesitate to expose them if they were what your writer declares them to be.

The oath is a scarecrow to him. If he will write to me I'll give him the oath and he can see how horrible it is. He will find that he takes an oath not to use any of the secret work whereby he may transgress the established rules of society, violate the laws of the land or engage in any unlawful work. All dealers in liquor, all gamblers are barred from membership, and so is every man who does not believe in God. There may be, in lodge membership, some agnostics, some infidels, some Musselmen, some Buddhists, but I never saw any such. So, too, in the political party to which our friend gives his allegiance; he may find some of these, and that will be true whether his party is Republican, Democrat, Prohibition or Socialist. If he is a mugwump he will find Buddhists, et al., in the ranks of mugwumps.

In reason No. 4 the writer states a positive untruth. No lodge demands, asks or suggests that the lodge and its members have pre-eminence.

He declares that lodge charity is confined to members of the order and that to members in good standing. This is positively untrue. There is no lodge on earth, so far as I know, that makes such an exaction. He also says that charity is given those who need it least. Wrong again.

He says the lodge teaches that only the initiated are brothers. That is not true. While there is a close bond of fellowship between men of the same lodge that does not interfere in any way with the bond of fellowship between Christians. No true lodge man will vote for another lodge man simply because he is a lodge man. Other bonds are just as sacred, many of them more sacred, than the lodge bond.

The lodge in no sense takes the place of the Church. It is not so intended. Christians who allow it to do so are not only poor Christians but poor lodge men. The lodge ought to help the Christian life and the Christian life ought to help the lodge.

I know positively that the lodge is the means of drawing men to Christ and into a better life. I can cite instances of such, and I know that every lodge man, Christian or non-Christian, will tell you that he has been made a better man because of his lodge membership. I never knew a case wherein lodge membership made a man worse.

If we were to go according to the writer's notions, we could not become members of a political party, a board of trade, or any other organization. We could not even read a daily newspaper, because to do so would take our substance for something that does not have to do with the kingdom of heaven; newspapers are not necessaries but luxuries.

The writer is wrong in asserting that only physically sound can become members of lodges and that "the candidate for membership is turned over to a physician." I have seen hundreds of men made members of lodges and not one was examined by a physician. In my town there are four lodges and not one man in all the membership was ever examined by a physician as a prerequisite to membership. You see the writer does not know what he is talking about. In the insurance orders, such as the Maccabees, the examination is held, of course, Masons, Odd Fellows and Knights of Phythias do not follow such a course.

Your writer believes in a brotherhood that knows neither race, color, class, caste, sect or sex. So do I. Such a brotherhood is the greatest thing we could desire. God speed the day when it shall be an accomplishment. We know, however, that while Christianity provides such a brotherhood the churches do not all permit it to exist. How many churches do you know that draw the color line? How many Christians speak slightingly and scornfully of a "nigger?" Will your writer permit a colored man to sit with him at meat? I will, but I don't know very many. men, either in the church or out of it, either lodge men or not, who will invite colored men into their homes.

If you can get men of one race and condition together through the instrumentality of a lodge you have taken a mighty step toward getting all men of all races together.

Finally, no lodge session can be opened

without the open Bible and the American flag. Prayer, by a praying man is another requisite.

J. H. Larimore.

Westerville, O.

Having read the above article, will you please read the article referred to found in July 4 number of the Gospel Herald. We selected it because we believed it to be scripturally sound and in accordance with facts, and after reading the above we are still of the same opinion.

In the above article the statement is made, "The lodge does not demand any money, any time, any effort that belongs to the Church." Nobody accuses the lodge of making an open demand for these things, yet everybody that is at all informed knows that it is very seldom that a zealous lodgeman is also a zealous churchman, and that as a rule those who are members of both spend much more in the interests of lodgery than in the cause of salvation. The money spent for halls, paraphernalia, banquets, salaries, etc., etc., etc., would do much in aiding the evangelization of the world.

Another point disputed is that God is dishonored in secretism. We are solemnly assured that if we would witness lodge work we would change our minds. In this connection it must be remembered that we would not be permitted to witness the inside workings of lodgery without first swearing "ever to conceal and never to reveal" the "sublime truths" which we are told would call forth our reverence. So the best that we can do is to accept Masonic testimony upon which to base our conclusions. (Not knowing to which lodge our friend belongs we take Masonry as an example, since nearly all secret orders are modeled after that institution.) The following from Town's "System of Speculative Freemasonry" voices what Masonic authorities would have us believe concerning Masonry: "The same system of faith and the same practical duties taught by revelation are contained in and required by the Masonic institution." We might wonder why it is that so many (such as infidels, libertines, Jews, Mohammedans, Buddhists, etc.), who reject Christianity accept Masonry, if we were not farther enlightened by Masonic authority on the same question. Preston informs us (Illustrations of Masonry, P. 28) that "the universal principles of the art unite in one indissoluble bond of affection men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions." On page 51 of the same book he says, "As a Mason you are to study the moral laws as contained in the sacred code, the Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God." To this agrees the testimony of Bradley, another Masonic authority, who says, "We leave every member to choose and support those principles of religion and those forms of government which appear consistent to his views." Further testimonies are not necessary, though hundreds could be given showing that Masonic authorities themselves teach that Masonry practically teaches all the essential principles of Christianity, and this is what gives so many of their members a bright (though false) hope that any good Mason, though he make no pretensions to accepting Jesus Christ as his Savior, will, at his death, be wafted heavenward to "the grand lodge above." At the same time no honest and well informed Mason disputes that a recognition of Jesus Christ as the Son of God is officially barred from the ceremonies of Masonry, for the confessed reason that it would not be wise to offend Jews, Buddhists, and others in the lodge who do not believe in the divinity of Christ; that in Christian countries the Bible is found in lodges, only as "furniture," the same as the Koran is in Turkey, and that those passages in the Bible that distinctly recognize Christ as the Son of God are purposely mutilated, and that prayers in the name of Christ the Son of God are unknown in Masonry.

Yet there is a professed reverence there which deceives many people; but this makes it all the more reprehensible. They profess to honor God, at the same time denying His Son. How much honored would you feel if your son were referred to as a bastard? That is what Masonry calls Jesus Christ when the Bible is mutilated so as to deny recognition to Him as the Son of immaculate conception; that is what Masonry does when it treats the Bible as "furniture" rather than as the inspired message of God from heaven. Let no one be deceived by this voluntary show of humility and reverence.

Our friend objects to the point raised against the swearing of oaths and of standing by a fellow-lodgman in iniquity. That the oath is completely outlawed under the Gospel is plain according to Matt. 5:33-37 and Jas. 5:12. As to the other point, let us quote from one of the Masonic oaths which numbers of Masons have declined to deny on being asked the straight question whether that was there and one aged Mason unwittingly admitted to me that he had taken. You will find this oath given in the writings of Charles G. Finney and in a number of other books written by seceding Masons—"Furthermore, do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my own breast as in his own, murder and treason excepted, and they left to my own election." Other illustrations proving the point might be given, but it is not necessary.

Concerning charity, it has never been contended that members of secret orders are not permitted to give to whoever they choose, nor that they do not sometimes exercise their privilege of befriending others who are not members of their orders. As for medical examinations, we suppose that each order has its own rules about the matter; we positively know of some, however, which require a medical examination; but that the charity is partial there can be no dispute. No one contends, however, that any secret order would admit an applicant who is about ready to die or too poor to pay his dues. It is a matter of record that members who can not keep up their dues are dropped from their lodge benefits. It is also a matter of record that where members of churches are also members of lodges that preference is given to brother lodgemen rather than to brother churchmen in case both need help. Thus it is clearly shown that not only does lodge charity stop at the boundaries of lodges, but that those who most need the charity are officially barred out.

A number of statements found in the above article, such as some of the best of church members being members of secret lodges, the lodges bringing many people to Christ, etc., etc., we shall not discuss. They are arbitrary statements, and we shall not dispute any one's right to his opinion about these matters. However, we might submit this question: "How can an organization which rejects Christ as the Son of God bring any one to Him who is thus rejected by the institution?

Our friend acknowledges that his knowledge of the affairs of lodgery is limited. For instance, he says that he never met any agnostics, Jews, Musselmans and other non-Christians who were lodgemen, yet it is common knowledge that there is scarcely a lodge of any prominence that does not include individuals belonging to one or more of the classes named. Then he gives evidence of limited knowledge when he offers to furnish the writer of the former article the objectionable oath, "that he can see how terrible it is," when it is a matter of common knowledge that there are thousands of this kind of oaths, and they that take them are bound under the most awful penalties not to reveal them. Another point which gives evidence of limited knowledge is the fact that he retains membership in a church when according to his own testimony the lodge is held to be as good as or better than the Church while according to the highest Masonic authority a man who lives true to the principles of Masonry has all the light that he needs

for salvation. In view of these evidences of a limited knowledge we can not give his assertion that "there are thousands of the best Christian men in lodges" the same weight that we might if he showed a wider range of knowledge of the affairs of lodgism, and are made to wonder why he did not inform himself more fully before he undertook to answer such an article as the one to which he filed such vigorous exceptions.

We recognize that in the midst of the haziness and glamour surrounding the mysteries, extravagant claims and spectacular performances of lodgery many honest people are blinded to the real iniquity of the system. So much greater the necessity for making the facts known according to II Tim. 2:25. While writing these lines we prayed to be delivered from the spirit of controversy and that God might direct in the things we should write. Many of the strongest reasons for opposing the secret lodge were not mentioned because they were not touched in the article under consideration. Our sole desire has been to give the reader a glimpse of how the most plausible defence of secretism looks when placed under the searchlight of truth. In conclusion we commend for your consideration the testimony of our Lord Jesus who said, "In secret have I said nothing;" and the following admonition of the beloved apostle Paul: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it a shame even to speak of those things which are done of them in secret.—K.

POINTS FOR REFLECTION

By A. D. E.

For the Gospel Herald.

Believe that it is an outrage on personal justice to neglect our duty and shirking the true responsibilities of life.

Let not discontent rule thee, sorrow overtake thee, affliction discourage thee, opportunities of life wearisome come: after the cross comes the crown.

Kind thoughts which are transmitted in pure actions or cheerful words from hand to hand; kind letters which bertay the heart's deep motives and history in which we are made to feel the pressure of better, truer, nobler deeds, attained only through the power of an all loving heavenly Father.

In reaching the highest attainment allotted to man, the life will show forth unfaltering true love, will be aglow with celestial joy, over-flow with sweet peace, patient in all long-suffering, meeting the trials of life with gentleness, enduring in all goodness, clinging unto God with steadfast faith, meeting oppositions of life in meekness, abstaining from all appearance of evil.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

GLIMPSES OF SOUTH AMERICAN LIFE

By J. W. Shank.

For the Gospel Herald.

XIV. In the "Cornedor"

Cornedor is the Spanish word for dining-room. At a hotel or boarding house one may take "desayuna" at any time from seven to nine o'clock in the morning. It makes little difference when you come or whether you come at all, considering what is set before you. All you need ever expect is a cup of coffee served with one or two small pieces of bread and a bit of butter. " Almuerzo" comes at about noon. If you like a meal of 7-10 meat, 2-10 vegetables, and 1-10 fruit, happy you are. The only variation you need expect is that the 1-10 fruit may be lacking. They always serve plenty of meat and plenty of garlic and onions with it. At four or five o'clock you may visit the cornedor for a cup of tea served with bread, butter and jam. At eight or nine o'clock at night you are called to "cenar" which is an elaborate repetition of "almuerzo."

After it is all over you wonder why they should give you so little fruit. The most plausible reason is that cattle and sheep grow on the pampa without attention while fruit needs more care.

At the first three or four meals the waiter asks what kind of wine you prefer. When you say you want "agua" (water) he looks bored but finally brings some. If you should dine at the same place for a week the proprietor might kindly request you to find another boarding place, because he makes nothing when you do not buy wine.

What of temperance in South America? It is a word that no man knows, neither the beggar on the street nor the priest in his confessional.

Goshen, Ind.

WORK AMONG THE LEPERS

By C. D. Esch.

For the Gospel Herald

Very few of the readers of the Gospel Herald have ever seen a leper and I know that you often wonder just what the disease is like, concerning which so much is spoken in the Bible. It is a disease that has been studied for ages by the best medical authorities and up to the present time there is no known cure for it. There have been some new treatments on the same line as other serum treatments for other diseases worked out in the last few years, some of these have proven of some benefit but there are no proven cures as yet established. We hope that in the future we may be able to have a cure for this loathsome disease.

The disease is caused by a germ The germ is usually found on the mucous membrane of the nose first and often there first does its destructive work, and continues to spread. There are many lepers whose noses are entirely devoid of cartilage and bone. They may live a long time in that state but when the disease once begins to extend to the throat the patient usually does not live long. It extends to the hands and arms and feet and legs in different ways and forms, the description of which would make our article much too long.

The leper is of all men most unfortunate and helpless as he is sure to be cast out sooner or later by his friends and the heathen systems and religions make no provision for the support of the outcasts only that they do give them some things at times when they are begging on the streets.

According to the census taken in 1901 there were in India then 97,310 lepers. The number according to the census of 1911 was 109,067, thus showing an increase of 11,757. This on the face would appear as if the work among them was not helping to decrease their number very fast. But there are a number of good reasons why these figures are so. First is that the census of 1901 was taken right after two severe famine years and as a natural consequence the people who must depend largely on public charity for a living (which is at best only scant) in times of famine suffer the greatest death rate from starvation and exposure as they are already weakened by disease. Second, the census of 1911 was much more accurately taken than the previous one. Many of these lepers live in the villages and do farming, etc., as there is a law forbidding any leper to make cloth or anything for public use and to sell it in the bazaar. Thus they are more or less a source of contamination to the others with whom they come in contact. There is no law that will keep them from living with their families. There is however a law that forbids their begging on the streets in most cities, but there are so many loop holes to this law that there are many still begging. These to be sure, are still a menace to the public and it is one of the great problems of the Indian Government to know how to dispose of them.

Dhamtari, C. P., India.

(To be continued.)

PRAYING AND PREACHING ON THE STREETS

By Christian Neuhauser.

For the Gospel Herald.

The work of our city missionaries had been criticised and fault has been found with their methods of trying to reach the unsaved in this respect especially, that they went to the public streets, even to the vicinity of saloons, to proclaim the Gospel. The argument against preaching on the streets was based on Matt. 6:5, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

The fact of the matter is that Christ merely warned against praying to be seen of men. He taught just as much against praying in the synagogue to be seen of men as He did against praying for this purpose on the streets. It was the motive in praying, not the place where the prayer was offered, that Jesus criticised in the passage mentioned above. Certainly Jesus never intended to forbid preaching and praying in the synagogue, for He frequently did so Himself. The synagogue had a form of worship much like that of our church and Sunday school at the present time. In Acts 13:15 we read that the synagogue worship included the reading of the law and the prophets, portions of the Old Testament, and some one usually spoke to the people after the reading. They had rulers of the synagogue, who correspond with what we now call the superintendents of the Sunday school or the deacons and ministers of the Church. If it was wrong to pray in the synagogue it would be equally wrong to pray in the church or Sunday school. It is very clear that this was not Christ's meaning. From Luke 4:16 and Acts 17:2 we see that it was the custom of both Jesus and Paul to go to the synagogue on the Sabbath day—the place "where prayer was wont to be made." It was the manner of the prayer of the hypocrtes that Jesus criticised, not the place.

Again I have heard this kind of preaching (on the streets) deplored because it was done before very vile and wicked people, the people of the slums, some are sometimes drunken in the audience, sometimes using vile and profane language against the missionaries. In defence of this criticism there is quoted, "Can the blind lead the blind? shall they not both fall into the ditch" (Luke 6:39)? Matt. 7:6 is also referred to, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Do the missionaries do this when they preach to the sinful and the lowly? What did Jesus do under similar circumstances?

In John 7:20 we read that while Jesus was teaching the people in the temple some of them spoke up and said to Him, "Thou hast a devil." In John 8:45, 52 and in John 10:20 there is similar language used in speaking to and about Him. Did Jesus stop preaching because they used this vile language? Never a moment. He went right on teaching. In Matt. 10:25 Jesus warns His disciples in regard to this very thing. He tells them that they have called the Master of the house Beelzebub and gives them to understand that they, too, should be called the same or worse. But He does not tell them on account to stop preaching but He says, "Fear them not therefore" (Matt. 10:26).

The missionaries need not be discouraged if vile men curse them, or call them all manner of evil names when they preach the Word of God to them. They did the same to the Savior. Jesus told His disciples to "rejoice, and be exceeding glad" when they were persecuted for His sake, "For so persecuted they the prophets which were before you."

The Pharisees thought they had good reason to accuse Jesus when they said with scorn, "This man receiveth sinners, and eateth with them" (Luke 15:2), and when they asked His disciples, "Why eateth your Master with publicans and sinners" (Matt. 9:11)? But Jesus came to seek and to save sinners. He came to seek and to save the vilest of them. He does not anywhere give the slightest hope to those who think to make themselves respectable before coming to Him for salvation.

Some of the critics of missions quote Matt. 10 as giving the proper method of doing mission work at the present time. But it will be readily seen that the instructions of Jesus at that time were for His own immediate disciples at that particular time and for one special journey. They were not to go to the Samaritans nor to the Gentiles, and they were limited in their equipment. All this was changed after the resurrection, when Jesus gave the disciples the great commission to go "into all the world and preach the Gospel to every creature," and to be witnesses unto Him in Jerusalem, Judea, Samaria, and to the uttermost part of the earth. (See Matt. 28:18-20; Mark 16: 15, 16; Acts 1:8). It was this last command that was obeyed by Paul and the other apostles and that is to be obeyed to the present time by His faithful ones. The promise of Matt. 28:20 is to reach to the end of the world and, while there remains one creature on the face of the earth who has not heard the Gospel, the command of the preceding verses is still in force.

Some thoughtless persons have objected to street preaching on the grounds that we do not read of Jesus and the apostles engaging in it. Such persons forget that the greatest of all recorded sermons—the Sermon on the Mount—was preached in the open air. They forget that Jesus both prayed and preached (taught) in the open air at the time of the feeding of the thousands. They forget that Paul preached to the people on Mars Hill, an open square in Athens. Both Jesus and the apostles preached in the temple and in the synagogues, in the open air, by the river side, by the sea side, in houses and in the towns, wherever they found men and women ready to listen to them.

Jesus prayed often and much in the open air. There is only one time that we know of His praying in a house and that was on the evening of the last supper. That is the only time we know of His singing. Would it therefore be right to insist that the only time we should sing is at the time of the communion?

Jesus wants the poor to hear the Gospel. They are to be sought out in the highways and hedges, in the streets and the lanes of the city, in every place where they may be found. This is plain from the parable in Luke 14:15-24. One of the evidences to which Jesus pointed the disciples of John, proving that He was the Messiah, was that the poor had the Gospel preached to them.

From all these things it seems clear that it is far more important for our missionaries to be careful as to what they preach than to be timid in regard to where they preach. I believe that those missionaries who are preaching the pure Gospel in sincerity in the streets to those who are in the slums, and are trying to convert them from a life of sin to the marvelous light of the Gospel, are more obedient to Christ's call than those who are preaching only every two weeks in meeting houses and are satisfied if they reach only the children of their own church members, and that the missionaries deserve to be defended from unwarranted attacks.

Eureka, Ill.

"A part of the Christian's conduct is his acceptance of responsibilty for others. "No man liveth to himself" is iterated and reiterated in the sermon on the mount."

We should not run on ahead of Christ, neither lag on behind, but follow closely in the footsteps of Jesus.—J. S. Gerig.

"Your first missionary work may be in your kitchen, or nursery, or in your own heart and life."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

LOVE'S RESPONSE TO LOVE

"Lord, thou knowest all things; thou knowest that I love thee."—Jno. 21:17.

Thou knowest that I love thee,
For thou hast first loved me,
And thy great love has drawn me,
Dear Master, unto thee.

Thou knowest that I love thee,
And in thy love find rest:
'Mid all earth's joys and pleasures
Thy changeless love is best.

Thou knowest that I love thee,
How much, I dare not tell;
But all my heart's deep longings,
Dear Lord, thou knowest well.

Thou knowest that I love thee,
But I would love thee more,
And in thy love abiding,
Be thine forever more.

—H. B. Hartzler, in the Evangelical.

RELATION OF THE SUNDAY SCHOOL TO THE HOME

By Florence Burck.

For the Gospel Herald.

During the early dawn of history God divinely instituted the home.

The Christian home should be one of the most attractive places on earth, where the ruling principle is love, bringing up the child in the nurture and admonition of the Lord.

First we should begin teaching them in infancy, in mother's charge. Here is where a mother has a great work before her. How may she teach them? By precept and example. The Sunday school was established many years ago and it is a soul-saving institution. It is the nursery of the Church, where the precious jewels can be taught the true way.

The Sunday school has in many ways been a great help to many homes. Often we can gather the children in the Sunday school and teach them about Jesus and of His great love for us, how He left His home in glory and came to this sinful world and died for us, that we might have life, and have it more abundantly. And oftentimes if we teach the child in the right way they are the cause of bringing their parents to the Lord; for we read in Isa. 11:6 that a little child shall lead them.

The home and Sunday school must be closely related to be a success to either one. The home must be a help in different ways, by parents attending and bringing their children, by teaching, singing and being willing to do just what the Lord calls them to do.

The Sunday school is where we teach the children and older ones of Jesus and plead with them to accept Christ as their Savior, so they may be able to go forth in the service of the Master.

Hubbard, Oreg.

A TRIBUTE TO MOTHER

While I listened today to an excellent sermon, my mind became filled with thoughts from the life of a noble Christian mother.

From the earliest recollection I have of mother until her death she lived for the purity of her home and family, and for the upbuilding of the cause of Christ. Her large family, nine boys and six girls, meant a life of real self-sacrifice, and was a monument to her memory that can not crumble. There was little sickness in the family, considering its size, and I know that mother wrestled with God at times that we be spared to her, for to part with a child did, indeed seem more than her heart could endure. Our Heavenly Father was kind and spared us all to become men and women.

She was often alone with her little band, and she would gather us about her and read, and sing, and pray with us, and for us at the family prayer hour. You who are neglecting this great privilege of religious influence in your homes are missing one of the most vital of all privileges, for the influence of father's and mother's prayers can not be forgotten, because prayers lived are made stronger.

I well remember a time in father's absence, when there came a storm. The rains beat against the house and dear mother needed courage. She gathered us about her, and I can hear her sweet voice yet as she sang with us, "There's a friend that's ever near, never, never fear, He is ever near, never fear."

She made many sacrifices, that father could be spared to carry the Gospel to those in darkness. Her greatest desire was, not that her sons should become rich men, financially, but that they should be strong in the Lord, and faithful in His service.

One of her many good sayings was, "Better suffer wrong than to do wrong." With her, character was the all-important virtue to be possessed by the young men who visited her home, and sought as life companions her daughters. Money, compared to this, was as sounding brass. Christian character was, in her estimation, the one thing needful.

Oh, I know she prayed much, and I can almost hear her footsteps yet as she wended her way to a place of secret prayer. Her heart was in her home and I feel sure her prayers were very much in its behalf.

As the years passed away and her birdlings began to leave, her tender heart bled. Mother was not present as the son, with his little belongings, went from the home nest, out from father's care and from mother's love. Indeed, the care and concern for her family will never be known, for to live it is only to learn it, and there is no more noble being on God's earth than a noble Christian mother. The homes that have for their motto, "Love, Purity and Devotion" are more to this nation than all worldly organizations. God bless the mothers who live and sacrifice for the noblest of all institutions, the home!

Mother had a deep reverence for the worship of God—not the place, but the occasion. I well remember how she talked to me concerning my behavior in time of prayer, when I was yet a child. I said, "Why, mother, how can I help talking when they talk to me?" Her answer was, "Close your eyes and place your hands over them and no one will speak to you in time of prayer." And it was a cure.

She taught us to be polite. I recollect that once she sent me to a neighbor's to return something she had borrowed, and told me to say, "Thank you," but I forgot to say it. She had me go back at once and say, "Thank you," and that was a great lesson to me.

Mother considered it very unkind to laugh at others' mistakes, or treat lightly the misfortunes of any one, however lowly. You who have Christian mothers have the greatest blessing God can bestow upon you, and you will never have but one mother.

"If you have a gray-haired mother
In the old home, far away,
Sit you down and write the letter
You've put off from day to day.
Don't wait till her weary footsteps
Pass through heaven's pearly gate,
Show her that you don't forget her—
Do it now, before too late."

—Mary S. V. Harshbarger in Gospel Messenger.

A KIND WORD

How little it costs, if we give it a thought,
To make happy some heart each day,
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The clouds from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little I wonder why
We give so little thought.
A smile, kind words, a glance, a touch,
What magic with them is wrought!

—Selected.

Sunday School

For the Gospel Herald.

Lesson for Aug. 4, 1912—Matt. 13:44-53

THE WORTH OF THE KINGDOM

Golden Text.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Introductory.—This lesson is a continuation of the parables given by Christ to give us a clear insight into the nature of the kingdom. The riches of the kingdom is the burden of the thoughts presented in the lesson before us. This phase of the kingdom is again subdivided and illustrated in the several parables before us. No one can give the parables a careful study without being convinced that in the kingdom of heaven the child of God has the richest treasure which was ever the lot of man to inherit.

"Each of these parables is given to portray some great truth of the kingdom of heaven. Work out these truths and leave the insignificant details which have no bearing upon that which Jesus meant to teach for others to argue about. Each member of the class should be able to retell any of the three parables with books closed. Lay special stress upor the fact that the kingdom of heaven must be sought and will be entered because of the character of the individual. When the fish were separated the question was no longer which place do you desire but which kind are you."—S. S. Y.

The Treasure Hidden.—"The treasure was hidden because of its value. It was hidden to preserve its service to the one who valued it. The one who found it recognized its value and from a natural standpoint rejoiced as one would in earthly treasure. He took all needed precaution and every necessary step to secure the treasure for himself. He values it beyond all else that he possesses.

"Those who find Christ have found a great treasure: (1) A treasure that causes great joy to those who find him. (2) A treasure which he who finds will exercise great care not to let escape. (3) A treasure which he will sacrifice all to secure."—J. R. S.

"A Merchant Man, Seeking Goodly Pearls.—The merchant knew that there were such things as the pearl he was seeking and sought for it in the places where it was most likely to be found. It is still customary for merchants to travel from place to place buying and selling pearls and other precious stones. This merchant was seeking something of value and was not concerned about trifles, as are multitudes today. The very pursuits of thousands preclude the possibility of their finding anything of enduring value. They are seeking earthly treasures, and are longing for earth-born joys. In pursuing these objects they may measurably succeed, but they miss the best things in this life and destroy their hopes of a glorious immortality."—Arnold.

The Net.—The net is prepared to catch fish, and with the fish some other things are sometimes enmeshed. Indeed, some kinds of fish are not fit to be used for the purposes for which they are generally used, so when they are found in the net they are cast aside as soon as discovered or as soon as the fisherman can get to them. This represents the great Gospel net. Its purpose is to catch the fish that will be useful in the kingdom. But some are caught, having the form of fish but not to be used by the great Fisherman because they are not converted. If the "fishers of men" discover such in their net and can get to them, it would be well to cast them overboard; but in case they are undiscovered until the net is dragged to shore, the great Fisherman will then take them and cast them into the furnace of fire. In this our parable teaches the same lesson as the parable of the wheat and the tares. Everlasting punishment is in store for unconverted church members.

A Lesson for House-holders.—Have you understood these parables? Is your answer, "Yea, Lord?" Then listen to the responsibility laid upon those who are versed in Scripture and placed in commanding positions in the Church.

"The good house keeper makes every provision possible against a day of need. He gathers in his fruits and goods, having every storehouse and treasure closet laden with things of value for comfort and enjoyment. He gathers in the new and keeps on hand much of the old.

"So with the teacher in the kingdom. He is given charge of God's household to give them their portion of meat in due season. He must be well supplied with the truths of the kingdom from both the old and new Testament. He should be prepared to bring them forth in an hour of need in a way that will be for edification and exhortation and comfort."—J. R. S.

Take Christ on board thy little ship!
Trust thou in Him alone,
Push from the shore, fear not the waves
That break in sullen moan.
Although thy vessel trembles sore
With angry tossing, more and more
Still, though the waters raging be
And do increase
Yet be at peace
For Christ is with thee on the sea!
—From the German of Strum.

Don't grumble, don't bluster, don't dream, and don't shirk;
Don't think of your worries, but think of your work. —Sel

Our Young People

AN AGED MAN'S COUNSEL.—Deut. 32: 7-14; 33:27, 28

Topic for August 11

MOTTO

"And the Lord spake unto Moses face to face as a man speaketh unto his friend."

OUTLINE OF TOPIC

I. The Man Moses.
1. Childhood.—Ex. 2:1-10.
2. Education.—Acts 7:22.
3. Flight to Midian.—Ex. 2:11-15.
4. Marriage.—Ex. 2:21.
5. Called as Israel's leader.—Ex. 3:10.
6. Experiences.
   a. With God.—Ex. 3:2-10; 4:1-17; Deut. 34:10-12.
   b. With Pharoah.—Ex. 5—10; 14.
   c. With Israel.—Deut. 31:27.
7. Death.—Deut. 34:5, 6.
8. Appearance with Christ.—Matt. 17:3.
9. Character.
   a. Meekness.—Num. 12:3.
   b. Faithfulness.—Num. 12:7; Heb. 3: 2; 11:24-28.
   c. Unselfishness.—Ex. 32:31, 32; Num. 14:11-21.
   d. Energetic.
   e. Pure.

II. The Counsel of Moses.
1. To listen to commandments.—Deut. 4:1, 2; 5:1; 6:3; 10:12, 13.
2. To beware of idolatry.—Deut. 6:4; 8: 19.
3. To teach the children.—Deut. 6:7.
4. To beware of heathen marriages.—Deut. 7:3, 4.
5. To beware of false prophets.—Deut. 13:1-5.
6. To open the hand to the poor.—Deut. 15:7.
7. To trust in the Lord's deliverance.—Deut. 20:4; 33:27-29.
8. To be faithful to the covenant.—Deut. 29:9.
9. To remember the former years.—Deut. 32:7.
10. To learn the words of the prophetic song.—Deut. 32:44-47.

STUDY OF THE TEXT

Deut. 32:7-14

V. 7. "Ask thy father . . . . thy elders."—We are indebted to those who lived before us for history. We should be very considerate of their counsels because we do not always know the history they include.

Deut. 33:27, 28

V. 27. "The eternal God is thy refuge, and underneath are the everlasting arms."—What a wonderful testimony! If Moses whose experience with God was so wide and definite, could express this for Israel, why should we not believe when we have a great "cloud of witnesses."

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Take heed."**
2. When Moses was a Child.

For Young People.
1. When Age is a Crown of Glory.
2. Moses, the Scholar and Prince in Egypt.
3. Moses, the Shepherd in the School of God.
4. Moses, the Leader of Israel.

For Older People.
1. Moses, the Aged Man of God.
2. The Counsels of the Righteous.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second class matter.

Subscription, One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 25, 1912

Field Notes

Bro. Oscar Burkholder was ordained to the ministry at Cedar Grove Church near Markham, Ont., on Sunday, July 14, 1912. May God bless his labors.

Bro. J. H. Byler and wife of Belleville, Pa., have been spending some time in Logan and Champaign counties, O., visiting friends. Bro. Byler has been preaching the Gospel in the various churches, for which we praise God.

Change of Address.—Sister Lizzie M. Wenger, from Kansas City, Kans., to Farmersville, Pa.

A harvest meeting has been appointed for the Slate Hill congregation near Shiremanstown, Pa., to be held Aug. 24.

Bro. S. G. Shetler of Hollsopple, Pa., broke the bread of life to the congregation at Mt. Joy, Pa., on Thursday evening, July 18.

An afternoon service is to be held at Adamstown, Pa., on Sunday, July 28. This is to be the first of the biweekly appointments to be filled at that place hereafter.

Sunday, July 14, W. B. Stoddard filled the pulpit at the Oak Grove Church and in the evening at Walnut Grove, bringing us messages of comfort and also warning.

On July 28 a union chapel is to be dedicated at Red Run near Terre Hill, Pa. Among those who are to take part in the services is Bro. Benjamin Weaver of Union Grove, Pa.

Among those from a distance who attended the Bible meeting at Elizabethtown, Pa., last week were the ministering brethren, Samuel Hess of Shiremanstown, Pa., and W. G. Sieber of Thompsontown, Pa.

Bro. Benjamin Weaver of Union Grove, Pa., together with a number of brethren and sisters from his community, spent Sunday, July 14, with the brotherhood of Blooming Glen, Pa., where Bro. W. handed out the bread of life.

Sister Minnie E. Schload, formerly a worker in the Lancaster Mission and later in the Sanitarium at La Junta, Colo., has recently gone back to her early home at Ephrata, Pa., on account of the very serious illness of her youngest brother, and has ordered the Gospel Herald to be sent to her new address. She reports that her health was much improved by her stay at the Sanitarium.

Bro. I. J. Buchwalter, of Dalton, O., sends us the sad news that Ray Shoup, oldest son of Pre. Van Buren Shoup of Holmes Co., O., together with a companion named Shauklin, was killed by "bad air" in a coal mine near Bro. Shoup's home, on the morning of July 15. The entire neighborhood is shocked by the sad occurrence, and all join in sympathy for the parents and loved ones of the young men. The funeral of Ray Shoup was held on Thursday of last week. Full particulars will be given later.

Bro. Sanford B. Landis of Bird-in-Hand, Pa., worshiped with the congregation at Lampeter, Pa., on Sunday evening, July 14, preaching the Gospel of the kingdom.

The following announcements have been made with reference to harvest meetings among churches in Lancaster Co., Pa.: July 27, Risser's, Chestnut Hill; Aug. 1, Goods; Aug. 3, Kraybill's; Aug. 10, Bossler's.

Bro. Elam Horst of Calverton, Fauquier Co., Va., informs us that meetings are announced to begin at that place on the 5th of August, to continue one week, and extends an invitation to interested friends to be with the brotherhood at that time or at least remember them in prayer.

The brethren, Benj. Gerig of Smithville, O., P. R. Lantz of Canton, O., and J. F. Mast of Millersburg, O., were with the brotherhood at Walnut Creek, O., on Sunday, July 14, and assisted in the baptismal services held at that place when 33 applicants were received by water baptism.

A program of the Ohio State Conference of the National Christian Association, to be held at Zion Mennonite Church near Bluffton, O., Monday and Tuesday, July 29 and 30, 1912, has been received at this office. The last session is to be held in the Ebenezer Church. On the program we notice the names of Brethren J. B. Brunk, John Blosser, J. J. Warye and W. B. Stoddard. This is a conference of workers opposed to secrecy and the lodge system.

An all-day and evening Sunday school meeting is announced for Thursday, Aug. 22, 1912, at Habecker's Church Central Manor, Lancaster Co., Pa. The names of Bishop Abram B. Herr and a number of prominent workers appear on the program. All are welcome. Persons coming by the Lancaster and Columbia trolley will be met at 8:30 A. M. and 12:30 P. M. at the toll gate one-half mile east of Mountville, and taken to the church. May God bless the meeting.

Bro. I. S. Mast of Minot, N. D., reports that their meetings closed at that place without any confessions but that the congregation was much encouraged by the effort. He with Bro. D. H. Bender were to hold a two-day Bible conference at Baden last week. As in many other places, the spiritual harvest in North Dakota is great and laborers are few. Bro. Mast appeals for help in solving the problem of feeding the flock at home and at the same time answering the many calls that come to him from surrounding places.

Correspondence

Elizabethtown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are in the midst of a spiritual Bible and Sunday school meeting, with representatives from Juniata, Cumberland, Montgomery and Chester counties. We have a crowded house and praise the Lord for the cool weather.

Bros. Kauffman and Shetler are here handing out the bread of life.

We feel a renewed interest in our duties and privileges in our Christian life. God bless us all.

F. R. Shotzberger.

Quarryville, Pa.

(New Providence congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We are again thankful for having the privilege of writing for the Lord's work. On the evening of July 14 Bro. David Mosemann of Lancaster, Pa., was with us and preached a very interesting sermon. The Sunday school is growing more and more, and we hope and pray we can still grow in grace. We would say to the missionaries who have returned to the homeland, Bro. and Sister G. J. Lapp, that we would be very glad to have a call from them if it is convenient.

Elizabeth Wiker.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—We rejoice again for the many blessings God gives us this year, both financially and spiritually. All crops are promising. Also the work at the Hopewell Church is as good as can be expected for which we are surely thankful to our heavenly Father.

On the 4th of July we held a mission meeting at the Hopewell Mennonite Church and had a full house and a good spiritual feast. We think this is a good way to celebrate the 4th.

Last Sunday, the 14th, Bro. Will Bond preached at Barlow in the Nazareth Church and Bro. N. L. Hershberger at the Union Hill school house. May the Lord bless the work everywhere. Pray for us here in the far west that the good work may go on and much good may be accomplished.

Yours in His name,

J. D. Mishler.

Reist, Alta.

(Clear Water congregation.)

Dear Herald Readers, Greeting:—Health in this community is good for which we should thank our heavenly Father. We again have Sunday school this summer and I enjoy it very much. We are not able yet to have regular services here at this place as the railroad is so far away, but we have hope of getting a railroad closer soon.

On June 9 Bro. Norman Stauffer was with us and we had communion service. All the members were present and partook of communion. Oh, how edifying it is to poor hungry souls to have ministers come among us and hand out the Bread of Life and I hope it may be Gods' will that a way be made so that the brethren can come oftener among us. May God richly bless us and all His workers at other places also.

A Sister.

July 9, 1912.

Harper, Kans.

(Crystal Springs congregation.)

Dear Herald Readers, Greeting in Jesus' Name—On June 30 the quarterly Sunday school conference was held at the Pleasant Valley Church. It was very well attended and many good thoughts were given.

Bro. J. T. Hamilton of Oronogo, Mo., came here several weeks ago. They expect to make this their future home. We can all rejoice as another minister was needed here.

Our Sunday school was reorganized as follows: Supts., D. B. Rich, J. D. Nafziger; Secys., Christina Nafziger, Dorothy Zimmerman.

May the Lord bless the work at this place.

July 13, 1912. Cor.

Wolftrap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—During the past week Bro. Louis Good and wife were here prospecting for a home. They will also go to Nottoway, Amelia and Fauquier counties before returning to their home near Harrisonburg, Va.

Bro. H. B. Keener and family are here at present. Beginning with Sunday night (July 14) he is going to hold a series of meetings that are to last one week. He has already spoken to us on the subjects of "Prayer," and "All are sinners." Christians, pray for us here at this place.

Martha F. Barbe.

July 16, 1912.

Youngstown, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—"O give thanks unto the Lord, for he is good: for his mercy endureth forever." The work in this part of God's vineyard is still moving along nicely. Attendance at the services is keeping up real well considering the warm weather when many people flock to the parks, seemingly forgetting that there is a God who cares just as much for us during warm weather as cold and that we need Him at all times. Attendance at Sunday school last Sunday was 97. One great hindrance in our Sunday school work is the lack of proper room to accommodate the little ones. We trust we will soon have a new building and better accommodations when we believe a much better work can be done. On the evening of June 23 a number of brethren and sisters came in and held an old-fashioned singing which the people here enjoyed very much.

Bro. A. W. Hershberger was with us over Sunday, June 30. He preached for us in the morning from Heb. 2:3. We had our childrens' day exercises that afternoon and in the evening Bro. Hershberger preached especially for the children, using as his text Matt. 18:3.

Bro. and Sister Hershey visited the brotherhood in Portage Co., over Sunday, July 7.

We are looking forward with joy to next Sunday when we expect Bro. C. Z. Yoder to be with us, the Lord willing.

I am thankful that I have the privilege to help along with the work at this place. I do not feel that I can do much, but I am willing to do what I can, knowing that is all the Master expects and He will take care of the rest.

As we look about us and see the many without Christ our hearts ache for them and we long to do more. And when we see so many children out on the streets and get into their homes, Oh, how thankful we are for Christian fathers and mothers who taught us to love and serve Jesus.

Recently while talking with a woman who lives close to three saloons, she went on to say how good she is and she said, "The people around here are all good, you never see them do anything wrong." Oh! that such might be the condition, but we do not see it so. Brethren, let us be up and to the work for "the night cometh, when no man can work."

Pray for the work and the workers at this place.

Ella F. Shoup.

July 17, 1912.

Farmersville, Pa.

Readers of the Gospel Herald ,Beloved in the Lord, Greeting you in the worthy name of "our profession, Jesus Christ" whose workmanship we are, that we should walk to "exhort one another" in love with a view of continual dying to sin according to His revealed will to be obedient and faithful in His service in all things.

Surely "the Lord will rejoice over you to do you good" (Deut. 28:63).

Yes, "God will appear to make his servants gloriously happy both in body and soul, who shall have part in the first resurrection" (Rev. 20:6).

Realize what joy it must be in heaven to be there forever at home and see Jesus face to face and join the reunion of loved ones awaiting our coming over yonder. Oh, what joy it will be in the glorious home where no partings are known and prostrate our-

selves with the "elect." Our God in His kind mercy calls us one by one, lately He called our blessed mother. It seems no more like home since both our parents are gone. "Here I am" with new responsibilities which we never experienced before, "O Lord, I beseech thee, send now prosperity" (Psa. 118:25).

Mother was not feeling as usual about two weeks before she took real sick, but she worked faithfully until she took the bed which was only five days before she passed away. Enough time was granted for all of us children to speak to her before her departure. I came from Kansas City, Kans., and arrived home just forty minutes before she closed her eyes never more to look at us, with a smile of gladness to see us come. We

"Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as calmly,
When our work like hers is done.
Till then we yield with gladness
Our mother to Him to keep,
And rejoice in the sweet assurance
'He giveth His loved one sleep.'"

Your bereft co-worker,
Lizzie M. Wenger.

July 17, 1912.

Lancaster, Pa.

Dear Readers of the Gospel Herald, Greetings in the Precious Name of Him who has called us from darkness unto His marvelous light:—Some time ago Sister Anna Newcomer and I visited in the Goodville Church district. We had a very pleasant visit among those dear ones of like faith and wish God might bless the work done there as well as at all other places, that His name might be glorified and that it be for the upbuilding of His kingdom here on earth.

Sunday morning we attended services at Lichty's Church, which were very interesting and impressive. Bro. John Weaver had for a text, "I am the vine, ye are the branches."

Oh, that we as young soldiers of the cross would give more heed to the advice of older ones, especially that of our ministering brethren; for how sad it must make them when they as watchmen for our souls, shun not to declare the whole Gospel of Christ, and we then turn away and are not willing to be directed by God's Word. I believe if we would allow the Holy Spirit to lead us we would not be doing and wearing those things and going to those places that God has forbidden. John 14:21:2 "He that hath my commandments, and keepeth them, he it is that loveth me."

I would that we might strive more earnestly to fulfill the vow we made before God and man when we were received into church fellowship, that we would renounce Satan and all works of darkness.

May we continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Your sister in Christ,
Maria W. Erb.

July 17, 1912.

Metamora, Ill.

Dear Readers, Greeting:—Sunday school quarterly meeting was held at Metamora Church July 7, with good attendance. Many good thoughts were presented. May we make them practical in our lives.

Bro. D. J. Fisher was with us and preached several instructive sermons while with us. There is one convert for instruction.

May God bless the work everywhere.
S. E. Smith.

July 18, 1912.

Waynesboro, Va.

Springdale Congregation.)

Dear Herald Readers, Greeting in Jesus' Precious Name:—We rejoice in saying that one precious soul was made willing to come out of this world of sin and enlist with the people of God. He sealed his vow by water baptism last Sunday. We trust his life may shine for Jesus wherever he goes. The services in the grove about three and a half or four miles from the Springdale neighborhood, that were started last summer, have been opened again for this season. Sunday school and preaching services every two weeks at three o'clock in the afternoon. The interest is good and attendance fair.

The average attendance for the Springdale Sunday school for the last quarter was ninety-four. We trust the attendance may keep up, and all do our work as unto the Lord, that we may continue to be blest, and God glorified.

Maggie M. Driver.

July 18, 1912.

Markham, Ont.

(Cedar Grove congregation.)

Dear Herald Readers, Greeting:—Sunday, July 17, is a day that will be long remembered by the little flock of worshipers who assembled at Cedar Grove on that day. Bro. Oscar Burkholder, a young man of our number, was ordained a minister of the Gospel in the Mennonite Church. May God's blessing attend him in all his labors. At the same time the communion was also observed. Over 40 members partook of the sacred emblems and our souls were much refreshed. Bishop S. F. Coffman of Vineland, Ont., was present and conducted these exercises. Bro. Coffman also ministered at the Almira Church in the afternoon and at the Wideman Church in the evening to attentive audiences. Cor.

July 18, 1912.

Miscellaneous

I ALWAYS GO TO JESUS

I always go to Jesus,
When troubled or distressed,
I always find a refuge
Upon His loving breast.
I tell Him all my trials;
I tell Him all my griefs:
And while my lips are speaking
He gives my heart relief.

When full of dread foreboding,
And flowing o'er with tears,
He calms away my sorrow
And hushes all my fears.
He comprehends my weakness,
The peril I am in;
And He supplies the armor
I need to conquer sin.

When those are cold and faithless
Who once were fond and true,
With careless hearts forsaking
The old friends for the new;
I turn to Him whose friendship
Knows neither change nor end,
I always find in Jesus
A never failing friend.

I always go to Jesus,
No matter when or where,
I seek His generous presence,
I am sure to find Him there,
In times of joy or sorrow,
What'er my need may be,
I always go to Jesus,
And Jesus comes to me.

—Selected.

ARE YOU GOING TO SCHOOL NEXT YEAR?

By J. S. Hartzler.

For the Gospel Herald

From present prospects there will be from 300 to 350 young people attending our Church schools within the next year. By far the greater number of these will come from Mennonite homes and will in most cases themselves be members of that faith. They will come from many different places in which order and discipline are almost as varied as the congregations from which they come.

As in a congregation, so in a school, any one who will act with proper decorum will be allowed to attend, and the schools, as separate from the Church, can not make rules governing the dress of the student so long as common decency is observed. For many it is their first experience away from home and home restraints and frequently they want to get away from church restraints as well. They prefer to leave their church letter where it is and so the church connected with the school has no judisdiction over them. Many have never been taught why the Church opposes certain forms and fashions, but simply know that certain things have been demanded and obedience is expected to follow. What is likely to follow?

There are students who for the en-

tire time at school have scarcely more than a passing grade in their recitations and very frequently are obliged to take the second examination before they are allowed to pass. They are not worried about this nearly so much as when they see that others have more on their person or are decked out in the later styles while they themselves are clad in more simple forms. I have repeatedly seen students both at Goshen College and Hesston Academy who held their membership in the home church, whose appearance was such that the congregation at the school would have considered them under censure had their letters been transferred, and had their conduct been the same at home as it was at school in some cases it would have meant a forfeiture of their membership.

But this is not always the fault of the student. After having talked several times with a young sister about her dress, I said, "Now sister, tell me the truth, are not your parents helping you in these violations and do they not send you things to wear that you and they know that you would not dare wear at home and should not wear here?" Tears came to the poor girl's eyes and she said between her sobs, "Yes, that is the truth, I am sorry to say." She and her parents were members of a very plain church, but they wanted to do that which would please their daughter. This placed the girl in a bad light with her fellow-students. Parents, you can do much that will count for "weal or woe" in these matters. Will you do your part? Will you see that your sons and daughters are supplied with such clothes as will harmonize with their profession? Dress is not Christianity, but it is a strong index of the condition of the heart that prompts the act.

Even pastors can do much by having a confidential talk with the student before he leaves home. A few words of encouragement and an advice to take a church letter along will often do much good. Write to the pastor of the congregation at the school and ask whether the letter has been handed in.

Much can be done to stem the tide of worldliness in the schools but it will require co-operation. Look after it now. Do not sit idly by and see what will be done and then find fault because you do not find just what you would like to see. Mothers, fathers, students, pastors and teachers all have a responsibility in this matter. "Am I performing mine?"

Goshen, Ind.

The Church is here for service, that the world may be brought to Christ and not for luxuries and things that tend to carnality.—N. H. Mack.

REPORT
Of the Bible Conference Held at the Mount View Church, Near High River, Alta, Can., June 25, 1912

For the Gospel Herald.

Following are the subjects discussed and a few of the thoughts presented:

Harmony of the Christian's experience with the Word. D. H. Bender.

The Christian's experience is that God is just, first, convicting men of sin. Just as man knows of bodily hunger or pain, so when conviction is upon him. As a result of faith we also experience forgiveness which experience we must have or we have not become a new creature. There must be positive peace, true and genuine. We must become new creatures, have a clean heart, a new life. When God saves a soul He saves it completely, not in part. In the same way a child born into this world is complete. It is small in form and must develop into a man, so we are born complete (spiritually) into grace, and are commanded to grow in this grace in which we are made free through Christ.

Prevailing prayer. E. S. Hallman.

The speaker described the honest, sincere prayer as the prevailing one. He used as illustrations Christ's words not to use vain repetitions as do the heathen or do as Baal's servants did, call upon a false god but call as did the publican, "God be merciful to me a sinner," and ask in faith believing. There is great danger in neglecting prayer. Eleventh hour converts are often not genuine. Various texts were referred to as Jas. 5:16; Matt. 21:22; I Jno. 5:12-15. We can be wonderfully blest in prayer by submitting to God's will and way.

Satan as an angel of light. D. H. Bender.

Angel means messenger. The roaring lion time is past according to II Cor. 11:14. Satan often uses men for his messengers, and oftentimes professed followers of Christ. Paul saw the great danger of this and warned the churches to stand fast in the liberty wherewith God has made them free and not to be again entangled with the yoke of bondage. Satan with his ingenuity and devices is trying to overthrow God's cause and to deceive His people. He uses such teaching as the infidels do, such as the Millennial Dawn issued by Chas. T. Russell, which is very deceptive. He teaches that men get a chance to repent whilst on earth and if they do not do so they get another chance after death. Why preach repentance at all when he teaches that there is no eternal punishment or hell or place for the wicked? Why then repent? such inconsistency! Why all this chance of repentance if men can have their own way? The same is true of other teachings and doctrines, for instance Mrs. Eddy's doctrine called Christian Science which neither is Christian nor science, but false doctrine. Teaching that there is neither pain nor death. This is contrary to Bible and to practical knowledge. He also uses such doctrine as Mormonism, which is of man's concoction and not God's Word. It is just as dangerous as the other false doctrines. There are also those who instead of improving their time in prayer and the reading and meditation of God's Word, pass their time with the playing of checkers, and such like amusements, leading to greater ones. It does not stop with amusements or other attractions or decorations at home but are carried into society and churches. Some of these things are at times acknowledged to be wrong but people desire to have them and even go so far as to carry things to God in prayer and claim to have received new light from God on them, although contrary to God's Word. Thus some of God's ordinances are relegated into the back ground. Instead of the true worship church festivals, bazaars, box socials and such like are indulged in by many. Hired choirs are used instead of true heart singing. Choirs who sing for the vaudeville one night, then for the theater, then possibly for some political meeting and then go to the church and sing there to be seen and heard of men for the applause of men and for the money there is in it, and not for the glory of God.

Nonconformity to the world. E. S. Hallman.

If we teach nonconformity we must live it or it carries no weight. The view Christ gave of this world (Jno. 18:36; 15:18, 19; I Jno. 2:15). Love the world as God loves the world, not their maxims (Jno. 17:14); can be kept of the world (Rom. 12:2; I Pet. 2:9; Jas. 1:27); to keep unspotted of the world. To live unspotted from the world is not to mingle in sin and folly. One is to use the cup and another to stand and smoke as if master of world's ceremonies. Jer. 4:4. Make an opening to sin and it will soon abound. The speaker gave various texts showing how we should be clothed with humility to avoid proud looks, also on fashionable attire (Rom. 12:2; I Pet. 3:3; I Tim. 2:8-10).

A. H. W.

REPORT
Of the Bible Conference Held at the Fairview Mennonite Church near Surrey, N. Dak., July 2-5, 1912

For the Gospel Herald.

Organization: Mod., Levi S. Glick; Sec., Robert Myers; Query Manager, Henry Glick; Instructors, John McCulloh, I. S. Mast.

Tuesday Morning

After devotional and organization, the first topic considered was, **Fruit of the Spirit** by Bro. McCulloh.

The indwelling Spirit causes the exclusion of all hatred or enmity and leads us on to higher ground. The Christian will love God, Christ, the brethren, parents, children, neighbors, friends and enemies; but not the world.

There is joy in Christian fellowship, in spiritual feasts, in victory over temptations, in strength to endure persecutions, in seeing sinners return to Christ, in the cross of Christ.

Why Observe ordinances. Bro. Mast.

Especial blessings and commendations pronounced upon those faithful in observing ordinances.

Five ordinances mentioned were baptism, communion, feetwashing, devotional covering, holy kiss.

Tuesday Evening

Following song service, devotional, answering of queries, Bro. McCulloh, assisted by Bro. Mast, considered **Worldly or harmful amusements.**

Worldly pleasures always disappoint.

Amusements should be given Paul's test (I Cor. 10:31).

So called harmless amusements lead from lesser to greater sins, crowd out spiritual life. A Christian has no business at so called religious amusements as Sunday school picnics, festivals, church fairs and socials.

Great danger of so called innocent amusements as parlor cards, play parties, Sunday excursions, circus shows, theaters, horse races, dances, carnivals, are not in the Christian's realm.

Sermon by Bro. McCulloh. Text, I Kings 18:21.

Wednesday Morning

After devotional and song service Bro. Mast discussed **Practical nonresistance.**

Nonresistance was defined as love in action.

This principle, taught and exemplified by Christ and the apostles, should be practiced in the home, in the Church, and in business.

Importance of communion and washing of saints' feet. Bro. McCulloh.

The communion or common union of Christians an expression of Christian unity.

Communicants must be one in faith and those associated with works of darkness or contaminated with secret sins must not commune.

Both ordinances instituted by Christ.

Feetwashing not an old custom, as some try to teach, since Peter was ignorant of Christ's actions, and the disciples were not the guests of Jesus, neither was it customary to rise from supper to wash feet.

Wednesday Evening

After song service, devotional and queries, Bro. McCulloh considered, **Evils of fashion.**

No one as God's child can follow the decree of fashion. The Bible our guide.

Fashion is a blight and curse to society.

Hideous and disgusting fashions of today do certainly not tend to develop spiritual life, but arouse the lower passions.

Immense waste of money, which could be used in such noble causes that are suffering.

Sermon by Bro. McCulloh. Text, Jno. 14:1-4.

Thursday Morning

Devotional and song service.

Consecration. Bro. McCulloh.

Consecration separates God's children from the world. Difference between consecration and sanctification—consecration man's part, sanctification God's part. Different talents supplied by God according to individual ability these must be consecrated. If ever consecration was necessary, it is now. If every Christian family consecrated one child to the Lord our many needy fields would be supplied.

Devotional covering. Bro. Mast.

Should be worn, because it is an ordinance, to maintain God's order. Because of the angels. Not the ordinary head-gear of women but something kept for that purpose. It being an ordinance for the children of God, the Church, not the world, should decide what it should be. "Because they have discarded the mark, the American churches have shorn themselves of their power."—Torrey.

Thursday Evening

Song service, devotional, queries.

Some of Satan's modern methods. Bro. Mast.

Satan comes not so much, these days, as a roaring lion, but an angel of light, perverting scriptures, working lying wonders, hinders spread of Gospel, deceiving the very elect if possible. Christian Science, Russellism, latter day saints, secret orders, some modern methods of deception.

Sermon by Bro. McCulloh. Text, Rev. 6:17.

Friday Morning

Devotional, song service.

Home. I. S. Mast.

The home the nursery of Church. Necessity of bringing children up in nurture and admonition of Lord, so as to be prepared to take their places in the ranks as older ones drop out. Especial care must be exercised in the literature allowed in the home. Family devotions absolutely necessary in the Christian home.

Relation of congregation to ministry. Bro. McCulloh.

Congregation consists of bishop, ministers, deacon, brotherhood. These must all be knit together firmly by the bonds of love. One body, each member working in harmony with the others. As was done of old, so let us stand under the arms of ministers and bishops.

Necessity of loyalty to those set apart to serve.

Friday Evening

Devotional, song service, queries.

Christian loyalty. Bro. Mast.

As followers of the King we should be loyal not as a duty but in love for Him and His work.

The Christian will be loyal to Christ, His teachings, God's commands.

Small acts of disloyalty have debarred many from enjoying blessings intended for them.

Sermon by Bro. McCulloh. Text, Luke 10:21; II Cor. 13:11.

Bro. McCulloh conducted evangelistic services beginning June 22 and ending July 5. Surely the Lord has wonderfully blessed us during all these meetings. May He continue to bless that we may live out the truths we have learned.

Secretary.

REPORT

Of the Alberta-Saskatchewan Mennonite Conference Held at Mount View Church, near High River, Alta., June 27, 1912

For the Gospel Herald.

A short time was taken up as a ministerial session after which Bro. E. S. Hallman was chosen moderator. The visiting brethren, N. E. Roth and D. H. Bender, were invited (and accepted) to take part in the deliberations of this conference.

Bro. D. H. Bender preached the conference sermon, basing his remarks on I Cor. 3:8-15, after which the conference members present testified to the sermon delivered and expressed a desire to live steadfast for God and His Word.

After reading the minutes of last conference session and adoption of same, the reports of the different congregations were received, among them a new congregation of 11 members at Reist, Alta., called the Clearwater congregation.

The following resolutions were adopted:

That the supplying of the Clearwater congregation with ministerial help be left in the hands of our bishop, Bro. N. B. Stauffer, to fill as in his oversight seems possible.

That Bro. E. S. Hallman correspond with the brethren of Herbert, Sask., find out their needs and deal according to circumstances.

That the supplying of the Sunny Plain district be left in the hands of the brethren, N. B. Stauffer and I. Miller.

That the printing of Constitution and Discipline be accepted.

That the ministry visit such members who absent themselves from the inquiry and try to win them to be worthy members of communion.

That the question of the traveling expenses as per resolution of 1910, No. 14, be left as said resolution was adopted.

That we abide with Resolution No. 16 of the 1911 Conference, as regards unions.

That Bro. Wm. A. Wideman be general Sec.-Treas. of the Home Mission fund for the current year, and the following brethren be appointed for their respective home congregations: Wm. A. Wideman, Mount View; Henry Weber, West Zion; Henry Weber, Mayton; Ira Weber, Sharon; Elias Reist, Clearwater.

That Bro. N. B. Stauffer be evangelist for ensuing conference year.

That Bro. N. B. Stauffer appoint a committee to write a letter of recommendation as to the standing of Bro. E. S. Hallman in this conference district, as he is contemplating moving from here.

That Bro. N. B. Stauffer be moderator at the next annual conference in 1913.

That the next annual conference be held with the Sharon congregation, Sask.

Owing to the removal of Bro. Allen Good (to Hesston, Kans.) Bro. Wm. A. Wideman had been appointed general treasurer of home mission fund, during past conference year, who read his report and was accordingly adopted.

That the brethren, H. Weber and E. S. Hallman be a committee to look after the printing of the church calendar for 1913.

That we reaffirm the 12th and 17th articles in our Discipline as adopted at 1911 conference.

That Bro. A. H. Wambold be appointed to further investigate the legal way of deeding our church property.

That we change our time of church conference from last Thursday to last Tuesday of June.

That a condensed report of our conference work be sent to the Gospel Herald for publication.

The following conference members were present at conference:

Bishops

E. S. Hallman. D. H. Bender.
N. B. Stauffer. N. E. Roth.

Ministers

I. I. Miller. H. R. Weber.
J. Lehman.

Deacons

A. H. Wambold. M. S. Schmidt.
H. Gerber.

Delegate

E. Reist.

A. H. Wambold, Sec.

REPORT

Of the Third Annual Sunday School Conference Held at the Mennonite Church, Tuleta, Tex., July 4, 1912

For the Gospel Herald.

Devotional exercises conducted by George Gingerich.

Organization: Mod., D. S. King; Secys., S. P. Unzicker, Paul Hooley.

The Sunday school an uplifting power. Paul Hooley. Essay by Mabel Silcock.

The teaching of God's Word is always uplifting as it brings a knowledge of the only way of salvation. "The entrance of thy word giveth light." The uplifting influence of the Sunday school depends upon the life of each individual worker. The Sunday school should be a place for boys and girls to go so that they will be kept from going to places where they would be pulled downward. "Thy word have I hid in my heart that I might not sin against thee."

How awaken a deeper devotion in Sunday school. R. C. M. Nelson. Essay by Ruth Hooley.

By being devoted at home. By such meetings as the Sunday school conference. By realizing the purpose of the Sunday school and the responsibility of each one. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Need of humility. The concern we ought to have is often lacking. Being truly burdened for the pupils brings sure results.

How can the interest and attendance in Sunday school work be increased. George Gingerich.

By speaking well instead of finding fault with the Sunday school. By being punctual, attentive and having order. If we

ourselves are real attentive, it will cause others to become attentive. By encouraging the children to help in the little things and showing to others that we need their help in Sunday school work.

Afternoon Session

Devotional conducted by D. S. King, Sr.

Children's exercises conducted by Fannie Hostetler.

Lives that lift and lights that shine. J. D. Hostetler.

We must try to lift others. Only one life that helps to lift. Christ knew how to lift men. We should be careful not to imitate. Lives of worldly men may lift for a time but only temporarily. To have a life that lifts we must be connected with Christ. Smiles and sunshine help to lift. We need not tell our noble traits, it will show itself in time. If our lives lift, our lights shine.

How, when and where is the spiritual power of the Sunday school worker lost? D. Y. Hooley. Essay by Emily Teuscher.

By disobedience. By lack of prayer. By carelessness.

How can each member of Sunday school be a missionary worker? A. J. Miller. Essay by Daniel Teuscher.

We must be children of God. Visit at homes and point the way by example. When we see the wrong have a voice against it; when we see the right encourage it. By helping those by our sides as well as those in foreign lands. We have an opportunity among the Mexicans. We must be one with God to have power. Help lift up, not to tear down.

Moved and carried that we have another Sunday school conference July 4, 1913.

Closing prayer by Pre. Peter Unzicker.

REPORT
Of the Sunday School Conference Held at the Mount View Church, Near High River, Alta., Can., June 24, 1912

For the Gospel Herald.

The following subjects were discussed. Only a few brief thoughts can be given.

The true object of the Sunday school,—

Is to become familiar with the Bible; to help one another in the understanding of God's Word, so as not to be driven about by every wind of doctrine but to establish a true knowledge of God's Word; to be a help in missions and other causes for the good of humanity and for God's glory. The Sunday school is a part of the church work and must work in unity with other church work to be a blessing to man and a glory to God.

Home government and its effects on the Sunday school.

We should not leave the study of the Sunday school lesson for the last thing Sunday morning but should be daily studying God's Word. A good place for it is family worship. We should endeavor to be punctual in all our duties, to be consistent, to direct our affairs so as to show our sincerity in our obligations. We should not decorate our homes with unnecessary things. Mention was made of some immoral calendars, etc., also of too easy going with the family. Consistency in all things is a great help to the Sunday school. We should execute our duties as having Christ for our Governor.

Helps and hindrances to the development of young workers.

It is impossible for a preacher to reach all through preaching. Personal work must be done. All can help by prayer or word and at times by means. We must be careful in life and conduct to show love, to study natures, to ask help of older ones such as have experience. We should not be meddlesome but ever be on our guard that we are a help and not a detriment to others. Friendly criticisms are at times helps, to show the short-comings in love, to give plenty of work. Hindrances are to unduly criticize, to show distrust, to look for more fruit than young trees can bear. To do work in such a way as not to give the young workers a chance to develop.

A talk to children. E. S. Hallman.

Children look for examples in older ones and thereby form habits oftentimes to their great hurt. Illustrated by example of the prophet (Isa. 5:18). How people are bound, but can be liberated by Christ. Man also has his part to do in the liberation as at the time of the raising of Lazarus (John 11:44, last clause).

The power of habit and its influence.

Man is apt to learn from others therefore habits formed by one often lead others into the same. We notice such being the case in many instances, especially where things are done that are to the inclinations of those with whom we come in contact. Eph. 4 shows us some of the good habits and how to acquire them. After forming good resolutions, put them into practice and never go back on them. There is power in the blood of Christ to liberate us from bad habits.

The model teacher.

Christ is the great Model. A teacher should be compassionate, exercise the spirit of love towards his fellowmen. He must have a definite experience in the forgiveness of sin and the adoption into the family of God. He must be established in the faith so as not to be driven with every wind of doctrine. God and His Word are the model teacher's stronghold. By faith and prayer he exercises himself in it and becomes a power for good to those about him. He learns to avoid the pleasures and vanities of this world. He will be a pattern for good between Sunday school hours.

Literature. 1. Its needs. 2. Its effects.

Literature is reading matter and is given for the information of the mind or to create knowledge. The Bible was given that one generation after another could have one and the same true, unadulterated Word of God. The effects of literature are great. The world is largely led by the literature it reads and is gone intoxicatingly crazy over novels. The cry from many is "back to the Bible" which is just and right, but much care is needed as to how the Bible is taught, or what the subject matter is of the literature purporting to be the Bible. The world gives some sensational reading matter, not human and less divine. We get to be much like what we read, so read the Bible and such literature as the church paper or books based on the Bible.

The Sunday school teacher as a factor in the mission cause.

There are many factors in the mission cause. The Sunday school teacher is one of them. He should be a consecrated man, should be well acquainted with his Bible and then in close touch with his class. He should be zealous. He is a human agency to carry God's Word to others. This work must be done according to God's plan. He must not only study the one lesson given for a certain time but must attend to the past, present and future. He can also be a factor in gathering means for the spreading of the Gospel. The way to be happy in life is to make others happy. Do some visiting and thereby do some mission work. Teaching the whole Gospel is mission work. Live as Paul said, "Be thou an example of the flock."

REPORT
Of a Sunday School Meeting of Otero Co., Colo., Held at the Mennonite Church in La Junta, Colo., June 9, 1912

For the Gospel Herald

Mods., J. A. Heatwole, E. N. Nunnemaker.

Subjects discussed were as follows:

Object of Sunday school work. Effie Shupe, J. M. Hershey.

Object not only to keep our own children in the Sunday school and church, but also to go out and bring others in. The Sunday school takes up work that the church cannot so well accomplish; in training children and preparing them for church work.

Sunday school opportunities.

1. **In rural districts.** Lizzie Leatherman.

Sunday school wagon a great help in bringing those from a distance. As we therefore have opportunity let us do good to all men.

2. **In the cities.** Edward E. Miller.

Opportunities are always open, such as mission Sunday school and home department work. As a large per cent of the population of our cities are foreigners and are much neglected we should make special effort to reach them. Results may not always manifest themselves at the time but are sure to follow.

Teacher's duty toward absent scholars. Isaac Kulp.

When a scholar shows a lack of interest and attendance the teacher should find out the reason and remove obstacles if any.

Children's meeting was conducted by Elsie Mast.

Punctuality in church and Sunday school work. D. S. Brunk, Ida Kreider.

Teach your children punctuality in religious work as well as in meeting business obligations. We do an injustice to others as well as to ourselves by not being punctual. Punctuality is essential in closing as well as in opening.

Parents' and teachers' duties toward those in the adolescent period. Bessie Ebersole, S. S. Stalter.

Parents' responsibility greater than that of the teacher. Future usefulness and happiness depend on habits formed at this time.

Teach them the proper care of the body and the sacredness of their relation to the opposite sex. Be sure that they receive the light, for how can they walk in the light when they know it not?

Become interested in that which they are interested in, so that you may win their confidence.

Parents should strive to make the physical and spiritual condition of the child better than their own has been.

Thoughts picked up by the field secretary in visiting the Sunday schools of the district. J. A. Heatwole.

Greatest need is more real teachers.

Relation of parents to the Sunday school. Nancy Kauffman, John Thut.

Do not emphasize the weak points of the Sunday school and its officers in the presence of your children, but rather the good, the commendable.

How to make review Sunday more profitable. E. N. Nunnemaker, Emma King.

Quarterly review should be a real test of the scholars' knowledge of the quarter's work in general.

The reward of faithfulness. Celesta Jones, A. S. Brunk.

Our rewards come to us every day. Each duty faithfully performed has a reward in this life.

God does not deal with us on the credit system.

Norman O. Culp, Sec.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

June, 1912

General Fund

Howard & Miami Co. Cong., Ind.	$ 8.76
A. M. Cong., Lawrence Co., Pa.	16.19
Y. P. C. A., Hesston Academy	24.00
Forks Cong., Ind.	13.65
Lower Deer Creek S. S.	26.75
Roanoke Cong., Ill.	13.00
Total	$102.35

India Mission

Cong., Sterling., Ill.	$ 24.31
Cullom Cong., Ill.	9.34
East Union Cong., Ia.	30.00
A. M. Cong., Nappanee, Ind.	23.90
Mary S. Benner	9.00
Harmony S. S., Ill.	43.80
Mo.-Ia. Conf. dist.	59.66
Zion Cong., Ore.	18.00
Bethel Mission S. S., Ore.	2.00
Upper Der Creek S. S.	21.00
John S. Wenger	2.00
A Mission Friend	.90
Waldo Cong., Ill.	24.80
Willow Springs Cong., Ill.	11.15
Oak Grove & Pleasant Hill Congs., O.	32.00
Sycamore & Bethel Congs., Mo.	17.20
Sugar Creek S. S., Ia.	27.76
"In His name"	2.00
Brethren in Christ S. S., Upland, Cal.	100.00
A Sister, Canton, O.	5.00
A. R. Kurtz	2.00
Friends, Col.	23.15
S. L. Warye, O.	7.50
Catharine Mumaw	.50
Katie Litwiller	15.00
A. E. & J. L. Stoltzfus	15.00
Meeting held at South Union Church, O.	40.00
Logan & Champaign Co.'s Mission Meeting	156.11
Phil. 4:19	25.00
F. Rose Shank	1.00
A Sister	5.00
Lizzie Headings	.70
Hannah Wambold	3.50
From Souderton, Pa.	28.70
Total	$786.98

India Hospital

A. M. Cong., Fisher, Ill.	$ 6.00
Friends, per Pearl Miller	4.00
M. P. Yoder, per Earnest Miller	50.00
A. M. East Bend Cong., Ill.	20.00
A Cong. in Nebr., per E. Miller	10.50
Jacob Rupp	5.00
Friends, O., per Elias Falb	12.50
Total	$108.00

Special Support

A Sister, Ind.	$ 5.00
A. R. Eschliman's S. S. Class	3.00
Two interested Friends	5.00
Mr. and Mrs. H. F. Reist	30.00
J. T. Hamilton	2.00
Sr. Sisters S. S. Class, Salem Cong., Wayne Co., O.	1.50
Levi J. Miller	15.00
Logan Co., O., Sewing Circle	12.00
Total	$73.50

Chicago Missions

Freeport Cong., Ill.	$ 44.00
Goodfield S. S., Ill.	11.70
Roanoke Cong., Ill.	16.85
Total	$ 72.55

Chicago 26th St. Building

Ben Schertz	$ 15.00

Old People's Home

Interest	$ 10.00

Orphans' Home

Waldo Cong., Ill.	$ 20.00

Sanitarium

Amos Neff Estate	$500.00

EASTERN TREASURER

India Mission

Salunga S. S.	$ 11.40
Florence E. Brubaker	5.00
Millersville S. S. Meeting	39.25
Slate Hill S. S.	13.55
S. H. Brubaker	10.00
Total	$ 79.20

Evangelizing

Florence E. Brubaker	$ 5.00

Sanitarium

Florence E. Brubaker	$ 5.00

Special Support

Florence E. Brubaker	$ 5.00

General Fund

Florence E. Brubaker	$ 5.00
Brethren in Md.	8.75
Total	$ 13.75

WESTERN TREASURER

India Mission

S. S. Wood River, Nebr.	$ 14.40

General Fund

Fairview A. M. S. S., Albany, Oreg.	$ 3.00
Jos. R. Stauffer	4.00
Total	$ 7.00

LOCAL INSTITUTIONS

Chicago Missions

D. J. Bender	$ 2.50
Barbara Springer	1.00
Geo. Eichelberger	5.00
Christ Augsperger	10.00
S. E. Smith	2.50
Pleasant Grove Cong., Ill.	5.00
Sugar Creek Cong.., Ia.	19.20
Visitors	3.00
Amelia Graybill	1.50
Walter Yoder	1.00
Total	$ 50.70

Canton Mission

P. R. Lantz, Supt.

Trinity Reformed Missionary Society	$ 1.00
Fannie Rychner	1.00
A Sister	1.00
Katie Nafziger	1.00
Martins Y. P. B. M.	1.80
Alice Miller	.50
A Sister	1.00
Walnut Creek Cong.	16.35
Trio Co. S. S. Meeting	15.77
Oak Grove & Pleasant Hill Congs.	25.00
Orrville Cong.	2.50
Total	$ 66.92

Toronto Mission

J. I. Byler, Supt.

S. S. Collections	$ 9.72
Bible Class	1.27
Bible Class for June	4.38
General	.30
Adah Burkholder	2.00
Lizzie Koch	1.00
Total	$ 18.67

Kansas City Mission

J. D. Mininger, Supt.

Sister Copenhaver	$ 1.50
A Sister	2.00
Arthur Hartzell	2.00
Mo.-Ia. Conf. Dist.	22.57
John Anderson	.15
Rent	17.70
Walter V. Gingrich	2.00
J. F. Charles	6.00
J. D. Charles	3.00
Minnie Schload	1.00
Lizzie M. Wenger	2.30
Total	$ 60.22

Lima Mission

B. B. Stoltzfus, Supt.

Eli Troyer	$ .25
Abram Good	1.00
Jacob Kenagy	.50
Eugene Moor	.50
Gabe Brunk	.50
Simon Shenk	.50
Samuel Golden	.50
Noah Brenneman	.50
Cottage Meeting of Elida	3.10
Christian Good	1.00
Friends	3.00
Sister Plank	1.60
S. S. Collections	7.91
Union S. S. Meeting	8.21
Total	$ 29.07

Youngstown Mission

T. K. Hershey, Supt.

Vernon Smucker	$ 1.00
J. M. Hartzler	1.00
Abner Yoder	2.00
Mrs. Jones	1.00
Henry Linebach	1.00
Mary Hostetler	.25
Rent	18.00
Cash	1.50
Elizabeth Horst	1.00
Total	$ 26.75

Ft. Wayne Mission

B. B. King, Supt.

Mary Shank	$ 1.00
Bro. Bontrager	.50
Celesta Kauffman	5.00
Total	$ 6.50

Orphans' Home

A. Metzler, Supt.

Special Orphans	$169.17
Katie Fisher	1.00
Moses Beachy	5.00
Sycamore A. M. Cong., Mo.	24.05
Rent	2.50
E. L. Beck	5.00
Holmes Co., O., Sewing Circle	2.00
Children's Meeting Walnut Grove, O.	1.23
Abner Yoder	2.00
Mrs. J. P. Hershberger	1.00
Total	$212.95

Old People's Home

E. F. Hartzler, Supt.

Mrs. Abe Huntsberger	$ .50
Henry Horst	1.75
Solomon Hartzler	1.00
Mrs. C. K. Hartzler	1.00
Crown Hill Cong., O.	12.53
Special Support	60.00
Total	$ 76.78

Sanitarium

J. M. Hershey, Supt.

For May

Benton S. S., Colo.	$ .36
Abner G. Yoder	25.28
Daniel Detweiler	5.00
Lizzie M. Wenger	.75
Sanitarium S. S.	20.63
John H. Hershey	5.00
D. S. Weaver	15.00
John Esh	1.00
R. R. Russell	2.50
E. C. Sleeth	5.00
D. S. Weaver (charity)	246.18
J. G. Hartzler	5.00
Frank L. Pevice	16.00
Hospital fees	316.94
Total	$664.64

For June

Mrs. Christ Hershey	$ 3.00
A Brother	50.00
Hospital fees	229.38
Total	$282.38

IND.-MICH CONFERENCE BOARD

General Fund

Yellow Creek-Salem-Napanee S. S. Meeting	$ 23.10
Clinton Brick Cong.	22.00
S. J. Spicher	10.00
G. M. Miller	25.00
Total	$ 80.10

Special Support

C. A. Schantz & Wife	$ 5.00
Elkhart S. S. Class	1.50
Ft. Wayne Cong.	6.00
Total	$ 12.50

Chicago Missions

A. R. Miller & Wife	$ 1.00

Ft. Wayne Mission

A. R. Miller & Wife	$ 1.00

Ministerial Support

Elkhart-Olive-Wakarusa S. S. Meeting	$ 16.17

Orphans' Home

Goshen College Cong.	$ 8.15
Total	$118.92

KANS.-NEBR. MISSION BOARD

India Mission

Catlin S. S.	$ 6.20
West Liberty S. S.	4.51
Pleasant Valley S. S.	.65
Fairview S. S.	23.72
La Junta S. S.	9.35
East Holbrook Cong.	1.00
A Bro., Goltry, Okla.	1.00
Spring Valley S. S.	17.20
Caltin Cong.	11.50
Roseland Cong.	25.25
Total	$100.38

Native Bible Teachers, India Mission

Catlin S. S.	$ 15.00
Roseland S. S.	42.70
Total	$ 57.70

India Orphans

Pleasant Valley S. S.	$ 10.18

Sanitarium

Sanitarium S. S.	$ 20.63

Kansas City Mission

East Holbrook Cong.	$ 8.27
Catlin Cong.	9.50
Roseland Cong.	8.75
Total	$ 27.52

Home Support

A Bro., Goltry, Okla.	$ .50
Catlin Cong.	15.00
Roseland Cong.	12.00
Total	$ 27.50

Evangelizing

A Bro., Goltry, Okla.	$ .50
Catlin Cong.	2.00
Roseland Cong.	6.00
Total	$ 8.50

Chicago Missions

Catlin Cong.	$ 2.00
Roseland Cong.	4.25
Total	$ 6.25

Old People's Home

Catlin Cong.	$ .50
Roseland Cong.	5.00
Total	$ 5.50

Incidentals

Roseland Cong.	$ .25

Hesston Academy

Catlin Cong.	$ 2.50

Miscellaneous

Catlin Cong.	$ 1.50
Roseland Cong.	5.66
Total	$ 7.16

Orphans' Home

Catlin Cong.	$ .50
Roseland Cong.	5.25
Total	$ 5.75
Grand Total	$3715.65

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

REPORT

Of Missionary Conference Held at Mount View Church, High River, Alta., June 26, 1912

For the Gospel Herald.

Missionary Review of the Mennonite Church. By D. H. Bender.

Every live church is a missionary church. Go to ancient times and you will see many missions have been at work, as at Dort, Holland, in 1632, and you see they had numbers of missions. After a long seige of persecutions a compromise was effected and the spread of the Gospel was practically still and for a long time lethargy was thus established, but God who is rich in mercy awoke men that carried forth his will to again open up mission stations so that at present numbers are doing a noble work in rescuing souls and in spreading the glad tidings of salvation in various ways. The church in general agrees that missions are necessary. As not all are called to the conducting of missions there is still a great work to do for all of us. Prayers are needed, good counsel is needed, more workers are needed. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest. The God given means are needed to help the work along in various ways

What does it take on the part of the Church to make it a power in the evangelization of the world? By E. S. Hallman.

The Church in general agrees that mission work is needed. With the promise of God the Church has no cause to lag or falter. For all secular work a plan must be had, and God as power, and knowledge of our needs will help us to carry on His work as required of us in the spreading of His Word.

Opportunity. I Cor. 16:9. By D. H. Bender.

The brother spoke of the ripe time when the India mission was opened, and of various others and that in our time and country where many places were open for mission work. May we be about our privileges and duties.

How does Christ's last command concern us? By E. S. Hallman.

As we hear this great command our desires ought to be intensified to do more for the lost. Christ's command a special command. The medium whereby the world is saved is in what Christ has done. But the world lieth in wickedness. Our duty as Christians is to let our lights shine out into a lost world.

Fear without joy is torment, and joy without holy fear would be presumption.—Spurgeon.

Obituary

Myers.—Abraham L. Myers died July 9, 1912; aged 64 y. 5 m. 16 d. Funeral services were held at Leetonia, O., July 11, 1912. He was the son of Abraham and Susanna Moyer, was born and lived all his life on their farm three miles south of Columbiana, O. Apoplexy was the cause of his death, he was hitching his team to the wagon intending to haul hay and dropped dead before he was through hitching up.

Landes.—Alpheus Landes was born in Holmes Co., O., Dec. 25, 1830; died at his home near Canton, Kans., June 12, 1912; aged 81 y. 5 m. 18 d. On Aug. 18, 1850, he was married to Barbara Miller. To this union were born 6 sons and 4 daughters, all of whom survive except one daughter, and all were present at the funeral except one daughter, Fannie Landes. Besides these he is survived by a loving wife, 2 sisters, 51 grandchildren, 23 great-grandchildren and a host of friends. He was a member of the Mennonite Church. Funeral services conducted by Bro. John Brunk. Text, "For me to live is Christ, and to die is gain."

C. W. Miller.

Beer.—On July 12, 1912, Mrs. Caroline E. Beer departed this life at her home in Rockton, aged 78 y. 9 m. 28 d. She was born at Georgetown, Indiana Co., Pa., Sept., 1833, and married Jan., 1855. She is survived by 3 sons, 3 daughters, 33 grandchildren and 24 great-grandchildren. For six years she was an invalid but patiently endured her suffering until relieved by death. On Sunday afternoon a large concourse of people followed her body to its last resting place. The services were in charge of her pastor, Pre. George Cleaver. She had been a member of the Brethren Church for more than half a cntury. Interment in the Rockton Cemetery.

Lehman.—Hannah (Lohr) Lehman, wife of Samuel Lehman, was born May 29, 1841; died at her home in Windber, Pa., July 1, 1912; aged 71 y. 1 m. 2 d. She has been ill for 18 months of a complication of diseases. She was confined to her room for the last 4 months, and unable to leave her bed for the last 2 months. She had a desire to leave this world, and bore her sufferings patiently. She often said, "Whatever God wills will be all right to me." She seemed to have all things ready and patiently waited for the time to come when God saw best to relieve her of her sufferings. When asked if ready for the call she said she was. She leaves to mourn her departure a sorrowing husband almost 80 years old, 5 daughters and 4 sons, all of whom are married except the youngest daughter who is at home and had cared for mother. She deeply feels her loss.

She was a kind and devoted wife and mother and will be greatly missed. Though her death was expected it was a severe blow to the family, for it was hard to part with mother. But God deals with us for the best.

Funeral services were held at the Weaver Church near Scalp Level July 3. Services were in charge of the brethren, L. A. Blough and S. G. Shetler. Text, Heb. 4:9.

She and her husband have both been members of the Mennonite Church for about 30 years. They were married 48 years ago. Two children preceded mother to the spirit world. Since then the family circle had not been broken. We feel that mother is awaiting us in heaven and her sufferings are ended.

A daughter.

Coldwell.—On July 3, 1912, Reva Coldwell, daughter of George H. and Bertha Coldwell of Rockton, Pa., died, aged 10 y. 5 m. 2 d. She had been confined to the house just a few days and her death came as a shock to the community. She was a child of loving disposition, winning many friends. She is survived by her parents, 2 sisters and 6 brothers. One brother preceded her to the better world. Her funeral on the fourth saddened the day in the village. The bereaved family has the sympathy of the community. They sorrow, but not without hope.

When I look across the table
And see the empty chair,
My heart is filled with sorrow
For my Reva is not there.

I miss my little darling,
Our little daughter fair,
As she used to take her place,
By her little brother's chair;
Now my heart is filled with sorrow,
For my Reva is not there.

The angels came and took her
From this earthly home of ours,
Transplanted her in heaven
Among the Savior's fairest flowers.

When my saddened thoughts still wander
From this world of sin and care
What a joy 'twill be to know
That my Reva, she is there.

Oh! how I long to see her
In her home so bright and fair;
It will be a solace ever
To know that Reva's there.

By her father.

Good.—On June 24, 1912, Bro. Israel Good of Spring City, Pa., died of consumption; aged 67 y. 5 m. 4 d. He was the oldest son of the late Joel and Catharine Good. He was married to Kate Histand, Oct. 5, 1871, who died July 15, 1889. On Sept. 20, 1890, he was again married to Lizzie Merkey, who with one brother, Solomon Good, and one sister, Fanny Bechtel, and a num-

(Continued on next page.)

Items and Comments

A French firm has obtained a concession from the municipality for the construction of a tramway in Jerusalem. It is intended to begin laying down the lines during the present summer.—The Jewish Outlook.

A few weeks ago twenty-five railroads running into Chicago issued orders abolishing the sale of liquors on trains. Last week similar orders were issued by the Pennsylvania lines east of Pittsburg. It is said that the example of these roads is soon to be followed by others.

A movement is on foot to prohibit the building of all private dams for the development of electricity by water power. Such power, it is claimed, should be under the control of the nation, and the people, not a privileged few of them, should have the benefit of it. What the outcome will be is yet uncertain.

The executive order which will change the design of the United States five-cent piece will probably be issued by President Taft within a few weeks. The figure of a buffalo has been selected for the "nickel's" face to replace the goddess of liberty, because, it is explained, the buffalo is peculiarly an American animal.—Exchange.

A bill has recently been passed by Congress providing stringent rules for the conduct of wireless telegraphy on board all ships entering and leaving the ports of the United States. The signature of the president is required to make it a law. The bill is the result of lessons learned from the Titanic disaster. The Christian in his voyage of life has always access to the throne of heaven by the direct means of prayer.

Bubonic plague, that dread disease which has for about fifteen years been raging with more or less severity in India, and which has caused many thousands of deaths in that country, is threatening to invade this country. The strictest precautions are being enforced in all Atlantic and gulf ports against its introduction. A few cases are reported in southern Europe, and ships from that region are carefully watched.

The hot wave last week while making it uncomfortable for man and beast, and even causing the death of a number of persons, was the means of helping the crops in many sections of the country. Throughout the "corn belt" there were heavy rains accompanied by warm weather. It is said that these conditions helped the growth of the spring wheat in the northwest, so that the crop prospect is quite favorable at present.

The resources of Alaska have by no means been developed. One of the needs of the territory is a railroad leading from the coast to the rich valleys of the Yukon and Tanana rivers. The interior plains are covered with luxuriant grasses and might be utilized for the raising of cattle and sheep and even for the raising of grain. The coal fields and the gold mines are well known. The suggestion is made that the material and equipment of the Panama railway be used for the purpose of building and operating a railway in Alaska as soon as it is no longer necessary in the construction of the great canal. As the great territory in the far north opens up in material things, it is well that Christian people at home remember its spiritual needs as well.

(Continued from preceding page.)

ber of relatives and friends, survive him. He left no children but he was always a friend of children, and he enjoyed himself very much in company of young people, among whom he is also missed. Seven years ago he was chosen deacon of the Vincent Mennonite Church in which office he served to the best of his ability.. He was always present , when health permitted, in Sunday school, Bible reading and church services. Also due honor must be given him for helping to get out the program for the Bible instruction meeting held here two years ago, which spiritual feast was enjoyed by many. He was buried on June 29. Services at the house by Pre. J. C. Kolb and at the Vincent meeting house by Pre. J. B. Hunsberger in English from Rev. 2:10, last clause, and Bishop A. S. Mack in German from Matt. 25:21. Interment in graveyard adjoining. May he rest in peace.

May thy rest be sweet and lasting,
Thou hast finished thy work of love,
When we leave this stage of action
We shall meet thee up above.

Francis Bechtel.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference of the Southwestern Penna. Conference District, will be held at Springs, Somerset Co., Pa., on Aug. 29 and 30, 1912.

The Sunday School Conference will precede the Church Conference, beginning on the evening of the 27th and continuing on the 28th.

The bishops and executive committee will meet at Springs on the 27th of Aug. at 2 P. M.

Those coming to conference should come to Meyersdale and there take the trolley to Elk Lick. The brotherhood has requested that each congregation ascertain how many are going to attend conference and report to N. S. Maust, Springs, Pa., so that ample provision can be made for carrying all persons from the trolley to the church.

All are invited and all will be welcomed to attend these meetings.

W. C. Hershberger,
Secretary.

ANNOUNCEMENT

The Ohio State Sunday School and Young People's Bible Meeting Conference will be held, the Lord willing, at the Salem Church, about 2 miles Southeast of Smithville, Wayne Co., O., **Aug. 14-16, 1912.** All Sunday school superintendents are delegates to this meeting and are especially requested to be present, while all others interested in the welfare and progress of the Sunday school cause and Y. P. B. M. work, are also cordially invited. Those coming by rail from the East or West over the P. R. R. lines should leave their train at Smithville, and those coming from the north or south over the C. A. & C. must change cars at Orrville, and those coming over the W. & L. E. will leave their train at Smithville. It might be quite helpful to your convenience if all who have not otherwise arranged would drop Bro. E. S. Hostetler, Wooster, O., a postal stating when and how many are coming so the necessary accommodations can be provided for.

Pray for the meeting. Bring hymnals and note books with you.

A. J. Steiner, Sec.
J. A. Liechty, Asst. Sec.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

ANNOUNCEMENT

The monthly meeting of the Lancaster County Sunday school workers will be held on Tuesday, Aug. 6, at 7:15 P. M., in the Mission on E. Vine St., Lancaster, Pa. The instructors for the lessons will be as follows:

Aug. 11 and 18, J. S. Musselman of the Welsh Mountain Industrial Mission.

Aug. 25 and Sept. 1, J. H. Mosemann, Lancaster, Pa.

All are cordially invited.

D. M. Wenger, Secy.

Table of Contents

257—Editorial
258—The Preacher (Poem)
The Christian and the Secret Lodge
260—Missions
261—Praying and Preaching on the Streets
262—Love's Response to Love (Poem)
Relation of Sunday School to Home
A Tribute to Mother
A Kind Word (Poem)
263—The Sunday School
Our Young People
264—Field Notes
265—Correspondence
266—I always go to Jesus (Poem)
Are You Going to School Next Year?
267—Reports
271—Obituary
272—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, AUGUST 1, 1912 No. 18

EDITORIAL

"Without faith it is impossible to please him."

Many have started out in the Christian service with good intentions but failed to hold out to the end because they failed to make the full surrender.

Do you expect to hold a series of meetings in your congregation next fall or winter? The more earnestly you wrestle with God in prayer the more burdened you will become for the welfare of the cause and the more you will feel the need of such meetings. Begin **now** the work of preparation by seeing to it that your heart is filled with love to God and man, your life free from inconsistencies and your soul burdened for the salvation of the lost.

On another page will be found a pointed article from the pen of our aged bishop, Bro. Jacob N. Brubacher of Mount Joy, Pa., in response to the question, "What is the greatest problem confronting the Mennonite Church today?" No one can read that article without feeling that our brother voices an important truth in what he says. The practical question for each member remains, "What can I do to make these suggestions effective by putting them into practice?

Family Almanac.—Several weeks ago we called for corrections in the ministerial list found in the Family Almanac of 1912. Quite a number have responded, for which we feel very grateful. In a few weeks more the Family Almanac for 1913 will be put into type, and we would like to have the ministerial list as nearly correct as possible. If you know of any changes in the way of ordinations, deaths, removals, etc., you will be doing a good service by informing us of these changes at once.

Bible Conferences.—We hear of arrangements for quite a number of Bible conferences to be held among our congregations during this coming fall or winter. Every congregation appreciates the presence of visitors while these meetings are being held and there are many who would like to attend such meetings but who will not have the privilege of attending any at home this year. For this reason the announcements heretofore have served a good purpose. We are ready to open the announcement column for these meetings as soon as we have a sufficient number to begin the list.

Conference season is again approaching. Several announcements appear on last page, and several more will soon appear. These meetings are milestones in the progress of the work of their respective districts and no member of conference should be absent when there is a possibility for his being present. It may mean a sacrifice to go, but it means a greater and a more serious sacrifice to stay at home. We know of a number of ministers who got out of touch with the Church and finally left it entirely because they were not as diligent as they should have been in doing their duty to God and the Church by attending conferences. To our congregations we would say, If you know of financial reasons why your minister is hesitating about going to conference, will you help him solve the problems?

Reports.—As the reader will notice by looking at the last few pages of the Gospel Herald, we are again approaching the time of the year when many special meetings are being held in many parts of the field. We would be glad for reports from all these meetings. Every live member of the Church wants to keep in touch with the work of the Church in all fields and will therefore be glad for reports of these meetings. This calls for another suggestion: That we may have room for all these reports it is necessary to make them short. That secretary does his work best who succeeds in giving an understandable writeup of his meeting in the fewest possible number of words. We want reports of all these meetings. We want them short and to the point. We want them right away, so that they will not become stale before reaching the printed page.

Why are there so many churches being closed?

A brother sends us an article on "Vitalizing the Country Church," taken from the July 4 number of "The Iowa Homestead." The article is devoted largely to a rural life conference held at the Iowa State College, in which many prominent churchmen gave their opinions. One of the things which seemed to stir the meeting was the fact that so many churches are being closed. In the state of Illinois alone it is reported that 1700 churches have been closed during the past few years while in the same length of time Missouri and Iowa have each seen about a thousand churches in which religious services were discontinued. We share in the concern felt over the conditions which bring about such results, but we are not at all in sympathy with the prevailing opinions as to how we may improve these conditions.

It seems to have been the prevailing idea at that meeting that the country churches could be revitalized by adjusting their methods to suit present conditions. To this end it was advised that where a number of weak churches were found in the same community that these unite to form a strong one and provide a parish house where the young people would have ample privilege to amuse themselves in such things as entertainments, innocent (?) games like checkers, billiards, dominoes, etc., a bowling alley being mentioned as an admirable feature. It was

(Continued on page 275.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE LORD WILL PROVIDE

Sel. by a young sister.

Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, "The Lord will provide."

The birds, without barn or store-house, are fed;
From them let us learn to trust for our bread;
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide."

When Satan appears to stop up our path,
And fills us with fears, we triumph by faith:
He cannot take from us, though oft he has tried,
The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;
The good that we seek we ne'er shall obtain.
But when such suggestions our grace have tried,
This answers all questions, "The Lord will provide."

No strength of our own, nor goodness we claim;
Our trust is all thrown on Jesus' dear name:
In this, our Strong Tower, for safety we hide;
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,
The word of His grace shall comfort us through:
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, "The Lord will provide."

Rheems, Pa.

WHAT IS THE GREATEST PROBLEM BEFORE THE MENNONITE CHURCH TODAY?

By Jacob N. Brubacher.

For the Gospel Herald

Worldliness! in its different phases —the desire to gain riches and honor and influence and pleasure; conforming to the world in various ways, to live in ease and affluence, to yield to the desire to make a display in palatial homes and furnishings, in unnecessary eating, in apparel, in loving pleasure more than God. That seems to be the absorbing problem, or subject, confronting the Mennonite Church today. In other words—the greatest problem or question is: **What is to be done or what must be done to turn the current?**

The remedy is in the Church, by united effort, in the name of the Lord —all the bishops, ministers and deacons, with united efforts; and first rule their **own** houses well, thus setting an example to the laity. And then it can be reasonably requested and expected of the laity to do the same.

The ministry should be mild and moderate, but firm. And thus by united, faithful perseverance the problem can be solved, and the Mennonite Church be saved for Christ to the glory of God.

Mt. Joy, Pa.

I COR. 3:15

By Geo. R. Brunk.

For the Gospel Herald.

In the "Question Drawer," of last issue the above scripture is commented upon in accordance with the leading commentaries, but if I may I will offer some reasons for believing them in error.

I do not mean to deny the fact that Christian people may have defective **works** that God cannot **reward**, but in spite of which they by the mercy of God and atonement of Christ will be saved. I only mean that the apostle had no reference to this in the passage named.

I would first call attention to the fact that the apostle does not say **works** but **work,** and this is the key to the passage.

If **character** is the **building** of which he is speaking, then **works** would certainly be the **material**; but if the apostle meant **the visible Church** when he spoke of **"God's building"** (V. 9) then it is certain that he meant **people** and not **actions** when he spoke of the **material** of the building.

If we read I Pet. 2:4, 5 and Eph. 2: 20-22 we will see that **people** and not **works** are the **material** that is used; and if we read I Pet. 1:7 and I Pet. 4: 12 we will see that it is **persons** that are tried by **fire** and not **deeds** and in I Cor. 9:1 Paul himself explains his use of the word **work** when he says "Are not YE my WORK in the Lord?"

The building in the **visible Church.**
The foundation is **Christ.**
The builders are **soul winners.**
The material is **souls.**
The testing is in **this life.**
The fire is **earthly trials.**

Being burned is **falling away.** (Same as withering of stony ground hearers).

"Every man's **work**" is his **converts.** If they stand he receives the soul saver's reward. If they fail he loses it, yet himself can be saved by standing faithful through his own trials.

Denbigh, Va.

"VOTING HELL OUT OF SCRIPTURE"

By T. K. Hershey.

For the Gospel Herald.

"Glen Echo, Md., July 10.—The International Bible students, in conference here, have formally voted out of existence the "hell" of scripture—the "lake of fire and brimstone." The convention recorded its disbelief in the ancient theory of the "other place" after General W. P. Hall, of Washington, D. C., had demanded repudiation of the doctrine of eternal "hell fire" on the ground that it tended to create skepticism."

When the writer read this clipping, he said, What next? And was reminded of Paul's words to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4: 1). Surely we are living in the latter times, when men are departing from the faith and are heeding doctrines of the devil.

When a conference like an international conference, where supposedly are gathered the nations' most intellectual young men, give heed to seducing spirits so much so as to vote "hell out of the Scriptures," I think it is time the Christian Church awakes to a sense of her duty, and cries out against such doctrines of the devil, for such they are.

The very fact that at this conference were so-called Bible students from all over the country, and the majority of them sanctioned the resolution, means that this doctrine will be taught in many lands, and might get into our own dear Church. For this reason the writer sounds a note of warning.

In the words of Paul (II Tim. 3:5) these men evidently have "a form of godliness, but certainly deny the power thereof," from such says Paul "turn away." In the 16th verse of the first chapter of Titus, is where it seems to me Paul would classify such men. "They profess that they know God, but in their works they deny him, being abominable, and disobedient, and unto every good work they are void of judgment." You who are acquainted with your Bibles will agree with me that those who go out from that conference and teach this doctrine which is contrary to the doctrine as taught by Jesus Christ Himself, as well as the apostles, certainly are disobedient, and void of judgment. They will by this doctrine "subvert whole houses," and "teach a thing they ought not," whose "mouths therefore must be stopped."

The argument produced at this conference that the doctrine of "hell," and the "lake of fire," creates scepticism, is shallow. Any man or woman who carefully examines their Bibles will clearly and very definitely discover that the doctrine is taught. Therefore I contend that the reverse is true. If you want to create scepticism, just

teach that "hell" and "lake of fire" are not scriptural. Let the reader also notice that these students got their conviction from man and not from the inspired Word.

To those who may have read this resolution as adopted by this conference and perhaps, for the time being began to question the possibility of the action taken in this conference as being correct, I would say, Take Paul's advice to Titus, "Hold fast the faithful word as has been taught and be able by sound doctrine to exhort and convince the gainsayers" (Tit. 1:9). Be able to handle the Word of truth correctly, and in this way you will be able to "rebuke them sharply," that they may be "sound in the faith."

May God help that His children might in this day and age of the world, do as the Bereans did when Paul preached to them as found in Acts 17:11. They searched the scriptures daily to find out whether the things taught by Paul were true. Will the reader kindly read the above clipping, and then read I Tim. 4:1-3; II Tim. 3:1-5; Tit. 1:10-16, and analyze these readings, and I am sure you will be able to properly place the above resolution.

Yours for the tearing down of the strongholds of Satan.

Youngstown, O.

SEPARATION

By T. F. Brunk.

For the Gospel Herald.

Separation is taught in the Bible from Genesis to Revelation. We are sometimes at a loss to know how and where to draw the line. We as Christian people are all mixed up with the world. It is necessary that we buy and sell of the world, but we can avoid going into business with worldly men who care little what they say and do.

Socially we must use great care so we do not leave bad influence for our children to pick up; and yet we dare not turn our worldly neighbor down and say, "Because you are no Christian, we dare not associate with you."

But the point I wish to touch with more force is that we take a stand against worldly amusements and let the world know where we stand in regard to such things—as 5c. shows, theaters, box parties, lawn parties, fourth of July celebrations, horse-racing and the like. I only had to talk a few minutes to my girls until they said they didn't want to go and ride the "merry-go-round."

The writer with others saw the picture of separation more vividly than ever on July 4 when we had the privilege to worship with the brotherhood at West Union about 10 miles north of Wellman and 18 miles east of South English, Ia., where a crowded house of about 400 (mostly Christians) drank in spiritual blessings in an all day Sunday school conference where we could exchange views in regard to the more weighty things of this life.

Then as we returned home to our own town (South English) a population of about 350, about 3000 people had come together to have what the world calls "a good time." Something like $500 was spent on the "merry-go-round" and I suppose God only knows how much for all manner of other foolishness.

May we separate ourselves so far from such things that the world may know better than to expect to see us at such places.

South English, Iowa.

EDITORIAL—Continued

also suggested that to make the church a really practical feature in a community the pulpit should be used for other purposes besides preaching; that the minister should secure the services of specialists along various lines, so that at appropriate times the congregation might be edified with special lectures on such live themes as the care of the teeth, hog cholera, etc., etc.!?!

But why continue the consideration of such foolish suggestions? What special advantage is there in having churches if they are to be nothing more than social clubs, amusement centers and champions for things that the world would naturally have and do without churches? Is it not a fact that it is this very drift from spirituality to worldliness that is responsible for the closing of so many churches? Of the 3700 churches reported closed in three states, how many had been in charge of people who stood uncompromisingly for a whole-Gospel religion and in whose souls there was a great longing for the salvation of the lost? Is it not a fact that real Holy Ghost preaching and living has the effect of awakening people and arousing an interest in the things for which a live church stands? Is it not a fact that in nine-tenths of the churches closed there was a period of indifference before the struggle was finally given up altogether? Why then advocate ideals and methods which have proven themselves responsible for the death of so many churches, which prove death to spirituality even though they might be a means of multiplying members?

We do not deny that a lust-gratifying policy may mean a temporary prosperity in the way of interest and membership. Mohammedanism has thrived on that kind of a policy, and Mormonism is well on the way. The no-hellite theory of Russell has made Russellites out of many sinners professing godliness, and delusions also have been responsible for flourishing churches. But we insist that such delusions do not fit on the theory of salvation through Christ alone, hence no church can remain on a Gospel foundation and appeal to the lusts of men for support in membership. Either there must be an open avowal of paganism (though the name Christian need not be dropped) or the church will go down. "Ye can not serve God and mammon."

Our people have been invited over and over again to renounce some of the Gospel teachings so distasteful to the carnal man, being tempted by promises of great prosperity and popularity. Be not deceived. The world is not conquered for God by the Church itself becoming the citadel of worldliness. "If any man love the world, the love of the Father is not in him." Since we have commenced aggressive work very few of our churches have been closed, and of those that have been closed none were closed through over-spirituality. The blessings of God rest upon the faithful efforts of His people. Where the heavenly fire is kept brightly burning in the lives of His people there will be no closed doors unless by direction of the Lord they are called to a more fruitful field of labor.

What the world needs is not a church to take possession of worldliness in the name of God, but a church that is faithful enough to preach "repentance and remission of sins" to the misguided wretches of earth who might accept the religion of Jesus Christ if only there were more whole-Gospel preaching and those who profess the name of Jesus would give a brighter evidence of real conversion. Therefore lift up the true standard. Let our motto be the conversion of the world rather than assimilation with the world. Instead of listening to the siren voice of sin and shame which promises great things but in its stead gives ruin, disappointment and sorrow, let us listen to the sweet refrain from heaven, "Be thou faithful unto death, and I will give thee a crown of life."

FEEDING SHEEP

Have you any man among you who is feeding sheep? Suppose that you would be well equipped with the best kind of feed—alfalfa hay, corn, oil meal, salt, water, etc. With all this, if the man who feeds the sheep does not understand how to feed this to the flock his work will be a failure.

So with tthe work of the minstry in feeding the flock of God. We have the best kind of feed in abundance; but unless we understand the flocks over which we have charge, and both know the needs of the flock and how to feed it, our work will result in failure.—D. D. Miller.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, O.

(1935 East 8th Street.)

"For the Lord is good: his mercy is everlasting: and his truth endureth to all generations." We are glad to claim this promise.

On July 4 we had our annual Church and Sunday school meeting, together with the Pleasant View congregation, at Bro. Henry Horst's home. About sixty from Canton were present to enjoy the beauties of the country.

We feel grateful for the visits of a number of friends from nearby congregations recently, among whom was Bro. E. B. Stoltzfus of Portage Co., who preached for us both morning and evening of July 14.

On Tuesday Bro. Lantz took a crowd of eighteen children to Medina Co. for a two weeks' outing. Arrangements are being made to take more in the near future. May God abundantly bless the children as well as the homes which have been opened for them.

The Lord willing, the tent meetings are to begin July 28. After Aug. 4 we expect Bro. J. E. Hartzler of Elkhart, Ind., to continue the meetings for about ten days. Will you not help us pray that many souls may find Jesus during these meetings?

We wish to heartily thank the sister in Pennsylvania who sent us the money order of ten dollars recently. For some time the funds have been very low and similar contributions would be gratefully received.

Yours for the lost,
The Workers.

July 26, 1912.

SOME IMPRESSIONS WHILE AT THE MENNONITE MISSION YOUNGSTOWN, OHIO

By A. W. Hershberger.

For the Gospel Herald.

Towards evening of June 29, after the meeting of the local board of the Mennonite Gospel Mission, Bro. Hershey took me for a walk through one of their working districts.

First, we crossed the old wooden "Humpback Bridge" which landed us right in the midst of elements of houses, father, mothers, children, big people, little people, black, white, dirty, and a few that were washing themselves soon ready to be called clean.

One special noticeable feature was the position of the tenement houses, so arranged that the backyard of one set of families is the front yard of the other set. However, by this plan no lawnmowers are needed. Instead of green lawns are tin cans, ash heaps and refuse of almost every description. These seem to be kept well mixed continually by half-clad, dirty children as the only means whereby their life may be kept busy—quite a contrast to many of our modern country homes. Our olfactories testified to the fact that filthiness reigns supreme. Continuing our walk, we noticed that the saloons form an amazing per cent of all the buildings. One saloon had a sign that certainly was cunningly planned that showed the deceptiveness of the devil. It read something like this: "If your money is needed at home, we don't want it." I can hardly refrain from letting lose my whole artillery force at such a posted pretension of respectfulness.

Dear reader, study that text from the standpoint of a saloon and it will open your eyes to another method of the enemy. This same saloon has also a reading room with the Bible on the center of the table.

We also visited a woman that lives in a small cottage located between two factories. The room we were escorted to was about 8 by 12 feet. This room contained an organ, bureau, two small tables and chairs. This pitiful woman was drunk, however she denied it at first and claimed she was under the influence of medicine given her by the doctor and to prove her assertion she pointed to a tumbler (that contained something yellow) on a table in another room. Suspicion caused me to investigate, so while Bro. Hershey had her attention I slipped out into the other room and the odor of the beer soon betrayed itself.

We talked, read and prayed with her. She wept and acknowledged her miserable condition; but she was drunk. The next week she was again visited by one of the sisters of the Mission and found drunk in bed.

Now let us look at the cause of such conditions.

This woman was once a country girl. Just like thousands of others like her, not satisfied she ran away to the city to have her own way, only to become a miserable slave to sin. Deserted by her husband and living with a negro in sin and drunkenness is the present condition of one runaway country girl.

Surely "the way of the transgressor is hard." Who will take warning? Pray for the work.

Mantua, Ohio.

The offerings which are acceptable to God are free-will offerings.—J. N. Brubacher.

WORK AMONG THE LEPERS

By C. D. Esch.

For the Gospel Herald.

(Continued)

There is an organization with headquarters in Edinburgh, Scotland, called, "The Mission to Lepers in India and the East," through which the Lord is greatly blessing the poor lepers in many places. With the exception of a few secretaries this organization has no workers among the lepers proper. The chief function of the society is to raise money for the support of the work and let the work all in the hands of the missionaries on the field of whatever denomination they may be. The chief aim of the society is to care for the lepers so as to win them to Christ. Using the means of natural support to draw them to Him who is ever the great Friend of the outcast. During the year 1911 the society raised and spent about $175,000, besides a great deal of clothing and other material sent out directly.

In the asylum of the American Mennonite Mission there are now about 130 lepers, besides about twenty children of leprous parents, some of which are clean and some very young show marks of the disease. There is no money taken from the mission for the support of the lepers as the expenses are all met by the above society except an allowance from Government of about 50 cents a month for the lepers proper. They give nothing for the support of the untainted children of the lepers. This allowance from Government only pays about 1-3 of the general running expenses of the Asylum. The buildings are all put up by the Mission to Lepers.

There is no other class of people met with in mission work that is so appreciative of the help given as the lepers are and no class so willing to accept the Gospel teaching as these. During last March there was a class of 21 baptized in the Asylum. At that time there were only two left that were not baptized and they had only been in the Asylum for a short time. Since then there have a number came in who are very attentive listeners to the Gospel message whenever it is given. Many of them are very ignorant and very few can read at all, but there are some very good examples of child-like faith among them. They have no hope of gaining anything in this world, so they put their trust in Him who has gone to prepare a mansion in the next. Caste means nothing to them, as their people in many cases have cast them out already.

There is a new house of worship needed very badly at the Asylum, as the place of worship now used is too small and is open on all sides, which feature on the outside looks well enough;

but when the sun is so hot it is almost impossible to have services in certain parts of the day. And during the rains the rain often blows in so that it is not possible to conduct services. There may be some reader of the Herald who would desire to raise a monument to the work of the Lord in this dark land. $1000 will put up a good, useful building for worship. Thus you might share the blessings with others. Pray for the many poor lepers who are not as yet in His fold, and for those who are, that through their lives more may be won to him.

Dhamtari, C. P., India.

MISSION NEEDS AND HOW WE MAY HELP SUPPORT THEM

By Laura C. Smith.

For the Gospel Herald.

This is a broad subject to consider. Our view of the mission field is naturally limited. As a rule it comprises only a few Mennonite missions of our own land, and unless we are actively engaged at some station it is hardly probable that we fully realize their needs.

When I think of the extent of the mission field my thoughts are carried back to the command of our Savior when He said, "Go ye into all the world and preach the Gospel to every creature." In this scripture we have the extent of the field given by Christ Himself. It includes the whole world.

The next thing needful is missionaries to supply the needs of the field. Luke 10:2 we read, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." These were the words of Christ when sending the seventy disciples into the great harvest field.

The need of faithful, consecrated workers at home and abroad is as great today as ever before. We may not all be able to do some great work but there is something for each to do, the Lord needs workers who are not afraid of the enemy but realize that they are soldiers in the army of God, and also know the power of prayer and of faith in Him. We should begin our mission work in the home. There are so many things we can do that are a blessing to the home, and tend to make our lives happy. In John 4:35 we have these words, "Say not ye, There are yet four months, and then cometh harvest, behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." What must have been the feeling of the Master as He sat by the well in Samaria, tired from His long walk, and thought about the great work to be done and the pitiful lack of work-

(Continued on page 285.)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Cor. 7:14, especially the latter part. This is a passage upon which many pedo-baptists build their doctrine of infant baptism.

E. Y.

The conclusion is very far-fetched, but a doctrine which is so little substantiated by Scripture as is the doctrine of infant baptism needs anything it can get for props. To show how unreasonable is the conclusion above suggested, we will admit for the time being that it is true; that children (infants) of believing parents are holy, fit for baptism, ready to go to heaven, while children (infants) of unbelieving parents are not.

That point being conceded, we are forced to admit a few more things which are decidedly unscriptural. First of these is the doctrine of infant damnation. If by reason of having believing parents children are holy (that is, sinless) then it follows that children of unbelieving parents are the opposite; and, more than that, are without relief unless the parents should decide to turn to the Lord. That being the case, children would get their salvation through their parents, rather than through Jesus Christ. Another thing established through this chain of reasoning is that God is a respecter of persons, the testimony of Peter to the contrary notwithstanding. No one believes that the day-old child of unbelieving parents is a bit more guilty before God than is the day-old child of believing parents; yet according to the theory just stated the first is the child of hell while the other is the child of God. Another conclusion forced by this style of reasoning is that unbelievers, though rebels before God and however sinful they may be, are (God's Word to the contrary notwithstanding) saved without Christ, sanctified (made holy) without the blood—provided they are fortunate enough to be married to a believer. These are a few of the conclusions forced by an effort to make this scripture support infant baptism. Taking it in its natural setting and in harmony with its context, we have an entirely different story.

The question under discussion was marriage. The particular phase of the marriage question considered at this point was, What shall be the attitude of believers having unbelieving companions? Shall they separate? No. Their marriage relation is just as sacred as if they both were believers. One is sanctified by the other. If this were not so, then the children would be "unclean," that is, illegitimate. Nobody looks at them in that light, neither should any one consider a person married to an unbelieving companion as being unmarried. Your judgment upon the marriage relation here is also a judgment upon the purity and impurity of the children. As "sanctified" in the case means a setting apart to a sacred union ("they twain . . . . one flesh") so "holy" has reference to the legitimacy of the children. The two words must be kept in harmony if we are to have a correct interpretation of the meaning of the verse.

It is well to add that Paul here addressed himself to those who were already married, advising them to make the most of existing circumstances, holding out the hope that the consistent life of the believing companion may in time win the unbelieving one to the same faith (V. 16). Had he then been talking to those unmarried he would have said, "Be ye not unequally yoked together with unbelievers." "Marry, only in the Lord."

Please explain part of the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth."

A. J. R.

This verse can be understood only when we take it in connection with what goes before and what follows after. The first commandment enjoined the worship of God as the only true worship. The second commandment forbade the worship of idols in any form. We do not understand that the taking of likenesses is in any way considered except in connection with worship. To tear this verse away from its connections and place the literal construction on it that some do would condemn Moses for making that brazen serpent; would condemn the making of artificial teeth, for they are images of natural teeth; and other things now looked upon as being right. The modern picture craze should be testified against on the ground that it involves a waste of money, fosters pride and often leads to idolatry; but only in the latter case can it be said to be affected by the second commandment.

There is a mistaken idea about the future of some people. A person who has never made a profession of Christianity dies without any evidence of salvation so far as man can see. The minister gets up and says that the deceased is in the hands of a merciful God and we do not know what his future will be. Why, don't you know that when man dies mercy ceases. After death we are in the hands of a just God.—D. D. Miller.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"IF"

Selected by Martha Eby

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you
And make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or being lied about don't deal in lies
Or being hated don't give way to hating,
And yet don't look too good nor talk too wise.

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim.
If you can meet with triumph and disaster
And treat those two imposters just the same.
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools.

If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch.
If neither foes nor loving friends can hurt you,
And all men count with you but none too much;
If you can fill the unforgiving minute
With sixty seconds worth of distance run,
Yours is the earth and everything that's in it,
And what is more—you'll be a man, my son.

—Rudyard Kipling.

THE BETTER WAY

By J. H. Larimore.

For the Gospel Herald.

'Tis better to laugh than be crying,
'Tis better to smile than to frown;
There's no use in fretting or sighing,
Though all your air castles fall down.

The man who would outrun his fellows,
With fortune or fame as the goal,
Must never succumb to the yellows,
But keep himself under control.

There's too much time given to weeping
That ought to be given to work;
There's more than you think in just keeping
Yourself at your task like a Turk.

Westerville, Ohio.

PREPARATION OF THE SUNDAY SCHOOL LESSONS IN THE HOME

By Ella H. Glick.

For the Gospel Herald.

The farmer considers it of great importance to prepare a good seed-bed, before he sows his grain which must be a tested quality in order to obtain good results and make farming a success. So likewise the housekeeper, if the household machinery is to move along smoothly. She considers it an important factor to get things in preparation before hand. So in every other enterprise of life. But it is a sad fact that there are so many people who are so wrapped up in worldliness, which soon vanishes away, that they neglect to choose the all important part with Mary of old, which shall not be taken from them, namely Jesus Christ as their Savior. Now if it requires such an effort to obtain the material things of life, we should put forth so much more effort in the spiritual, to work for Christ and His kingdom, to gain an incorruptible crown that fadeth not away.

Before Jesus began His public ministry, John the Baptist was sent before Him to prepare the way, and straighten the path. So Jesus has gone before us and prepared the way to the glory world by shedding His precious blood for our atonement. In I Cor. 2:9 we read, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." Heaven is a prepared place for a prepared people.

When we go to the ticket office and buy a ticket to go east, we are not concerned about the trains that pull out to go west, but keep an eye on the one that is to take us to our destination, so in the Sunday school, if we are true followers of Christ, and His cause we realize the importance of a thorough preparation of the lesson before we come to our class as teacher or scholar. It has been said, "The best way to prepare your Sunday school lesson is on your knees, and have the welfare of souls at heart."

Commence to prepare your lesson on Monday morning. Do not leave your Bible, lesson help, and song book in the book rack in the church till the next Sunday (unless you have a supply at home), which will find you unprepared, and unskilled to wield the sword of the Spirit effectively and may do more harm than good.

An aged minister has said that there is a vast difference between members of the church house and members of the living God. So may we be careful what lives we lead.

It is soul-inspiring when all the members of the home gather in and take part in preparing the Sunday school lesson, out of the dear old Bible, from the least to the greatest, repeating the golden text, look up the daily readings, etc. To sing some song suitable to the lesson is very edifying. God's storehouse cannot be exhausted. All are welcome to partake of the treasures contained therin, without money or price.

What we learn in our young days will remain with us to old age. Like a ball of yarn. that which was wrapped on first will remain for the last. Therefore use well your time, while in your prime. One great benefit of preparing the Sunday school lesson in the home is that the mind is occupied with the good and beautiful things of God, day by day, and has not time to listen to idle neighborhood gossip, etc., which is a strong safeguard against the enemy of our souls, who is always trying to trap us one way or the other; but he cannot long remain in a house filled with the divine Spirit.

We are thankful to God for the many zealous Sunday school workers in the Lord's vineyard.

Oh, that many more might be persuaded to work for the Master while it is yet day, and not crowd their brains and waste their energy on the vanities of fashion and pride, also reading impure literature of which there is an immense variety, which are like serpents in the wall, and with their fangs have poisoned many a poor soul, and finally lost a home in heaven.

Dear fathers and mothers, may we plead with you to be concerned to know what your dear boy or girl is reading about, whether it is uplifting or degrading, especially after the bedtime hour. A young lady made the remark to me that she reads novels till after midnight, until her eyes were almost ruined. Who is responsible?

May we as parents and Sunday school workers together put our shoulder to the wheel, to feed these dear lambs with food that is nourishing, so that they need not go and feed on the husks of sin, which satisfieth not, but is a detriment to all.

Oh, the importance of better preparation of Sunday school lessons in the home. A certain writer has said that the most important thought he ever had was his personal responsibility to God.

What the world needs today is men and women who will study God's Word prayerfully, out of a heart of love. After our earthly term of Sunday school is expired, may we all enjoy the eternal Sabbath day, with all the redeemed, and sing the song of everlasting deliverance forevermore.

The words of the poet appeal to me where he says:

A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.

Minot, N. Dak.

Sunday School

For the Gospel Herald.

Lesson for Aug. 11, 1912.—Mark 4:35-5:20

A TROUBLED SEA AND A TROUBLED SOUL

Golden Text.—God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.—Psa. 46:1, 2.

Introductory.—The subject matter of our lessons changes somewhat. In the last few lessons the power of Christ as a teacher, manifested in the giving of parables, was the leading thought; for the next few lessons we see His power manifested in the working of miracles. Having studied a few lessons making clear to us the kingdom of heaven, let us now study those devoted to the great work of Christ in making people fit for this kingdom. Whether we study Christ as a teacher or a worker of miracles, He is beyond comparison the greatest that it was ever the lot of man to behold.

The Troubled Waters.—The scene is on the Sea of Galilee. Christ and His disciples were crossing over when a mighty storm arose. But Christ was in the hinder part of the ship, asleep. the frightened disciples were rowing as best they could, but the storm was too much for them. Behold them in the sinking ship, crying, "Master, carest thou not that we perish!"

They had been rowing in their own strength. Whether they had before this called upon God or Christ to help, we are not told; but it is evident that they did not possess the faith they ought to have had, for Christ rebuked them for their little faith. Rising up, He rebuked the waves and all became calm. Turning to His disciples He asked them why they were so fearful, and the incident was closed, all astonished that even the winds and the sea obeyed the Master.

In this incident we have a picture of life's voyage to eternity. Trying to row in our own strength, we are sure to sink. Trusting in God we are sure to land safely in the harbor beyond. Let us call upon God, not in fear but in faith. There is not a raging storm that can not be subdued by His mighty power, or a troubled wave that will not become calm at the command of His peaceful tongue. The Captain of our salvation, He will see us safely through to the eternal haven of rest.

The Troubled Soul.—Coming to the other side of the sea, the disciples found themselves in the land of the Gadarenes. There they met a man in a most pitiable plight. So miserably tormented was he that he was not fit for the society of decent people. It was quite appropriate that he should dwell among the tombs. His condition is graphically described by the sacred writer, which account no one can read without a shudder of astonishment and a feeling of greatest pity. But Christ was able to save his soul. When the evil spirit within the man cried out, "What have I to do with thee," Christ asked him his name. He replied, "My name is Legion: for we are many." But this did not prevent Christ from casting out this legion of devils and rescuing the unfortunate man from their mighty power.

Now a remarkable circumstance takes place. The devils ask permission to enter a herd of swine, which permission Christ granted. Entering the swine, they became frightened and ran violently down a steep bank into the sea and were drowned. This incident is valuable only as it shows the disposition of human nature, as we shall soon see.

The keepers of the swine went and told the people of the city, who with one accord came out and begged Jesus that He should depart out of their coasts. The remarkable thing about this is that the whole population of that city preferred that legion of devils which dethroned men of their reason and made them unfit for companionship with men, to the Christ who came as a Deliverer of man bringing the priceless boon of salvation to all who would accept. But it was then as it is now—the dollar was held above the soul. Those people would rather put up with devils and swine than with Christ and the clean life.

Practical Christianity is as unpopular as it was in the days of Christ. People do not want a religion that interferes with their business. The Lord's day religion is unpopular to one whose Sunday business makes him money. The liquor business has sent legions of devils into many souls, yet it is preferred by many people to the Christ who is ready to cast these devils out and do away with somebody's business. The religion of honesty is unpopular with stock-gamblers. If the dollars could be extracted from the tobacco business its popularity would wane immediately. A religion which interferes with worldly pleasure is not wanted by the devotees of foolishness. Oh, for more of that religion which drives the legions of devils into the swine of covetousness that that fearful monster might be drowned in the depths of the sea.

Another thought worth mentioning is the fact that this raving maniac, having been restored to his right mind and reconciled to Christ was made better than the best men in Gadara who wanted Christ out of the way. The religion of Jesus can take the worst of men and make of him a better man than the best of men without Christ.—K.

Our Young People

SOCIABILITY.—I Tim. 6:18; Matt. 9:10-13

Topic for August 18

MOTTO

"A man that hath friends must shew himself friendly."

OUTLINE OF TOPIC

I. **Definition.**—A quality which causes its possessor to be inclined to join in society and share in things of general interest.

II. **A Common Ground for Sociability.**
1. Similar temporal needs.—Rom. 8:22; Acts 14:17; Psa. 104:27-30.
2. Similar emotions.—Rom. 12:15; Psa. 33:15.
3. Similar eternal needs.—Rom. 3:9-12, 23, 24; Gen. 1:26, 27.
4. Created with social needs.—Gen. 2:18.

III. **The Plane of Christian Sociability.**
1. Pure and harmless.—Phil. 4:8; Col. 4:5, 6; I Pet. 4:9, 10.
2. Avoiding evil.—I Pet. 4:3-5; Eph. 5:11; Prov. 4:14-19; 1:10-15; Psa. 1:1.
3. Without respect of persons.—Rom. 12:16; Jas. 2:1-5; Heb. 13:2; Luke 10:30-36.
4. For profit to others.—I Cor. 9:22; Rom. 14:19; Mark 2:16, 17.
5. Without pretense.—Rom. 12:9, 10; I Cor. 13:4-7.

STUDY OF THE TEXT

I Tim. 6:18.

"Willing to communicate" (Marginal—be sociable.)—A disposition to feel for others and to share our blessings with them whatever they may be.

Matt. 9:10-13

V. 11. "Why eateth your Master with publicans and sinners?"—This question of the Pharisees brings out the gist of the law of proper sociability. Man is not too good to partake with his fellows in things of human necessity when in so doing his purposes are awake to the needs of their souls.

PERSONAL THOUGHT

Is my sociability founded on a genuine enjoyment of my fellowman's welfare, or simply a selfish gratification of my own? The mind of Christ in relation to men is our standard. Let His mind be in me.

SUGGESTIVE ASSIGNMENTS

For Children.
1. Text word, **"Friend."**
2. What Can Children do to Make Others Happy?

For Young People.
1. Sociability in My Own Home.
2. Sociability Toward all Classes.
3. The Foundations of True Sociability.

For Older People.
1. Dangers of Evil Association.
2. The Power of True Sociability.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 1, 1912

Field Notes

Bro. J. A. Leichty of Louisville, Ohio, worshiped with the Pleasant View congregation near North Lawrence, Ohio, on Sunday, July 7.

Bro. S. G. Shetler of Hollsopple, Pa., preached to the congregation at Lancaster, Pa., on Sunday evening, July 21. In the afternoon of the same day he performed a similar service at the Old Peoples' Home.

An interesting Sunday school meeting is reported from the Pea Ridge congregation near Palmyra, Mo., held there July 14.

If previous arrangements were carried out, Bro. I. J. Buchwalter of Dalton, Ohio, broke the bread of life to the Sonnenberg congregation on Sunday, July 28.

Bro. A. H. Brenneman of Marshallville, Ohio, met with the Longenecker congregation in Holmes Co., Ohio, on Sunday, July 21, proclaiming the Gospel of the kingdom.

The program of the Sunday school conference to be held at Springs, Pa., Aug. 27 and 28 is just off the press. It is laden with good, practical subjects and we look forward to a good, practical meeting.

We are in receipt of a program of the annual Bible meeting which is to be held at the Slate Hill Church near Shiremanstown, Pa., Dec. 10-12, 1912. The subjects are well chosen and we believe the meeting will prove to be one of strength to those who come trusting in the Lord.

The fifth annual Sunday school meeting to be held at Mummasburg, Pa., is announced for Sept. 7 and 8, 1912. Among those from a distance whose names are found on the program are Bros. S. G. Shetler of Hollsopple, Pa., and A. D. Martin of Greencastle, Pa. These meetings have proved quite interesting and profitable to the congregation at Mummasburg, and we hope to hear of another inspiring service at the coming meeting.

The 67th quarterly meeting of the Mennonite Sunday School Mission of Lancaster Co., Pa., was held at the Paradise Church in said county on Wednesday, July 24. There was the usual interest manifested and measures taken which will mean much for the cause of Christ in that field. An interesting report of the meeting came too late for publication this week but will be published in next issue, the Lord willing.

For several years there has been a pressure for our people to hold meetings on what is known as Briery Branch near the mountains of West Rockingham, Va. As no house could be procured the request could not be granted. Lately, however, an old storehouse was fitted up and several meetings have been held, which will be held twice a month for an indefinite time. The interest seems to be especially good, the attendance being better than could really be expected, and it is hoped that some good may result therefrom. B.

Bro. Urbane Cotterman of Mancelona, Mich., left his home July 25 for a brief visit among scattered members in Iosco Co., Mich., laboring in the interests of the kingdom.

The program of the annual Sunday school conference of Indiana, to be held at Nappanee, Ind., Aug. 21-23, lies before us. The topics selected are of unusual interest and we believe a good, strong meeting is in prospect. A more extended notice of this meeting will appear in our announcement column next week, the Lord willing.

"The entire event was characterized by its simplicity and lack of formality," is the way a recent wedding ceremony conducted among our people was described in a secular newspaper. This is certainly "a good report of them that are without." It is a description of what ought to be said of all that we do. Every wedding ceremony ought to be deeply religious and entirely free from display.

Correspondence

Baden, N. Dak.

Greeting to all Herald Readers:—On the morning of July 17 Bros. D. H. Bender of Hesston, Kans., and I. S. Mast of Surrey, N. Dak., came into our midst and held a two days' Bible conference, teaching the Word of God with power, preaching the Gospel each evening. On the 19th Bro. Bender left us for other fields of labor, Bro. Mast remaining till the 22nd, preaching the Word with power, seven precious young souls accepting their Savior.

The next day after confessing Christ one boy was thrown from a horse and received a broken arm, reminding us of the uncertainty of life.

May God use the dear young souls to His glory. Pray for them that they may go on to perfection in the work they have began. Truly God has been blessing us and answering prayers.

A. C. Ogburn.

July 22, 1912.

Fentress, Va.

Dear Herald Readers, Greeting:—On Sunday, July 21, we had Sunday school and the regular services in the morning. Bro. A. D. Wenger preached a very helpful sermon. Text, Matt. 21:28, latter clause. In the evening, Christian worker's meeting. Visitors from other places were, Sisters Ella Miller and Emma Brilhart of Scottdale, Pa.; Sister Sadie Martin of Marion, Pa.; Bro. Sam Brunk of Denbigh, Va.; Bro. and Sister B. L. Kemp of Princess Anne Co., Va.

Sister Maud Miller of near Fentress, Va., returned to her home July 20 from a seven months' visit in Ohio, Indiana,

Kansas and Missouri. We welcome her home.

Health in general, good; weather, warm; thermometer ranges from 90 to 95 above zero in the shade.

Yours in Him,
I. W. Eby.

July 22, 1912.

Denbigh, Va.

Dear Herald Readers, Greeting in His Name: — Sunday school and church services were well attended this morning. The brethren, Jacob Hahn and Geo. R. Brunk, had charge of the church service. Bro. Brunk spoke powerfully on the rapid growth of evil and the importance of a separation between the Church and the world.

On July 7 Bro. J. H. Yoder was elected superintendent of our Sunday school for one year. Other officers and teachers continue in their regular places to the end of the year.

Bro. Geo. R. is booked as one of the instructors for the Bible conference to be held at Fentress some time in August. The Lord attend the seed which will be cast into the ground. The God of all grace prepare our hearts to the coming of the Lord and keep us faithful to the end.

Johanan.

July 21, 1912.

Hagerstown, Md.
(Miller's congregation.)

Dear Herald Readers, Greeting:— Praise God for His love to us. In the afternoon of July 20 we held our annual harvest meeting. We were agreeably surprised when Bro. W. W. Hege of Marion, Pa., appeared in our midst. Bro. Hege preached, using Mal. 3:10, reminding us of our duty in bringing our tithes into God's storehouse, and making proper use of this finest of wheat. We are reminded in the natural state of the Savior's teaching, as the wheat is not all stored away yet, "The harvest truly is plenteous, but the labourers are few."

Sunday evening, July 21, Bro. Hege again met with us at Paradise at regular services, the assembly being very small owing to the heavy rain of the morning. Bro. Hege again gave us much soul-food from Jas. 1:27, very forcibly set forth the need of having a spotless religion that will carry us through in the hour of death. We pray the seed sown has fallen on good soil, and may God so overrule that all his labors may bring forth much fruit. Bro. Hege took an active part in our Sunday school. Come again, brother.

The drought and extreme heat are broken by God's refreshing showers; has been very wet for the past week.

Yours for the Master,
Emma L. Hykes.

July 22, 1912.

Fentress, Va.

Dear Herald Readers, Greeting:— We have at present four young converts who have confessed Christ as their Savior. Praise the Lord. May God so direct that many more may come out on the Lord's side and accept salvation before too late. Brethren, pray for the work here.

I. W. Eby.

July 25, 1912.

Fairview, Mich.

Dear Herald Readers:—"They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever."

We are glad to report that the work of the Lord in Sunday school and church service is still going on with a few improvemnts for which we are thankful. We have again reached the time of the year when the farmer is busily engaged in the harvest field. We praise God for the bountiful blessings and may we in return yield ourselves to Him to be used to the gathering in of lost souls into His garner. The Lord has blessed us with plenty of rain and everything is in a growing condition.

The writer and husband enjoyed themselves in the worship with the people at Red Oak on the 21st inst.

On the first Sunday in August Bro. Bontrager expects to be with the brotherhood in Manistee Co.

One soul has recently been received by baptism at this place and another has since confessed Christ.

Will you pray for the work and workers in northern Michigan?

Katie Bontrager.

July 26, 1912.

THE CHRISTIAN LIFE A SINLESS LIFE

By A. K. Kurtz.

For The Gospel Herald.

How shall we that are dead to sin live any longer therein?—Rom. 6:2.

Every man, woman and child who claims the name of Christian in its truest sense should be Christ-like. The name Christian originally meant Christ-like, or a follower of Christ, and consequently the follower would be a child of God. It should mean nothing less today. Man's idea or conception of the term may not be God's, but it is God's conception that we want to consider.

How does God express Himself with regard to His conception of a Christian or a child of His love? Let us look for a moment at Gen. 6:2. Here we have the first intimation of the character of a true man of God and God's estimation of such. Noah was a just man and perfect in his generations and Noah walked with God. Every true Christian will likewise walk with the Savior.

It may mean Gethsemane and Calvary, but that will not retard his progress; he will walk with the Lord just the same. It was Noah's close and uncompromising walk with God that distinguished him from other men and caused him to be the holy man that he was. And if you will walk with God and walk softly before Him, you will not only have the consciousness of God's estimation and approval of your life and character but you will be conscious that the world, though not always understanding the beautiful characteristics of your life, is amazed at the unmistakable supernatural power that evolves every thought and action of your being. Only by such a walk can you be truly termed Christian or a child of God.

The next intimation of God's conception of a Christian is found in Gen. 17:1: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God; walk before me, and be thou perfect." Although the term, Christian, was not in vogue at that time, yet in the mind of God there was a fixed standard of righteous living which must be recognized by the whole human race. And without absolute conformity to this holy standard no one could honestly call himself a child of God. How dare any man call himself a Christian and persistently and consciously ignore the claims of our blessed Christ?

Jesus said, "Ye are my friends if ye do whatsoever I command you." And only the man who ignores self and recognizes the claim of the Almighty can in anywise become a friend of the Lord Jesus Christ. Abraham was called the friend of God because he recognized God's claims. David, who was said to be a man after God's own heart, only attained unto that divine standard by obeying the command given to Abraham: "Walk before me and be thou perfect." This is the command for all people, high or low, rich or poor, the obeying of which insures for us everlasting joy and eternal felicity.

Now, it is evident that those who obey this holy injunction are those to whom Paul refers that being dead to sin it is impossible for them to still live in a carnal state. This declares in strong language that he who commits sin is of the devil. What we need throughout this and every land are men who will dare to preach the living truths of God's holy and inspired Word and uncompromisingly declare to their congregations that to live the Christian life means to live absolutely without sin. We are not in such a state that we cannot sin if we want to but if we are right with the Lord we do not want to or in other words we have no desire to sin or continue in sin.

Oyster Point, Va.

Miscellaneous

OH, MAY MY WILL BE THINE!

By J. H. Larimore.

For the Gospel Herald

Father, I will to do Thy will alone!
Help me, O Lord, to lose myself in Thee;
My life no longer count I as my own—
From all self-seeking, Lord, deliver me.

Too long have I my own election made,
Too long have failed to study out Thy plan;
And in my own way blindly strayed,
Ignoring Thee for idols made by man.

But now of all this vain pursuit I tire,
I see how foolish is my wisest choice;
So shape me, Lord, to suit Thine own desire,
And in Thee evermore I shall rejoice.

Westerville, Ohio.

LOVE

By Lydia Ann Bauman.

For the Gospel Herald.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. —Luke 10:27.

If we love the Lord with all our heart, it is our aim to do His will. We have the Word of God, which teaches us what His will is. Many a time the love of God prompts us to do a certain thing, but Satan comes and tempts us by saying, "This does not need to be just so. Look how this or that Christian professor does. He is a good man too." As the flesh always wants to have a little share in it yet it would be easier to yield, but if we love the Lord with all our heart and we take the Word of God for our guide, and thereby we can prove the spirits. In I Jno. 4:3 we read, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

We read in I Chron. 12:23, "And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord." If we read on till the 33rd verse, it says there were fifty thousand, which could keep rank: they were not of double heart. We see what kind of men the Lord chose in those days for battle, to defeat the enemy. So it is in our spiritual warfare, if we want to come out victorious, we cannot be of double heart.

Let us learn a lesson, and not do as Saul did, when the Lord commanded him to smite Amalek, and utterly destroy all that they had and spare them not; but instead of obeying the word of the Lord, he feared the people (I Sam. 15:24). "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them, but everything that was vile and refuse, that they destroyed utterly" (I Sam. 15:9).

"Thou shalt love the Lord thy God with all thine heart." If Saul would have had that love in his heart it would have had been his whole desire to obey Him, and he would not have feared the people. We see that he spared Agag also. We might take Agag for Satan in our times. If we are not fully decided to work for the Lord, and want to drag some of Satan's ideas or schemes along, we can easily do as Saul did, spare the very best, and just give to the Lord the refuse. In the same chapter (V. 13) we read, "And Samuel came to Saul: And Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord, But Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" So it is with us, if we do not consecrate our all to Him, even if we would pretend to do it with our profession. The Lord who seeth in the innermost parts of our hearts, knoweth what we are keeping for us, just as Samuel of old who heard the bleating of the sheep. We can deceive man, but not God. If the love of God reigns in our hearts, it is our very nature to love our neighbor as ourselves.

In Rev. 2:4, 5, we read, what was written to the Church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou are fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." We can plainly understand that the Church at Ephesus had been in a good condition once. She must have had the love at one time, or else God would not say, "Thou hast left thy first love." But praise the Lord that He has given a remedy. If that is applied, it is possible that we can possess that true love again. "Remember therefore from whence thou art fallen, and repent, and do the first works."

Just a few words yet to those who are living in sin, and have never started out to serve the Lord. Why not start today? We read in Ezek. 18:32, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

"O turn ye, O turn ye, for why will ye die?
When God in great mercy is coming so nigh?
Since Jesus invites you, the Spirit says come,
And angels are waiting to welcome you home."

Floradale, Ont.

SHOULD THE LAITY BE CONCERNED?

By Levi Blauch.

For the Gospel Herald.

The time of the year is here when many Church, Sunday school and Bible conferences will be held, also many series of meetings conducted. Church officials and especially evangelists are deeply concerned about the welfare of the different meetings ahead of them. Would they not be concerned the conference work and series of meetings would be a failure; but on account of them being consecrated and throwing their whole life into the work it has been a great blessing to the Church.

But now are these officials the only ones who need to be concerned? No; the entire brotherhood needs to be deeply concerned about the welfare of our beloved Church. If we who have a knowledge of the Bible look around us we can see plainly that Satan is approaching us on every side sowing the seed of unrighteousness. Where? right among our own laity. The seed budded, sprouted, shot forth and has become not only a plant but a mighty tree. Now its growth needs to be destroyed. The tree that has already grown needs to be plucked up by the roots.

We believe that the officials of the Church are alarmed. They feel sad when they look upon the greatness of this tree which years ago was simply a plant but now it stands as though it could not be moved. Young plants are springing up sprouting in every direction. The name of the seed sown by the enemy is laziness, the plant is worldliness, the tree is disobedience—disobedience is sin and sin has no promise of heaven. Therefore the laity should bcome alarmed the same as the officials. They should be deeply concerned about conference work. They should earnestly pray for the officials so that they may become stronger in the work, in the faith, and in the Lord. If the laity would be as deeply concerned about their individual salvation as they should be this great tree of disobedience would disappear. The good advice given by the officials of the Church would then be obeyed. We are glad, however, that there are those among the laity who are consecrated and that means obedience.

The work that is resting upon the officials could be made much lighter by every member by living up to the requirements of the Gospel of Christ. If this was done the officials could spend more of their time in evangelizing the world. There would then be no need of spending so much of their time with the laity. But when the laity becomes unconcerned about the welfare of their own souls there is always some evidence. Oftentimes it is fashionable dressing, even the wearing of gold

rings, chains, etc. Then the officials must leave their outside work, step right in among the laity and teach, warn, exhort, rebuke and ofttimes, sad to say, excommunication must take place.

When will we all awake to a sense of our duty? The work of the Church is so great that every member is needed. Conference time is here. Will we all pray earnestly for the officials so that they may go about their work in a way that will benefit the Church most and glorify God. Then when the work is done, the decision made, the conclusions arrived at, what will we as a laity do with it? Will we accept or reject? Will we be concerned about the work of the Church to such an extent that the world can see by our appearance and perceive by our speech that we have been with Jesus and His saints and have learned of both and are now concerned about nothing but that which pertains unto life eternal? That the Church as a body may get so near to God that all the work she does may be blessed by Him who knows and does all things well is my prayer.

Johnstown, Pa.

DANGERS CONFRONTING THE CHURCH TODAY

By Elam Horst.

For the Gospel Herald.

A few weeks ago, in the Herald, the above subject was handled, to all of which can be voiced a hearty amen! Can it not also be said that money power is fast taking sway instead of Holy Ghost power. "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

Is it not a vital question today handled in various places, conferences, etc., sermons based upon the money subject, methods searched out, solicitors sent out, channels provided through which is collected for the distribution of the Gospel? in which arrangement the Holy Ghost power is largely, if not entirely omitted in certain cases? The following extract may perhaps send us a warning:

"Our Idea of Christianity—Money. Let us turn to the little company of men and women into whose hands has been put the great work of restoring of the kingdom of the world to Christ. We cannot pretend for a moment that conditions (in articles preceding) which have been suggested as essential to the success of such a work would be the only conditions named—not even the first. The first thought of our practical twentieth century would be this: We shall want a great deal of money. And if we were as poor as the little company of men and women to whom Christ spoke, what consternation and despair would come upon us as to the money! Where can it come from? If we open a subscription list we might perhaps get Joseph of Arimathea to head it; but as for us we can do nothing! 'We shall want a great deal of money'—What a familiar sound the phrase has! How natural it seems and how necessary! We measure our responsibilities for the world's conversion by money. It is the sum of our wants. The cry of the Church is 'Give, give, give,' and the dream of the zealous is of the wonders they could do if only they had the money.

"Now let us ask ourselves earnestly, Why it is that in the beginning of this great work not a single word about money was ever spoken either by the Master or the disciples? If money is essential to this work, why did not Jesus Christ secure it for Himself when He went forth, and in turn secure a vast endowment for His disciples at the commencement of their work? Did He not know how much of the energy and heart and time of the Church would be taken up in raising the necessary funds? Did He not know that the Church would be crippled and hampered, and her work sometimes actually given up, for want of money? And yet He does not say a word about it and when a very rich man comes to Him one day, He quietly bids him go and get rid of his money and then come and follow Him! What does it mean? There is a vague impression that in those times of intense spirituality and sweet simplicity they somehow managed without money. If that be so, then in the name of Jesus Christ let us strive to get back to such a blessed condition.

"But, of course, they needed money as much as we do, and had a great deal less of it. How is it then that the early Church does not seem to have felt the need of that which is the supreme requisite of the Church today? Christianity as we see it in the New Testament, has no more to do with tithes than with incense and ephods. Jesus Christ gave no command or promise about money, except indeed, that He told His disciples to provide neither gold nor silver nor brass in their purse. 'But we must have money, of course,' says everybody as if that would end all questions and if everything must stand still until the money is given. Faith heroism, enterprise for the Lord Jesus, are all to be suppressed until the tithes are in the storehouse. Then go forth and be as heroic as you please only be very careful not to step beyond the funds in hand. It is, of course, very easy to sneer at all this as sentiment and sublime theory that is a very little matter. The question is, Does the Lord Jesus intend the success and triumph of the Church to depend in any degree upon money?

"'Ye shall receive power after that the Holy Ghost is come upon you,' is this condition dependent in the slightest degree upon the income of the Church? And yet we all declare that we must have money. Do we really mean to assert that we believe in a system designed for the conquest of the whole world and believe that its great Founder and Head has all power in heaven and in earth and yet that His Church is perpetually on the point of failure for want of money? If we must have money, if money is essential for the triumph of Christianity, let us have the confidence to go to God and ask for it, and let us have the assurance that it will be given. Better every way to give up all faith than to beileve that God so loved the world that He gave His only begoten Son, and then He should let the world's conversion stand still for the want of money. 'The gold is mine, saith the Lord of hosts.' He needs no beggars. He depends upon a man's gifts. The fact is that there is not money enough in the world to hire men to do this work and there never will be. When the Lord Jesus laid the work upon the whole Church He arranged it in such a way tht no other method can ever succeed. Nothing surely can be farther from Christ's idea of Christianity than that the triumph of the Gospel should be more dependent upon rich men than upon good men.

"Are we not off the lines which Christ laid down? Give every man an opportunity of giving for his own sake, but not as if either God or the Gospel were in any wise his debtor. Make it a man's privilege to give; but if it is other than that, be bold enough to count that God will not accept it and the Church is better without it. We are off the lines. We have departed from this great foundation with Christianity. Instead of every Christian seeking and claiming the power from on high for the subduing of the world to Christ, we have come to think that Christianity means the safety of our own souls—and as for everything else it can be done by money and the Church cannot get money enough to do the work, and thank God it never will.

"'That is the first terrible mistake and the second grows out of the first, and aggravates the mischief a thousand fold. Since Christianity is an arrangement for our selfish security, the next step is to arrange for our selfish gratification in everything that has to do with it. Huge sums of money may be lavished upon luxuries and elegancies which make the house of God the rich man's club, where a poor brother is an intruder. If we ought to lay down our lives for the brethren, can we dare to make the very worship of our crucified Redeemer that which

ministers to our luxuries selfishness? Will Christ ever come and consecrate this kind of expenditure. There is no command to give money to the Church, but that the Church care for her poor it commanded again and again. This is made the very test and proof of our religion. We want that outspoken St. James with his plain, strong, words, 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool. Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor.'

"No, there is no such word in Scripture as that which ye quote so complacently and with such authority, 'We must have money, you know.' It is written, 'Ye shall receive power after that the Holy Ghost is come upon you'—that and that only is the grand necessity. The fact is that Christ's idea of Christianity is the idea of every Christian being wholly consecrated to Him. Its arrangements are all set and adjusted to that principle, and if we try to work on any other we are beset and bewildered with failure and for this let us devoutly thank God. Only a holy Church can ever be a conquering Church. There is no other force that can subdue the world. When 'she looked forth as the morning, fair as the moon, clear as the sun—then is her victory assured, then is she terrible as an army with banners.'

"Training, method, motive, authority and money may be worth much when men have received the power from on high; but without the power of the Holy Ghost, all these are nothing."

Calverton, Va.

After reading this article two things should stay on the mind: (1) Money is no substitute for God as a Being in whom to trust, no substitute for the Holy Ghost in power, no substitute for salvation as the soul-satisfying portion. (2) If it is a bad thing to rely upon money as the chief support in carrying on the work of the Gospel, it is even worse to spend our lives in the making and hoarding up of money while we both neglect the work of the kingdom ourselves and withhold our means from those who would spend it to the glory of God if they had it.—Ed.

MODEST APPAREL

By A. Mary Hershey.

For the Gospel Herald.

We would have you know what God hath wrought and the Holy Spirit taught me along this line. While reading this, some may dismiss it lightly with "If she thinks so it is all right for her to do it," while others may rejoice and still others driven to deeper convictions. When you have finished reading this you will find that the position I have taken was not from choice but from conviction driven by the Spirit's power. What I say is not intended as a reproach upon one who thinks differently, but is all written in love, that it may accomplish such results as God would have.

We give our conviction with reference to wearing the garb which represents complete separation from the world, and which is upheld by the church leaders of our district. Every sister, upon being received into the Church, has promised obedience. This conviction was deepened by hearing one whom God has called to be a watchman declaring that "the sister who is not obedient to this form of attire is not obedient to the Church which teaches that I Tim. 2:9, 10 should be obeyed." He also called attention to how obedient the worldling is to the goddess of fashion, valuing neither time nor expense. Upon hearing this I was convicted that I was not standing as closely to the Church as I should have. I was convinced that modesty in apparel consist not merely in simplicity and neatness, as that might be complied with and the dress still be immodest. I had promised to be obedient to the Church a few years previous. Remembering Heb. 13:7, 17, my convictions became still deeper.

What led me up to this conviction was this: I had made inquiry whether the sister who does not attire herself in that form of dress is out of order in the church or not. I also breathed a prayer that God would have the query answered as He would, and I would yield. I was now the guilty soul. Freedom was mine only by way of submission. After considerable struggling I yielded. Then heaven opened and poured great blessings upon me. I see clearly the relationship between heaven and the Church in this matter —the Church makes a request, and heaven recognizes the spirit of submission.

My experience up to this point should have been sufficient for me to decide once and forever to submit to the requirements of the Church, but it wasn't sufficient. I rebelled, and hell seemed to open her gulf for me. That in which I had vowed submission seemed to turn bitter to me. My conviction grew to be a wonderful cross. I was completely discouraged. I tried to shake off the conviction. When I thought of the blessing I had received as a result of yielding to the conviction it made my flesh quiver to think how completely I was bound to something that I now felt to be so terribly bitter.

I resolved again and again to yield to the requirements of our beloved Church but I was unstable. I looked at other localities where this strict form of attire is not adhered to. I even looked at myself—having been in fellowship with Christ for a number of years and could not understand why I should have to submit now when I had not had this form before. All this would not avail.

I could not shake off my conviction. I allowed myself to be turned back many, many times. Toward the last, as I still tried to crowd the matter out of my mind, the very agonies of hell would rise in my soul. The way to joy and peace was blocked. At last I bowed in humble prayer, crying to God that I will be willing to do anything for Him. Words came to me in mighty force: "Settle, until your dying day, to be in submission to modest apparel." I stood upon that ground. That very moment wonderful was the joy and peace of mind that came to me. That was the end of my trying to shake off the matter and cast it aside. I have not tried it since and never will.

My submission has accomplished three things that I much longed for before this conviction came upon me.

1. I was drawn very close to the Church and her labors. 2. Often when I was attired to go out, I would pray that I might not be a victim to the airs of pride that would cling around me. These temptations have been slain as a lion might slay a young kid. 3. Lust was slain likewise. I was happy in the Master's service before but it cannot be compared with my great present state. I have not the least desire to be attired as I was before.

As a result of my experience I find myself greatly advanced along three lines: 1. Love to the household of faith. 2. Love for lost souls and desire to have the truth revealed to the blind. 3. Firmness of my stand upon the Word of God.

Finally remember that this has been written out of pure motives of love and nothing else. I have often heard among those who have complied with the requirements of the Church in the matter of dress, when the subject of pride was mentioned, envy and scorn expressed toward those who have not fully complied with the standards of Church. God forbid that any such feeling should find a place in my heart for I feel nothing but love for all the household of faith, and desire nothing but the welfare of the Church.

The Lord bless that we may stand together in unity, in bringing the lost

to Christ, and in building up the saints; that we may be found blameless and harmless as the children of God.

Hanover, Pa.

CHRIST THE WORKERS' EXAMPLE

By Barbara M. Widmer.

For the Gospel Herald

If we study Christ's life with a willing mind and an obedient heart, we can learn that He, the greatest worker, is every worker's example.

Christ was always busy doing the work for which His Father sent Him. We read in John 4:34, "Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work." Our Master has herein left us an example that we may learn to do the will of God as He did. He did not only mind to do the work, but He aimed to finish it. He was not only ready upon all occasions to go to His work, but He was earnest, and resolved never to lay it down until He could say, "It is finished." Always, with much love, He did every act of kindness to those whom He met; yet He bore much sorrow, pains, and in the end suffered death for every Christian worker.

Christ set the example and it is recorded in the blessed Book that it can be taught and practiced by every worker. We read in I Pet. 2:21: "For even thereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." Christ being the workers' only true example, every effort should be put forth to follow His example.

How great is the reward for every true worker for Christ. It matters not what our trials or sorrows may be on earth, it only lasts a few short days; then the faithful few shall receive the great reward.

Let us notice how willingly Christ responded to all those who called, even afar off. Never did He leave a troubled heart comfortless—when in His power to reach or help in any way He saw best. Christ is just the same now as He was then, however not in bodily presence but in spirit, and will guide every one that asketh in faith believing.

Christ is also our example in being faithful, prayerful, pure, steadfast and in forgiving His enemies.

Albany, Oreg.

A man must consider his word above his bond if he would be loyal to God. —J. N. Brubacher.

We as parents learn mostly by our own mistakes and others' successes.—A. B. Lutz.

(Continued from page 277.)

ers. There was no other in all the world who could see the fields as He saw them, and none who could sympathize with Him. That was nearly two thousand years ago, and still He is looking upon golden fields, and still so few can in any measure help share His interest.

A very important part of the mission work is the part the home church does. Those in the field have their problems, but many of the problems would be solved if the Church would be more eager to help support the work in every way. There have been great things done in the mission fields in comparison to the amount of work the home church does. It always takes a long time to lead the masses in a new movement, even though the spirit of missions is the essential characteristic of Christianity.

We are living in an age of large things in church work as well as in the commercial world and it is necessary that we expect larger giving.

To help support the mission we must encourage the young people. They are going to do something, either good or evil. Many would be glad to do something if they were encouraged. A step has been taken toward this cause recently. The children's missionary fund, sewing circles, and the mission study class is a very good way to help educate. We need to be educated in this work before we have the interest we should. One or more mission study classes in every Sunday school will create a missionary interest that would reveal itself in larger offerings and probably volunteers for the field.

A missionary Sunday is also very helpful. Say every two or three months, have a missionary day. Have an appropriate program arranged and a special offering. There are many more ways to create a deeper mission spirit.

We also need to encourage our missions with prayer. "The effectual, fervent prayer of a righteous man availeth much."

Our stations also need to be visited. This will be a great encouragement if done in the right way. There seems to be a satisfied feeling about a missionary's life, even if he does have many trials to bear. We can prove this by studying the lives of some of the world's great missionaries, such as Carey, Livingstone, Patton, Brainerd, Elizabeth Agnew. We can also see this of our missionaries of today whom we know personally.

Let us as Christians do all we can in all the ways we can to help the missionary cause.

When we are moving Zionward we are moving away from earth.—Jos. Ruth.

MARRIAGE

By I. J. Rosenberger.

1. The original marriage law.—Gen. 2:24.
2. This law is quoted by Christ (Matt. 19:5), by Peter (Mark 10:7, 8), by Paul (Eph. 5:31). Hence it becomes a New Testament law.
3. This law is emphasized by Christ.—Matt. 19:6; Mark 10:8.
4. Man can not sever the marriage union. —Matt.19:6; Mark 10:9.
5. "God hateth putting away."—Mal. 2:16.
6. Christ allows putting away.—Matt. 5:32; 19:9.
7. Paul joins the Lord in allowing a companion to depart.—I Cor. 7:11.
8. Christ forbids marrying:—
   (a) Those who are put away.—Matt. 19:9; Luke 16:18.
   (b) Those who put away.—Mark 10:11; Luke 16:18.
   (c) Those who are divorced.—Matt. 5:32.
9. Paul joins the Lord in bidding those who depart to remain unmarried or be reconciled.—I Cor. 7:11.
10. The marriage contract is annulled by death.—Rom. 7:2; I Cor. 7:39.
11. Married persons are eligible to remarriage upon the death of the companions.—Rom. 7:3; I Cor. 7:39.

—Bible Readings and Bible Studies.

REPORT

Of the Sunday School Meeting Held at Sterling, Ill., July 4, 1912

For the Gospel Herald.

Organization: Mods., A. H. Leaman, Wm. G. Nice; Secys., Margie Rohrer, Amanda Ebersole; Chor., A. M. Eash.

Morning

Devotional exercises conducted by John Nice.

Children's exercises.

The value of religion in life. Stella Shoemaker, I. R. Detweiler.

To appreciate religion we must know the meaning of life. We find it in Paul's writing: "For to me to live is Christ." Men are uncertain because of seeming unreality of God in the world in dealing with men.

If we would make religion valuable we must enter into it.

Afternoon

Devotional exercises conducted by S. E. Graybill.

Loyalty to our Church and country. J. S. Shoemaker.

Loyalty to doctrine only is not true loyalty. Loyalty is abiding by the great underlying principles. One need not participate in politics to be loyal to one's country.

The young man finding his place in life. A. H. Leaman.

The young man looking to God will find his ideal in Christ Jesus. To rightly find one's place one must realize the value of—

1. **Principles** of simplicity.
2. **Concentration**—we must look up. A double minded man is unstable.
3. **Consecration.** "Have thy tools ready and God will find thee a place."
4. **Bible study**—systematic study of the Bible; know your Bible; think for yourself; act on conviction.

Our privileges and our attainments. Mamie Good, A. E. Kreider.

Great need is to recognize privileges that are worth while and then take advantage of them.

Ignorance of best things is the cause of domination of evil.

Keep before you a vision of what is to come.

Things worth attaining:

1. Christian character which consists of high and holy purposes and convictions.

2. Usefulness. Life is large or small in proportion to the work you take up.

Evening

Scripture quotations.

Christianity, a missionary religion. A. M. Eash.

Christ was intensely missionary. Lost condition of world was first thing that appealed to Christ. Christ is only way of salvation. It is mission of disciples to carry Gospel to whole creation.

First message (heralding Christ's birth) was missionary.

First prayer was missionary.

First apostolic sermon was missionary.

Christ's work is missionary.

The mission field, a challenge to the Church. I. R. Detweiler.

Church is challenged by world evangelization as never before.

East is rising up as a result of mission work. We cannot control it—we must face it.

Christ is making demands on us. Will we accept the challenge and face the situation and battle in the presence of Christ?

Secretaries.

REPORT

Of the Sixth Quarterly Sunday School Meeting Held at the Pleasant Valley Church, Harper, Kans., June 31

For the Gospel Herald.

The lack of association of old people with the young.

In the home the parents and children should work together. The same spirit should work in the Sunday school. Give the younger ones special work. The younger ones should heed the advice of the older ones.

The Sunday school as a means in building Christian character.

We must have God in our lives in order to build up Christian character. The home should be where the child is taught of Christ and the Sunday school should be a help.

Why are there not better results from our Sunday schools?

Because of the lack of interest in attendance and punctuality. Not enough prayer for the work and for the souls of the pupils.

Lack of unity. By prayer and a full trust in God all imperfections may be overcome and our Sunday schools be made a blessing to the communities in which they are located.

Round table talk.

(a) How interest the entire class?

The class must not be too large and especially is this needful with the little ones. Be filled with the spirit of love for the class and show them that you are interested in them as well as the lesson.

(b) The necessary qualifications of a successful Sunday school teachers. Be Spirit filled. Have a personal interest in each pupil. Have the lesson well prepared.

Irena Neuhauser.
Kate Troyer.

REPORT

Of the Quarterly Sunday School Meeting Held at Roseland, Nebr., July 14, 1912

For the Gospel Herald.

Organization: Mod., John Schiffler; Chor., Alice Snyder; Sec., Frances Lapp.

Devotional by moderator. (Ezek. 27).

What can we as a Sunday school do to help the mission cause along? Henry Heaston, Alta Snyder.

By giving of our means and implanting this spirit in the children. The younger children should be taught in such a way that their minds and hearts will be fitted to accept the call.

John 4:35. Henry Burkhard, Esther Lapp.

"The field is the world."

Can any person close their eyes on the fields when they could help harvest?

All other religions lack one thing the Bible only contains, which is power.

Much has been done and there is much more to do. The question should occur to each one; What can I do to help the cause of Christ?

The call and its cost. George J. Lapp.

The commission is the call, not an impression.

We may not consider ourselves the choosers, as to the place.

The call comes from Christ to go into all the world. The promise with the call is, "I am with you." Christ is the foundation, the Church the means, the individual the messenger, the Word the message, and the Holy Spirit the anchor. The work is not all foreign, at home, at city slums, and visiting our neighbors. Christ sets open doors before us according to our ability and strength. Why does God call? That we might glorify Him in bringing the message to those in sin. What does it cost? Our own human preference and personal ambitions.

It cost nearness to loved ones in time of need, but the Savior says, "My grace is sufficient for thee."

Secretary.

REPORT

Of the Seventh Annual Sunday School Conference Held at the Zion A. M. Church near Hubbard, Oreg., June 14 and 15, 1912

For the Gospel Herald.

Organization: Mods., Ed. Yoder, S. G. Hostetler; Secys., M. H. Hostetler, Albert D. Erb; Chor., M. H. Hostetler.

The following subjects were discussed and a few of the many thoughts offered:

Christ the worker's example.

People require some example of leader to whom they may look to for instruction. Christ is that great Example. Those who look to Him in all things for guidance do well. One strong feature of this character was true obedience.

True relation of Sunday school and home.

Christ is the Head of the true home, also the Sunday school. Sunday school without the home is impossible.

Parents are under a great duty in holding up the standard of Christ, both in the home and Sunday school. The principle of Christian living the most important thing in life is taught in the Sunday school, likewise in the true home.

How encourage parents to be more earnest in Sunday school work?

The foremost guide is the Bible.

Bring the children. Come with the Holy Spirit and the work will be a source of joy.

Children are message-bearers for Christ in taking home the glad tidings of salvation, to indifferent parents.

God will not tolerate the evils of this world very long.

Our young people, their opportunities and responsibilities.

The rising generation are the future pillars of the Church and power of the nation. Under the guidance of Gods' Spirit they will be an increasing power for good, while if neglected will be the means of evil.

The influence of our young people should be directed for the upbuilding of the kingdom of God.

Duty demands that you give to God the very best of your life in active service to His cause.

The power of little things.

God loves little things because He made so many.

Within the tiny seed lies the germinating power of the giant.

Loss sustained through unbelief.

Unbelief is the sin of all sins. Sin and shame walk in the tracks of blind unbelief. Since the early dawn of the human race, man has been struggling with unbelief.

Christ on calvary.

All true joy and power first started to flow from calvary. No other name in which there is any sustaining power to raise fallen man.

The fountain of the atoning blood flows from calvary.

The way which leads to heaven must pass by the way of calvary.

Secretaries.

REPORT

Of the 21st Quarterly Sunday School Meeting Held at the Metamora Church, Ill., July 7, 1912

For the Gospel Herald.

Organization: Mod., J. J. Camp; Chor., Joel Schrock; Sec., E. W. Rediger.

Devotional, Peter D. Schertz.

Prayer—Season of prayer. C. K. Brenneman.

Prayer is a reflection going back to God and through its medium the individual and the Church attain power. Prayer to receive answer, calls for a heart cleansed from all iniquity.

Sunday school as an institution for mission work. (Mrs.) S. E. Smith, S. D. Schertz.

The success and life of any Sunday school largely depends on the amount of mission work done. Children are active, their tendency and inclination is to be employed in some manner or other. Churches and Sunday schools have given too little recognition to the willingness of boys and girls to develop necessary talents, early in youth, for efficient work in God's cause.

Mission needs and how we may help to meet them. Laura Smith, John Sommer.

Ignorance on the part of the churches and Sunday schools, as to the individual needs of the workers in the fields, home and foreign, has been a great hindrance to mission work. Actual investigation by only a special few has had a tendency to retard rather than advance the mission cause in many localities. Real mission work must begin at home. Parents bringing boys and girls to church and Sunday school services need power. Influence and cooperation to keep them there during the entire services. Mission enthusiasts have emphasized the financial side of the missio project more than the underlying factor necessary for creating, maintaining and stimulating the mission progress. The financial needs are only secondary, only after the spiritual stimulus has been acquired will the financial be added. Organization of mission study classes, regular mission sermons and mission programs for the children are necessary in our churches ano Sunday schools.

Importance of regular class attendance. H. R. Schertz.

Irregular attendance inconveniences teachers in class work. One regular lesson lost means a missing link in the chain of Sunday school lessons. Irregular attendance creates disinterest, brings doubt and we lose blessings. Our presence is an encouragement to others. Regular attendance means regular teaching. A regular renewal of spiritual food is necessary at all times. A disinterested teacher with a disinteresting lesson is a basic cause for irregularity. Making class work attractive, interesting, good example, prayer and urging by parents stimulate regular class attendance.

Secretary.

REPORT
Of Bible Conference Held at the Spring Valley Church Near Baden, N. D., July 7, 8, 1912

For the Gospel Herald.

Meeting was opened Wednesday morning with devotional exercises by Bro. I. S. Mast.

Organization: Mod., D. B. Kauffman; Sec., Lela Hooks; Instructors, D. H. Bender, I. S. Mast.

Aim of conference, to gain beneficial knowledge to the advancement of our Christian life.

The subjects treated were:

Practical Christianity in the Church, The Christian's experience with the Word, The home, Development of Christian character, Secrecy, Worldly amusements.

Following are some of the thruths gleaned:

The Church is the only organization sanctioned by Christ. Christ is the head, body and foundation of the Church. Therefore those who speak lightly of it do so to their shame.

The experience of the saved corresponds with the Word.

The home is the nursery of the Church. It is a divine institution. It has its bearing upon the Church, the community, the children.

Eight essentials of a Christian character are, honesty, faith, obedience, love, separation, consecration, application and exemplification. We become largely like our environments.

The Church can give you all the lodge offers, minus the evil things, plus much good.

Let your light shine in the open, not in secret.

Worldly amusements are a detriment to spiritual life. All to be shunned. Aim to interest, not amuse.

Secretary.

Married

Peachy—Yoder.—On July 16, 1912, at the home of Bro. S. E. Allgyer near West Liberty, O., Bro. Elmer Peachy and Sister Cora A. Yoder were united in marriage. May the blessings of heaven be theirs.

Wolfer—Schrag.—On July 14, 1912, at the Hopewell Mennonite Church near Hubbard, Oreg., Bro. Hugh Wolfer and Sister Lillie Schrag, both members of the above named church, were united in marriage. The ceremony was performed by Bro. J. D. Mishler. May their life be a prosperous one to them, and heaven smile upon them with blessings from the Lord.

IN MEMORY
Of a True Mother who departed this life June 19, 1912

For the Gospel Herald.

By one in the family.

Dearest mother, thou has left us,
Thou hast passed from earth away;
Thou are in our Father's bosom
In the realms of endless day.

Yes, we trust thou art in heaven,
Though our loss we deeply feel;
For we've lost our dearest member,
That to each of us was given.

Jesus must have loved her dearly,
That He took her from our home;
But we cannot tell the reason,
Why He called her home so soon.

We do miss her willing hand,
We do miss her usual place;
As we see her vacant place,
Then we miss her smiling face.

The departed who preceded
Her, about nine months ago;
May have known the angel's whisper,
"Come and be with us at home."

All our fondest hopes are shattered,
Of receiving counsel right;
Oh! let us ever strive to keep
Nearer to the Savior's side.

He who has taken, He who gave,
Took her midst all tears in vain;
Although 'twas hard to give her up,
He to Himself His own did claim.

Then let us one and all prepare
To meet her yonder over there;
Where we shall meet, and we shall greet
Her, on Canaan's happy shore.

Farmersville, Pa.

Obituary

Newchwanger. — Gladys Bessie, infant daughter of Fred and Mina Newchwanger, died July 17, 1912, aged 3 m. 29 d. Funeral service and burial at the East Holbrook Church conducted by Bro. John Thut. Text, last clause of II Kings 4:26.

Thomas.—Orpha Grace Thomas was born Feb. 22, 1893; died July 18, 1912; aged 19 y. 4 m. 26 d. Funeral services at the Kauffman Mennonite Church by Jas. Saylor and L. A. Blough. Burial in the Kauffman Cemetery. She was a member of the Mennonite Church a little over 5 years, faithful in church and Sunday school.

Thomas.—John Henry, son of Bro. John and Sister Maria Thomas, was born Jan. 31, 1911; died May 2, 1912; aged 1 y. 3 m. 2 d. The family had made preparation to move to Bucks Co., Pa., when the little one took sick and died at the home of its grandparents, Bro. John Wingard. Funeral services at the home and at the Weaver Church by S. G. Shetler. Remains were laid to rest in the Weaver cemetery. Thus another little darling has gone to its beautiful home above.

Lapp.—Catharine (nee King), wife of John Lapp, was born in Lancaster Co., Pa., and died May 22, 1912; aged 97 y. 11 m. 8 d. To this union were born 12 children. Her husband died 30 years ago. She leaves 6 children, 48 grandchildren, 107 great-grandchildren, 3 great-great grandchildren—6 children, 18 grandchildren, 13 great-grandchildren and 1 great-great-grandchild preceded her to the spirit world. She was a faithful member of the Amish Mennonite Church (old order). Funeral services May 25 by Gideon Stoltzfus and Henry Stoltzfus. Peace to her ashes.

Swope.—Elizabeth, wife of Bro. John R. Swope, died at their home near Dale Enterprise, Va., June 30, aged 68 y. 3 m. 18 d. She retired early in the evening, seeming to be in her usual health. About midnight her husband heard her making an unusual noise. He spoke to her but received no answer. He lighted a lamp and tried to arouse her but to no avail, and in a few moments she passed into the great beyond. She united with the Mennonite Church in her youth and lived a consistent life. Her unexpected death was a great shock to her many friends. She was the mother of 6 sons and 1 daughter. Funeral services were held July 2 at the Weaver Church conducted by S. H. Rhodes and J. S. Martin in the presence of a large audience, after which her body was laid to rest in the cemetery near by.

Miller.—Sister Mary C., wife of Bro. B. K. Miller, of near Mountville, Pa., died July 6, 1912; aged 58 y. 11 d. She was a daughter of the late Christian and Catharine Erisman of Sporting Hill, Pa. She leaves a husband, 2 daughters, son-in-law, 3 sons, 2 grandchildren. June 21 she fell from a ladder while picking cherries and sustained injuries from which she suffered for two weeks, when God saw fit to call her home. She was a devoted mother and is greatly missed by the family. Funeral July 9, at Masonville Church. Sermon by Bros. Abram Herr and H. H. Haverstick. Text, II Cor. 5:1-6.

"Our sad hearts ache
Till they nearly break,
But we know that Jesus cares."

Blessing.—Sarah Bleile was born near Locke, Elkhart Co., Ind., Dec. 20, 1854; died July 23, 1912; aged 57 y. 7 m. 3 d. She was married to John Blessing Nov. 23, 1875. To this union were born 3 sons and 6 daughters. One son preceded her to the spirit world in infancy. She is survived by her husband, 2 sons, 6 daughters, and 1 brother. Her disease was dropsy. She suffered much, but endured it all with Christian resignation. She was a consistent member of the Mennonite Church and through her death the community lost a respectable, useful neighbor, the husband an affectionate wife, the children a kind and compassionate mother and the Church a faithful member. Funeral was held July 25 in the Nappanee M. H., and was largely attended. Services were conducted by Ezra Mullet and David Burkholder. Texts, Isa. 64:6, and Mark 14:8. Peace to her ashes. D. Burkholder.

Roth.—Katharine Rich Roth was born in Alsace, Germany, Dec. 13, 1851; died July 15, 1912; aged 60 y. 7 m. 2 d. Death was caused by pneumonia. She was married to Christian Roth, Sept. 9, 1869. To this union were born 13 children, 2 boys and 1 girl preceded her to the great beyond. She leaves to mourn her departure a companion, 4 sons, 6 daughters, 28 grandchildren, all of Oregon; an aged mother, 3 brothers and 4 sisters residing in the East. About 20 years ago Bro. Roth with his family moved from Arkansas to near Aurora, Oreg., their present location.

Sister Katharine lived a consistent Christian life for many years and was a member of the Zion Amish Mennonite Church, where funeral services were held July 16. Bro. Isaac Hartzler of Cass Co., Mo., and Bish. A. P. Troyer preached from the text II Cor. 5:1. The former in English and the latter in German. Buried in the cemetery near by.

Shoup.—Ray Floyd, oldest son of Pre. Van Buren and Sister Della Shoup, was born Nov. 21, 1891; met death by accident near his home July 15, 1912; aged 20 y. 7 m. 24 d.

While Bro. Van Buren and a Mr. Shanklin were doing some work at a coal mine the latter was overcome by "black damp" while descending a ladder in the air shaft and fell to the bottom. Bro. Van Buren made several attempts to save his friend but he also became a victim of the foul air and fell to the bottom. His son Ray went down and fastened a rope on his father's body whereby he was drawn to the surface in an unconscious condition but has since recovered. Bro. Ray and Mr. Shanklin were drawn to the surface in a similar man-

(Continued on next page.)

Items and Comments

By a vote of nearly a thousand scientists in Europe and America the following have been declared to be the seven greatest wonders of modern achievements: (1) Wireless Telggraphy, (2) Telephones, (3) Aeroplanes, (4) Radium, (5) Antiseptics and Antitoxin, (6) Spectrum Analysis, (7) X-Ray.

The action of several railroads in Pennsylvania prohibiting the sale of intoxicants on the train following so closely after the actions of western railroads in taking steps against shipping liquor into "dry" territory is something for which all friends of decency should be devoutly thankful. There is no business in which liquor is not a positive curse, and all who have the highest welfare of humanity at heart would welcome the day when railroads will refuse absolutely to carry the vile stuff.

Notwithstanding the fact that as a rule presidential elections have a depressing effect upon the business of the country, the business outlook at present seems quite favorable. In some places it is reported that there is a scarcity of laborers. Large orders are being placed by railroad companies in order to equip themselves with proper facilities to move the enormous crops in prospect. For these prospects let Christian people give thanks and remember that continued prosperity means increased responsibility.

The rivalry among the leading nations of the globe for naval supremacy seems to be growing more intense every year. England and Germany have developed great bitterness against each other as each is trying to outstrip the other. The United States is pointing to the growing armaments of Europe as a reason why America should enter this foolish and ruinous contest. It is a matter of some consolation that there is a strong peace party in Congress and Christian people should unite in prayer that the peace policy may prevail.

In a flood of blazing oil a huge tank-ship on the Delaware, and property to the amount of $500,000, went up in smoke. It is typical of that great day "when the elements shall melt with fervent heat" and time shall be no more. Men justly view with horror such great calamities on sea and land which our papers have been chronicling during the past few months. With how much greater horror should we view the fact that daily thousands of poor souls sink down into a Christless grave and are hurled into a Christless eternity.

The heavy rains of last week caused great damage to life and property in many sections of the country. Two states which especially suffered are Pennsylvania and Wisconsin. In southwestern Pennsylvania and the western part of West Virginia great cloud-bursts did much damage to crops and it is estimated that in this section at least 60 lives were lost. At Uniontown, Pa., fourteen men were entrapped in a mine and drowned. At Wausau, Wis., there was an estimated loss of from $100,000 to $500 000 due to the bursting of dams. But the effects of these rains is not all on the damage side. Millions of dollars have been added to the wealth of the country because of the general rains and much suffering averted by insuring good crops in many sections of the country. After all will have been summed up it will be seen that the wisdom of God is in the movements of the elements and that it is still true that "all things work together for good to them that love God."

(Continued from preceding page.)

ner a few minutes later, but were both dead.

He was baptized and received into the Mennonite Church at the age of 15.

He leaves a father, mother, 4 brothers, 3 sisters and many relatives and friends to mourn his early departure. Funeral services were conducted July 18 at the Longenecker Church in the presence of a very large concourse of people by I. J. Buckwalter in English from the text, "They went down alive into the pit, and the earth closed upon them and they perished from among the congregation.". And by S. H. Miller in German from the text, "Greater love hath no man than this that a man lay down his life for his friend."

Mr. Shanklin's funeral services were held at Dalton, O., July 17, by Pre. Findlay of the Presbyterian Church.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference of the Southwestern Penna. Conference District, will be held at Springs, Somerset Co., Pa., on Aug. 29 and 30, 1912.

The Sunday School Conference will precede the Church Conference, beginning on the evening of the 27th and continuing on the 28th.

The bishops and executive committee will meet at Springs on the 27th of Aug. at 2 P. M.

Those coming to conference should come to Meyersdale and there take the trolley to Elk Lick. The brotherhood has requested that each congregation ascertain how many are going to attend conference and report to N. S. Maust, Springs, Pa., so that ample provision can be made for carrying all persons from the trolley to the church.

All are invited and all will be welcomed to attend these meetings.

W. C. Hershberger,
Secretary.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

J. R. Shank, Secy.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

"BE CLEAN"

The words the Master spoke,
And from disease, foul leprosy,
Renewed the deadened tissues 'woke,
To throb with life full and free,
Be clean.

Nature example gives o'er earth and sky,
When tree and shrub are opening flower
'Neath dust and grime bedimmed lie,
Comes fresh'ning breeze and cleansing shower
Be clean.

Be clean in word and clean in thought;
Be clean in life, in every deed:
In every soul 'tis only wrought
By touch Divine, it's cleansing need.
Be clean.

—Selected.

Table of Contents

273—Editorial --
274—The Lord will Provide (Poem)
What is the Greatest Problem Before the Mennonite Church Today?
I Cor. 3:15.
Voting Hell out of Scripture
275—Separation
Feeding Sheep
276—From Our Mission Stations
Some Impressions while at the Mennonite Mission, Youngstown, O.
Work Among the Lepers
277—Mission Needs and How We May Help to Support Them
Question Drawer
278—"IF" (Poem)
The Better Way (Poem)
Preparation of the Sunday School Lessons in the Home
279—Sunday School
Our Young People
280—Field Notes
Correspondence
282—Oh, May My Will be Thine (Poem)
Love
Should the Laity be Concerned?
283—Dangers Confronting the Church Today
284—Modest Apparel
285—Christ the Workers' Example
Marriage
Reports
287—Married
In Memory
Obituary
288—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, AUGUST 8, 1912 No. 19

EDITORIAL

"Pray without ceasing."

"With God all things are possible."

But we must not dictate to God and then expect Him to bring these "all things" to pass.

To work for Christ and the Church is our privilege. To make the most of our privileges is our duty.

The men of Gadara preferred swine to Christ. The men of America, many of them, make the same unwise choice when they reject any kind of religion that interferes with their business.

Do not limit the usefulness of God's Word to you by imagining that it is only intended to tell you about the affairs of earth. If the Bible is not your best and safest guide in business and social affairs you have not read it right and ought to read it again.

Our business is to serve the Lord. If we have any other business which we can not conduct to the glory of God, which interferes with our Christian duty, which means the wrong kind of associations for ourselves or families, immediate steps should be taken to discontinue it.

The Bible is the key that unlocks the mysteries of both time and eternity. It answers more perplexing questions in the affairs of business than any business guide ever written by man. It tells you how to behave in society, better than any book of etiquette ever written. Its instructions on family life are unsurpassed. It lifts the curtain which hides the future from the face of man and tells of man's eternal destiny. Through it you become acquainted with its Author, the great "Friend that sticketh closer than a brother."

But the Bible is to us a valueless book unless we accept without question that it is given by inspiration of God, that the things written therein are the revelations from God to man Deny that, and you place yourself on the same plane with the pagan who looks at the Bible in the same sense that we look at the Koran or the book of Mormon. The most monumental folly of the age is a profession of reverence for God while denying the inspiration of the Bible, of reverence for Christ while denying His divinity.

Character Building.—You look into the face of our boys and our girls. You think of the possibilities that lie before them. Your ardent wish is that they may all grow up to be pure-minded, noble-hearted, useful Christian men and women. The practical question is, What may be done to bring this about? Control the things which occupy their minds, and you control the forming of their characters. To this end they need pure associations, good literature, good home training, noble ideals ever held before them, pure sights to behold, lofty themes to meditate upon. Insure these, and you insure the formation of noble characters.

"The Amen Corner."—The Gospel Messenger, official organ of the Church of the Brethren, tells of some of their members who are constituting themselves into an "amen corner," making their business to express their appreciation to writers of worthy articles. In one case a writer received thirty-two letters expressing approval of what was written. The Messenger well says that this "amen corner" should be extended. The rule seems to be the other way. Commendable teaching is apt to be passed by in silence while thoughts which are not to our liking call forth our immediate and vehement protest. The effect of this is to advertise evil and to allow the good to remain unnoticed. While error should be corrected we should not forget to encourage things that are commendable. Let there be a large, live "amen corner," ready to encourage and emphasize things that are commendable and uplifting.

Christ the Head of the Church.—One of the most important truths of the Bible is that found in Col. 1:18: "He (Christ) is the head of the body, the church."

This office of Christ is all the more clear when we remember the office of the head in the human body. Among other things it governs the body. The brain being the head of the nervous system first does its thinking and then sends its messages to all parts of the body giving such directions as it chooses. There never is any conflict between the head and any members of the body except in cases of sickness or when members of the body are entangled and can not obey. In either case there are immediate steps taken to bring matters to a normal condition.

The head decides that there is something for the hand to do. A message is sent to that part of the body, and the hand moves. The head decides that the body should be taken to a certain place. Messages are accordingly sent to the body, the foot moves in a certain direction, the other members of the body perform their necessary part and the body goes where the head directs. A certain part of the body is in danger. No sooner does the head perceive this than a message of warning is sent and that member removed to a place of safety. It sometimes happens that paralysis or other disease takes hold of the body, in whole or in part, in which case the affected members refuse to act as the head dictates; but immediately steps

(Continued on page 291.)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

CHRIST SUPREME

Christ must be supreme:
A lower throne
He will not take.
Yield Him His own;
All sin forsake.

Christ must be supreme:
Count not the cost;
Think not of gain,
Else crown is lost—
Else certain pain.

Christ must be supreme:
Sufficient He
Thine heart to fill.
He waits to see
Thee choose His will.

Christ must be supreme:
Make Him thy choice,
Thy love, thy life.
In Him rejoice—
Then endeth strife.

Christ must be supreme:
Thine heart His throne;
This is His right.
Give Him His own—
Then, fadeless light.

Christ must be supreme:
Before Him fall;
In Him confide;
Make Him thine all—
With Him abide.

—E. G. Wesley, in New York Christian Advocate.

WHAT DO I OWE THE CHURCH?

By Silvanus Yoder.

For the Gospel Herald.

It is a natural instinct of man to be of a more or less sociable nature. People who think alike usually are friends and so in the great family of God the children who own Him as their Father and look upon Him as their Savior and preserver are united. It has been the plan of God from the earliest times that His people be united and taught a common cause. The children of Israel were to live together and espouse a common cause. Their religious convictions centered about the Tabernacle and at a later date about the Temple at Jerusalem. The Jewish Church so-called was an institution of God not an organization of man. The Church of God at present is an institution ordained of God not as governments or kingdoms are ordained, but in a sense of sacredness or holiness; in a sense of separation from worldliness or carnality. It is the nucleus of a kingdom which shall outlive all other kingdoms. Having its origin in this world its real strength and beauty will only be developed in the time yet to come.

When Christ asked His apostles "Whom do men say that I am?" Peter answered, "Thou art the Christ;" and upon this confession Jesus answered, "Thou are Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

We see something of the plan of Jesus with regard to His followers. The Church of which He speaks is to be a building of which Christ is the Builder. The believers who are to be the material are to be joined together in love and unity, and the building to be of such strength and massiveness that even the powers of hell and darkness can not destroy it even though they rage against it. Divine architecture. Who can comprehend it. It's strength and beauty is sublime. The Church of God of which I am a member is an institution which shall not be overthrown. Fraud, bribery, deceit, persecution, war, pestilence or any other hellish vice shall make no impression upon it. Blessed thought—Christ's Church shall outlive all these ravings.

The Christian Church, so named after its Founder, as it exists at present (although hypocrites claim connection with it) is the holiest and most sacred institution we have on earth. Its precepts and teachings are richer and of more value than Rothschild's wealth. Its love and sympathy can penetrate even the hardest heart. The frozen heart of vice and wickedness is melted by the sunshine of God's love which dwells in His Church. Even though the Church has gone through trials of persecution, hypocrites have claimed their connection, backsliders have ridiculed it and atheists have stormed and raged against it, yet the lamp of love and sympathy the instinct of righteousness and holiness have not been extinguished. It stands a bride espoused to Christ.

Young man or woman in the prime of life whose rosy cheeks and beauty of strength and appearance give indications of long life, are you a member of the Church? Have you given your soul to God? Has this institution of God your Creator no affinity for you? Does the teaching of the Church make no impression upon you? Shall you side in with the backslider, the hypocrite or the atheist and fail? Shall you be an enemy to God and to His people? Look at these things honestly. Be brave. Quit yourself like a man. Yield to the promptings of the Spirit and wield your strength to the cause of Christ's kingdom. For where else can you expect to go and to what else can you cling?

Brother or sister, have you ever considered its sacredness? Do you remember that it cost the life of Christ the sinless One, the anointed of God and that Paul and many others have labored amid pain and suffering to propagate it and given their lives for its maintenance? Do you remember such teachings as bearing one another's burdens and restoring a brother overtaken in a fault to be of the same force and effect now as well as ever? Therefore do not make light of its teachings. Yield a submissive, obedient spirit to the Church. Do not rail on its leaders because they are human. Do you think they have erred? Carry them to the throne of Grace. Be confident with them. Show your loyalty to God and His Word and your zeal for the cause. Make your bodies "a living sacrifice, holy, acceptable unto God." "Endure hardness as a good soldier of Jesus Christ." The best we have, the best God has given us, the best we can ever hope to attain we owe to His cause; for where else could we ever use what has been entrusted to us, for all else shall fail.

Thanks be to Christ for His love to the Church, That He gave Himself for it, "That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Will you be a saint, a part of this spotless institution to stand in the presence of God, a ransomed soul redeemed from sin and the grave to the service of Christ to sing His praises with that innumerable throng throughout the ceaseless ages of eternity?

Middlebury, Ind.

BIBLE DOCTRINES

By John C. Martin.

For the Gospel Herald

A careful reading of God's Word convinces me that the following is a part of His will:

That Christ should be recognized as the Head of the Church, foundation Rock upon which the Church is built. —Matt. 16:18; Col. 1:18.

That repentance is one of the essentials to salvation.—Luke 13:1-5.

That the baptism of penitent believers is obligatory upon all.—Matt. 28: 19, 20; Mark 16:15; Acts 2:36. The Bible is silent on infant baptism.

That the communion of the bread and the wine is intended for all believers.—I Cor. 11:23-26.

That we should not commune with those who are not one in faith with us, or with those defiled in sin.—I Cor. 10: 15-21.

That the saints should wash one another's feet.—Jno. 13:1-17; I Tim. 5: 10.

That Christian women should not neglect to have their heads covered, especially during prayer and prophecy. —I Cor. 11:2-16.

That Christians should salute one another with an holy kiss.—Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14.

That Christian people should "marry, only in the Lord." —I Cor. 7:39; II Cor. 6:14-18.

That divorce should have no place among the people of God.—Matt. 19:3-9; Mark 10:2-12.

That Christian people should dress in modest apparel, should not be subject to the fashions of the world, and should follow the customs of men and women who live as becometh those professing godliness.—Rom. 12:1, 2; Jas. 1:27; 4:4; I Tim. 2:9, 10; I Pet. 3:3, 4.

That Christian people should not take up arms to kill fellow men, and should at all times be peaceable and inoffensive, gentle and forgiving, never acting revengeful or using violence.—Matt. 26:52, 53; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4.

That under no circumstances should the oath be taken.—Matt. 5:33-37; Jas. 12.

That Christian people should not belong to secret, oath-bound organizations.—Lev. 5:4, 5; II Cor. 6:14-18; Eph. 5:11, 12.

That Christian people should have fervent love for one another, continue in the doctrines of Christ, abhor that which is evil and cling to that which is good.—Jno. 15:19; Rom. 12:9; I Thes. 5:21; I Pet. 4:8.

That no one should get the idea that he can be saved without accepting all of the Gospel.—Jno. 15:14; Jas. 2:10; I Jno. 2:4.

That we should not put salvation into church relationship, thus being satisfied to remain in a church that does not preach and practice what the Bible teaches.—I Jno. 2:3, 4; Rev. 22:18, 19.

That we should not be unequally yoked together with unbelievers in Christian work as well as in other things.—II Cor. 6:14-18; II Jno. 10.

That we should not receive into the Church such as are not willing to obey the commandments of God; that in case any have been admitted into the Church and are found to be disobedient they should be admonished with long suffering, but if still found rebellious should be excommunicated. —Matt. 18:17; Rom. 14:1; 16:16-18; I Cor. 5.

That we should allow our talents to be used to the glory of God, and the Church should keep the field supplied with workers that are qualified according to Scripture.—Matt. 5:16; Acts 14:23; I Cor. 12:12-31; Tit. 1:5.

"If any man think himself to be a prophet, or spiritual, let him know that the things that I write unto you are the commandments of God" (I Cor. 14:37).

Denbigh, Va.

SEDUCING SPIRITS

By J. A. Ressler.

For the Gospel Herald.

We recently received seventeen questions from a follower of Charles T. Russell. These questions are a sad evidence of the work of this arch seducer. We have no doubt that the one who asked these questions is honest, sincere. She thinks she has asked a series of questions that are simply unanswerable argument in favor of the doctrine of the man she has taken as her leader in spiritual things. Yet it requires but little knowledge of the Bible to see how hollow these "arguments" are. The case of the writer of these questions is but an example of many who have been led astray in much similar ways. Russell is only the last of a long series of seducers to come into prominent notice of the religious people of the world.

Most of these seducers work along lines that are very much alike. They do not work among heathen nor among people who do not profess some form of Christianity. Their most fruitful field of labor is quiet communities of honest, industrious people who have little knowledge of the outside world. Such people are sincere in their Christian profession, they follow without question the teaching of their spiritual leaders, and, not having met with active opposition, they have not thought out the doctrines they have been taught in any systematic way. They have read their Bibles in a general way but have not obtained a firm grasp of the great truths of Scripture, such as redemption, regeneration, atonement, conversion, spirituality, nor of the doctrines of nonconformity and nonresistance.

The seducer comes among a flock like this. He professes to be one with them in belief and almost ready to join them. He finds them lacking, however, in one or more points upon which he has obtained "light." These "points" vary. With some it is conversion, with others it is the filling of the Spirit, with quite a number it is the power of the Lord to heal the body, and with some it is "spirituality" manifested in an outward, active way. t

The seducer is full of Bible texts on his favorite theme. He gets a few families together to a "Bible reading" in which his texts are exploited and their truth demonstrated. These same truths have been preached in the church many a time, but the seducer has such a winning way about him that those who listen are made to feel that there is a halo of new light about the doctrine he presents and it is not long before he has some of them "converted." When that point has been reached the seducer begins to show his true colors. He mildly suggests that there are some points about the church which do not amount to much, such as the plain attire, the prayer head-covering, and feet-washing. Then, becoming bolder, he often attacks other fundamental doctrines such as the doctrine of the atonement and the deity of Jesus Christ. Having established himself as truthful in his first doctrine, he leads his followers on from one point to another until he lands them in a labyrinth of doubt. This is practically what happened in a number of cases we know of.

At this point, sometimes, though not always, the seducer presents some gross violation of the common laws of morality such as polygamy or free love. When the glamor has faded away the victim has left for the foundation of his faith—absolutely nothing. Having loosed his moorings from the true faith to follow what he thought was a higher light, and having found that light to be utter darkness, it is very hard for any person to renew his covenant with the Lord who bought him.

The sad part of such incidents is the hopeless, helpless condition the victims are left in. Starting as honest seekers after truth, hungry for more of the living Word, they are led to an unreal feast that leaves them starving without a desire for real food. Our people are ever urged and encouraged to seek all the light possible from God's Word. They are taught to believe in the Word as the infallible revelation of God to the world. When they have once been led astray by a perversion of the truth they are apt to doubt all truth, and to get truth and error so confused as to be unable to see the truth when it is brought before their very eyes.

Of all Satan's vicious work in these latter times, we can scarcely imagine work more heinous than such as this.

Scottdale, Pa.

EDITORIAL.—Continued

are taken to bring the whole body back to a normal healthy state, in which case the members of the body are again subject to the head. Sometimes by sudden accident or other cause a member of the body, perhaps a hand or a foot, becomes fastened or entangled in something so that, try hard as it will, it can not obey the command of the mind. In this case every effort is made to disentangle this affected member so that it may again be restored to its normal freedom to obey the dictates of the mind.

We might continue the illustration farther, but do not consider it necessary. In this we have a vivid picture showing the relation which Christ bears to the Church and the Church to Christ. The Church is the mystical body of Christ. We can not think of the head and the body being two sep-

arate things, neither can we think of Christ and the Church as being separate. As the head is a part of the body, so is Christ a part of the Church. What the head is to the body, Christ is to the Church.

Christ is the brains and will of the Church. His will is supreme, and will be obeyed without question in all cases where the body is normal—that is, neither sick nor entangled in the affairs of this world. His will is written in the inspired Word and conveyed by the Spirit to the body, the Church, either to the individual member or to the collective body. He sends messages of warning, comfort, reproof, encouragement; He commands or forbids, just as the interests of the individual and the body demand. As in every healthy body there is harmony and co-operation among all the members of the body, so in the Church of Christ, though all members perform not the same office. As the natural body can not be said to be altogether healthy so long as a single member is affected, so in the Church when one member suffers all the members suffer with it. As in the body one member fails to perform its part properly, steps are taken at once to bring it back to its normal condition, so in the Church when one member fails to do the will of Christ immediate steps should be taken to bring that member back to obedience to the Head. As in natural affairs great pain and sometimes death have resulted from unwise efforts at doctoring, so in the Church much harm has been done by using unwise measures in the attempted restoration of erring members. Hence the importance of knowing the will of our perfect Head so that in the restoration of the erring we may use wise measures. In the perfect body there is complete submission to the Head in all things.

This is written as an introduction to an article on "Church Loyalty" which we hope to be able to print next week.

WHY—WHERE?

Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disgusted, secretive one to villians? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Aesop's time, would not those form the secret societies? . . . . Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong to the order of secret societies.—Horace Mann.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

MY CALL

'Twas the voice of the Savior that whispered,
In tones so tender and sweet,
When my heart was yearning to know His whole will,
As I knelt alone at His feet:
"My child, go and tell the sweet story
Of the cross so precious to thee,
To those who are wandering in darkness and sin,
Across the deep billowy sea."

I knew that my Master was calling,
As I waited and listened once more;
And His words came in accents more deep and more clear
Than I have ever heard them before:
"Follow me to the land where the blackness
Of night and of sin doth prevail.
My grace is sufficient, yes, sufficient for thee;
Thou hast never known it to fail."

In my heart I felt such a longing to go,
But my flesh still shrank from the cross,
Until, as in letters of fire came the words,
"Live for self, and let them be lost?"
I could not, I would not again think of self,
As I thought of the infinite cost.
"Let me go, let me go!" was the cry of my heart;
"Let me rescue the souls that are lost."

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Our work is interesting, however, many are on their vacation and Sunday school is not so well attended. Yet we feel to say, "Blessed be the Lord, who daily loadeth us with benefits."

Another of our dear ones has made the wise choice and desires to be received into church fellowship. Continue to pray for us, and our work.

We have been fed with "the finest of the wheat"—from God's Word. Bro. Peter Nissley preached July 28 and Bro. A. D. Martin on the evening of July 29. We expect Bro. W. G. Bean Aug. 4, Bro. Benjamin Weaver Aug. 11 and Bro. Peter Loux Aug. 18.

Mary S. Denlinger.

Aug. 1, 1912.

Toronto, Ont.

(1324 Danforth Ave.)

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . . Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Surely the Lord has greatly blessed us with old and new blessings. In the midst of trials of clouds and darkness the "Light of the world" still illuminates our hearts and gives us blessed peace. Glory be to God.

Surely He is faithful, when we would be wearied of oft asking, to give us just what we need. Prayers have been answered, burdens lifted, souls saved and our hearts revived.

Though a few have thus far been added to the Church, many have had the Gospel preached to them. The faithful giving of the Word of the commandment, "Go and preach the Gospel to every creature."

Though outwardly only two more have been added to the Church since the last writing, inwardly a work of deepening and strengthening has been marked. This often looks little, but really is the foundation upon which to build a church, and we are glad that very soon three more young women will be received into Church fellowship.

Among the children it is blessed to note there are those who do separate themselves and really live Christian lives. A little prayer circle of girls under 15 is held at different homes and the children hold these services alone. Surely the Lords' Word is being fulfilled.

Bro. and Sister Perry are to spend another Sunday in the country. They will be with the brotherhood at Breslau, Ont.

The work at the Mission at 210 King St., E., has been blessed. Bro. Perry told me today that no less than 22 men have definitely accepted Christ in the last four meetings of whom six have made remarkable changes of life. So we feel the Lord will do what He says. "And I, if I be lifted up from the earth, will draw all men unto me."

We need the prayers of all who know its worth. There are difficulties, but praise the Lord, "His grace aboundeth more." When we cease to bleed we cease to bless. "I pray not that thou shouldest take them out of the world, but that thou should keep them from the evil."

May the Lord's work go on and be blessed everywhere is our prayer.

Yours in the Master's work,
The Workers.

Aug. 1, 1912.

HOW SUPPORT OUR MISSIONS?

By Lillie Schragg.

For the Gospel Herald.

We know that to carry on mission work successfully needs our hearty support, money, workers and prayers. Since we ourselves have been called from darkness to light Christ wants us all to become useful workers in His service, each exercising such talents as He has given us.

Money is especially needed to carry on mission work. We are admonished by Paul to give according "as God hath prospered us." II Cor. 9:7 we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

We believe that no one has ever suffered by giving cheerfully and willingly to the mission cause. Wherever the Bible mentions giving to the Lord it couples with it the promise of blessing. Even the giving of a cup of cold water is to be rewarded. He has promised to "supply all our needs according to his riches in glory.' '

Then too our missions need to be supported by prayer and workers. Prayer is something we can all have a part in. We know that there is power in prayer. God has promised that if we ask anything in His name He will do it. We should pray for the work and workers, both in the home and in the foreign fields.

"The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest" (Luke 10:2). These are the words of Christ when He sent forth the seventy disciples. And truly the great need of faithful workers is realized at home and abroad as never before.

In II Cor. 9:6 we find the words, "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully." Let us all go forth laboring more earnestly in the Master's cause. Then when He sends His holy angels to reap the great harvest of the world we may be gathered together as golden sheaves and bright jewels for His kingdom, reaping the glorious reward of the righteous.

THE SUNDAY SCHOOL AS AN INSTITUTION FOR MISSION WORK

By (Mrs.) S. E. Smith.

For the Gospel Herald.

The aim of the Sunday school should be winning souls for Jesus. Jesus told His disciples, "Go ye therefore, and teach all nations." It is God's will to have all men saved and come to the knowledge of truth (I Tim. 2:4).

Peter says, "In every nation he that feareth him and worketh righteousness shall be accepted of him."

I fear many times we misunderstand the true meaning of mission work. Many people think of city or foreign mission work, which is very good, but we need to get nearer home. All who have accepted Christ in a true sense need to be missionaries.

We believe the Sunday school, if it is what it should be, is a great institution for mission work. In the first place we need to begin with children. Many people are reached by the Sunday school that otherwise would remain lost. The Sunday school should put forth special effort to get children interested in a real mission spirit and if we get them interested by giving them money, let us also let them know it is not only the money we want them to give, but the good we can do to others.

The Bible tells us, "The field is the world." Jesus says, "The harvest is great, but the labourers are few." So we notice that we have a great field to work in.

We also notice many times we can get children or even older people interested in Sunday school work that we probably could reach in no other way. We believe that many Christians owe their conversion to the Sunday school and that many children have been the means of bringing their parents. We know that one soul converted is worth more than the whole world with all its riches and pleasures.

We are often made to wonder how some people can be opposed to mission work when Christ Himself was a missionary, continually going about doing good, going from city to city. Paul and many others also gave their lives to the same cause. May we earnestly pray that many souls may be saved through the efforts put forth by the Sunday school.

Metamora, Ill.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

In spite of all efforts to reduce the number of inmates we have at present in the Home 84, many of whom would make some childless family happy if they had a chance to do so. They are coming in and going out quite frequently. We still refuse admittance to all except the most needy ones on account of a lack of workers. Pray for more laborers.

The new girls' cottage is finished but not all furnished yet and the work of grading the grounds is now in progress.

The sisters' sewing circle of Logan county held several of their monthly meetings in the new building recently, and today (Aug. 1) both the Logan and Champaign county societies met here jointly to the number of 78 and manifested their Dorcas like spirit by making garments, etc., for the little ones. God bless the willing hands and noble hearts of these devoted sisters. Their help is appreciated.

Bro. Wenger was unfortunate Monday in getting one of his fingers badly cut in the power clothes wringer while assisting with the washing.

Inmates and workers all well, which is very praiseworthy.

West Liberty, Ohio.

SOME HINDRANCES TO MISSION WORK

By M. E. Steckley.

For the Gospel Herald.

The Bible tells us that this Gospel shall be preached in all the world for a witness unto all nations.

Since the Gospel is for the whole world are we all at work on the problem of carrying out this great command or is it only meant for some one else while we have no part in it?

The Church is responsible for the progress of that work to a great extent, for as a Church we are responsible for laborers and as individuals we are responsible for the means of sending them.

A Church that is not interested in the mission cause will lose its power.

We must have the mission spirit at home. If we are not concerned about the welfare of the souls that are near us, will we be much concerned about those that are in the foreign lands?

When our Savior took His departure for heaven His command was that His disciples should evangelize the world. We should all help along the work of more earnest missionary effort in the great benighted countries and thus carry the Gospel to the many millions of perishing souls.

And let us remember that while we are giving of this great religion, so much the more will be remaining with us.

Let us pray therefore the Lord of the harvest to send forth laborers for God has made His sending of the laborers dependent upon our praying. If a worker is needed in any field, the way to get him is to pray for him. In answer to prayer God sends forth laborers into His harvest.

If we are honestly to pray God to do this we must be willing to be thrust forth ourselves.

A true laborer must be sent of God. It is into His harvest not merely into some place that we are interested in that we are to pray God to thrust His laborers.

And while we are praying let us provide means necessary to accomplish the things for which we pray. Christianity is truly a marvelous light and may God grant that those who live in darkness may speedily receive this light. May He speed the day when Christian civilization and its influence shall bring happiness and health to the dark corners of earth.

Beaver Crossing, Nebr.

God will not accept a divided heart. You can not have your affections on the world and on God at the same time. "Ye can not serve God and mammon."—Jacob N. Brubacher.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MY MOTHER'S HYMN

Like patient saint of olden time,
With lovely face almost divine—
So good, so beautiful and fair,
Her very attitude a prayer—
I heard her sing so low and sweet:
"His loving kindness, O how great!"
Turning beheld the saintly face
So full of trust and patient grace.
"He justly claims a song from me,
His loving kindness, O how free;"
Sweetly thus did run the song,
"His loving kindness," all day long;
Trusting, praising day by day,
She sang the sweetest roundelay;
"He near my soul hath always stood,
His loving kindness, O how good!"
"He safely leads my soul along,
His loving kindness, O how strong!"
So strong to lead her on the way,
To that etenral, better day,
Where safe at last in that blest home,
All cares and weariness are gone
She "sings with rapture and surprise
His loving kindness in the skies!"

—Selected.

VALUE OF A CHURCH PAPER IN THE CHRISTIAN HOME

For the Gospel Herald.

What is a church paper worth in the average Christian home? Nothing if it is not read. To be of service it must be taken regularly, read regularly, and due consideration given to the subject matter found on its pages. In this respect it is like the Bible. This wonderful Book is the richest treasure that can be placed on the shelves of a library; but though you may have your whole library filled with Bibles it will profit you nothing unless you make the proper use of them. So with the church paper. It must be used to be of use. Where a church paper fills its proper place in the home it serves the following purposes:

1. It keeps the members of the family in touch with the work of the Church and thereby awakens a greater sympathy with the cause for which the Church stands.

2. It helps us to form a more intelligent conclusion on the problem before the Church and thereby increases our usefulness in the service of Christ and the Church.

3. It fosters the spirit of church loyalty.

4. It lessens the danger of being "tossed to and fro with every wind of doctrine."

5. It helps to keep us interested in the work of the Gospel and therefore lessens the dangers of becoming interested in things that we should not.

6. It throws light on many problems affecting the welfare of the Christian home.

7. It keeps us in sympathy with those who bear "the heat and burden of the day," and encourages us to do what we can in helping them bear their burdens.

8. It is a kind of weekly commentary on Bible truth and church problems.

Next to the Bible, your church paper should occupy the foremost place in the literature in your home. It should stand for all the ideals of life for which the Church stands, should consistently defend and proclaim the Bible doctrines subscribed to by the Church, should foster and encourage every movement in the Church having the approval of the Church and designed for the furtherance of the cause of Christ, and as such have the hearty support of every loyal member and a place in every Christian home.

THE CHARACTER TELLS

Every Christian is producing two sets of influence, says Hugh Macmillan. Two currents of power issue from him, setting in motion the wheels of life around him. One is the unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does—what he says and does for a special purpose.

Now these two currents that flow from him may be opposed to one another. The character may be saying one thing, and the lips and conduct another. A man may preach love to Christ and to men; but if his own heart and life are not saturated with this love he will preach in vain; for the language of his nature will be opposed to the language of his lips; the influence of his character will contradict the influence of his words.

The power of character arises from its truthfulness.—Selected.

FINDING FAULT

Finding fault is all right if the right spirit is in one's heart. But to have the right spirit one's fault finding must be the result of an earnest desire to see things better. One must also have the sincere intention of doing all that is in one's power to make them better. Under these conditions fault-finding rises out of the class of rank pessimism and becomes optimism in its best form. Let us not be afraid to find fault; but when we do, let us be sure we have something better to propose and are willing to back up our proposition by actual constructive work on our own part.——O. E. Crooker, in Farm and Home.

HOW MODEL CHRISTIAN HOMES COME AND GO

As is well known, our habitations in most cases come by honest labor. It is hardly too much to say that a comfortable home with a contented family in it is about the greatest blessing that we can possess in this life.

But the enemy of our souls envies us of every good thing that we have, and so it is not at all strange if he is on the lookout for ways to spoil such homes. Our lives are always in danger and so is any good thing that we possess. If a Christian family, by industry and trust in God, has acquired a comfortable home and live happily and contentedly in it, then there is danger ahead. In such cases there is a tendency to settle down in security when we should be on the alert to the things that deceive. The enemy is very resourceful. He knows that good things can be overdone. He therefore suggests that we make ourselves still more comfortable and enjoy more luxuries.

And so it comes to pass that Christians imitate the world's people, and, instead of using their means to honor God, and some of their spare time in reading the Bible, meditating in prayer and in spiritual conversation, these things are often more and more neglected and finally almost forgotten. Some of the homes begin to fill up with bric-a-brac, including fancy dishes which are not used but which somebody had to be paid for with money that might have helped feed and clothe the destitute. Articles of plain food that our fathers found to be faithful and nourishing are set aside, especially if visitors come, and more dainty dishes prepared instead. The same is also true, in many instances, with plain furniture and plain clothes, and so one feature after another is copied after the world's people until the difference that should exist between the two is no longer visible.

The true Christian home is one in which the world is told, "Thus far canst thou come and no farther. When God gives us the necessaries and comforts of life it would be wrong for us to detain ourselves by spending our time and money ladening ourselves down with luxuries that hinder our worship and progress in the spiritual life and rob those who need our aid."

While it requires years of toil and sacrifice to build up a good Christian home, it later requires watchfulness and deep devotion to God to keep it unspotted from the world.—C. L. Miller, in Herold der Wahrheit.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Aug. 18, 1912.—Mark 5:21-43

THE RULER'S DAUGHTER

Golden Text.—And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.—Mark 5:41.

Introductory.—Two notable miracles were recorded in last lesson. Another one is recorded in the lesson before us. In the previous lesson Christ manifested His power over the elements and over the powers of darkness. In this lesson He manifests His power over death. The hand of Christ is ever ready to reach across the chasm of death and clasp the hand of faith. This is beautifully and impressively illustrated in the lesson before us.

A Father's Request.—Jairus was a true father who was burdened for the welfare of his family. When his daughter took sick he naturally sought the best help and most effective relief he could find. He proved his wisdom by going to the best Physician that ever lived. Christ had performed many miracles before, He could do so again. As we see this ruler of the synagogue at the feet of Jesus we are impressed with the fact that here was one Jew at least who was not ashamed to own Him Lord. Hear his words of faith: "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

Fathers, mothers, your little daughter may not be sick like this one was; but she may be even worse—may be about to die in sin and wickedness. Witness the example of this ruler coming to Jesus in behalf of his daughter. Follow his example. Unless your son or your daughter has been retored to salvation you need to seek the Savior in their behalf. Come with faith, and you will meet a listening ear.

Dead!—"Thy daughter is dead: why troublest thou the Master any farther?" Who can imagine this father's grief when this message was brought to him? Yet how quickly did our Savior come to his relief. This is the first recorded instance where Christ raised to life the dead. Whether He had performed such miracles before, we are not told. Whether the ruler's faith would have been strong enough to believe that Christ could restore his daughter to life we can only guess. But Christ quickly gave him the assurance that she would be raised. Christ is always ready to succor them that believe. "Only believe," was the requirement. What a wonderful power there is in faith. What wonderful blessings in store for those who "only believe." Jairus was soon to witness the power and glory of God and to have his faith rewarded by the restoration of his daughter. Christ is ever ready to sustain the faith of them who put their trust in Him.

Another Miracle.—As Christ was on His way to the ruler's house there came a woman who had been afflicted for twelve years and touched the hem of His garment. Christ commended the woman for her faith and healed her accordingly. It was another evidence of the power of faith, and no doubt strengthened Jairus in the faith that all would be well with his child.

The Child Raised to Life. — The woman being healed of her infirmity, Christ continued His journey to the ruler's house. There He found the people making a great noise, weeping and wailing. Notice the contrast between them and Jairus. About Jairus we see nothing but simple faith, no noisy demonstrations. About these people we see a great demonstration of grief, but when Christ assured them that "the damsel is not dead, but sleepeth," "they laughed him to scorn." Observe this great contrast, and take it as a lesson for funeral occasions. That Jairus was greatly concerned is evident from his prostrate position at the feet of Jesus; but his simple faith gave him a calmness in soul and quietness in manner which was entirely lacking in the faithless mourners who would not receive the truth.

Now notice the course pursued by our Savior. The faithless mourners were put out of the room. With His three faithful apostles who were with Him and with the father and mother of the child He entered the death chamber and spoke the simple words which brought to life the dead. Mighty works are done by the faithful only. Faithless spectators are often a hindrance to the success of the work.

There seemed nothing difficult about the work, as the power of God was there. "Talitha cumi . . . . I say unto thee, arise." The voice of God reached the ear of the dead and the maid arose. "And they were astonished with a great astonishment." Undoubtedly, after having laughed Him to scorn. But is was a real, genuine raising from the dead. Christ ordered that something should be brought for her to eat, thus showing that she had actually been raised to life.

Is there anything to be learned from the fact that the maid was just twelve years old?—K.

A great and devout man once prayed, "In times of success and flattery, good Lord, help us!" Such a prayer, at such time in one's life, is most important, for success and flattery, while pleasant, may become very harmful in the end.—Sel.

Our Young People

THE GOSPEL IN RURAL DISTRICTS

Psa. 33:8-22

Topic for August 25

MOTTO

"Our soul waiteth for the Lord."

OUTLINE OF TOPIC

I. **The Christian is the Only Real Salt.**—Matt. 5:13; Mark 9:50.

II. **The Salt of the Rural Community is of Vital Importance to Morals of the City.**—(Look up history of cities and their missionaries in relation to country life.)

III. **The Corruption of the Salt of Rural Districts Will Increase the Corruption everywhere.**

IV. **There Are Now Many Rural Fields Without the Savor of the Gospel.** (See articles as referred to elsewhere.)

V. **The Call to Supply the Need in Neglected Fields is therefore Vital to the Welfare of the Whole Nation** (Cf. Isa. 1:4-9).

STUDY OF THE TEXT

Psa. 33:8-22

V. 8.—"Let all the earth fear the Lord."—This is the Lord's desire for humanity.

V. 11.—"The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—God is working for the welfare of, not only all the people now, but for the good of those yet not born.

V. 15.—"He fashioneth their hearts alike."—All men have a common need of the same blessing to satisfy the craving of the soul which He has given to all alike. Let us realize this truth in every man we meet.

PERSONAL THOUGHT

Lord, Thy counsels stand forever. May we shape our lives to their directions. May our service be so given to the world that Thy purposes may be wrought through our instrumentality.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **"Gospel."**
2. Recite Psa. 10.

For Young People.

1. Opportunities in the Rural Field.
2. Needs of Neglected Districts.
3. How Can We Do More for the Work?

For Older People.

1. Power of God in the Gospel.
2. Our Duty to Coming Generations.
3. Encouraging Results of Work.
4. Causes of Desolation.
5. An Efficient Rural Leadership.

BE NOT TOO BUSY

Be not too busy, O thou earnest heart,
To hear what friends are saying at thy side,
To know if cares or joys with them abide,
And for their help or cheer to do thy part;
To hear the music of humanity,
To feel thyself one of God's family.

—Selected.

Gospel Herald

A Religicus Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 8, 1912

Field Notes

Bro. Jonas Hess and wife of Lititz, Pa., are visiting relatives in Ontario, Canada.

Bro. J. M. Brunk of Hesston, Kans., met with a serious accident recently, being thrown from a load of hay and rendered unconscious for a day. Our informant tells us that he has about recovered, for which we give God thanks. Even in the best of health we are at death's door.

A mission meeting is announced to be held at Escondido, Calif., on Aug. 25, and which all interested are invited to attend.

Bro. D. D. Zook of Newton, Kans., broke the bread of life to the congregation at Larned, Kans., on Sunday, July 28.

Bro. Levi Sauder of the Millersville, Pa., Children's Home writes: "We now have 30 children in the Home. A number of boys and girls to be placed into private homes. Recently sent one boy to Montana."

On account of a delay in the binding of the book, "Missions in the Orient," a number of orders were not filled as promptly as we had hoped. These orders will be filled shortly, as well as all others that may be sent in.

A Sunday school meeting is announced to be held at Willow Street, Lancaster Co., Pa., on Aug. 15. The names of Bros. C. M. Brackbill, I. B. Good and others appear on the program. A spiritual and highly profitable meeting is in prospect.

Bro. N. E. Byers writes from Leipzig, Germany, under date of July 18, saying among other things, "Have heard a few of the big men of Berlin and Leipzig. Visited many palaces, much mountain scenery, etc. Everywhere things of interest."

Arrangements have been made for a series of meetings to be held at Lititz, Pa., some time during the month of October. The meetings are to be in charge of Bro. John W. Weaver of Union Grove, Pa. The Lord bless the work to the salvation of many souls.

A letter from Freeport, Ill., brings us the following news: "The brethren, Aaron C. and Daniel Good, of Sterling, Ill., together with their wives, were with us over last Sunday. Bro. A. C. Good preached several soul-inspiring sermons. Bro. John McCulloh expects to be with us Aug. 11."

"May we all stand as watchmen upon Zion's walls," is the conclusion of a recent letter of one minister to another of like precious faith. Amen. In these times of great activity and subtlety among the forces of evil it behooves all the friends of God to be loyal, watchful and faithful in approving or disapproving, warning or consoling, commending or condemning, as circumstances warrant.

A Sunday school meeting has been announced for Aug. 8 to be held with the Mechanics Grove congregation, Lancaster Co., Pa. The program before us gives us the conviction that it will be a good meeting. Good, live subjects assigned to earnest workers mark the program from beginning to end.

An all day Sunday school meeting is announced for the Stumptown Church, Lancaster Co., Pa., to be held Aug. 14. A brother sends us the following: "The program promises to be interesting to all, an important feature being the discussion of two Bible subjects by Bro. John W. Weaver, Union Grove, Pa. Persons coming by trolley will be met at the Mechanicsburg waiting room and will be supposed to arrive there not later than 9:05 A. M."

Bro. George J. Lapp sends us an article answering a number of questions concerning mission work and adds, "We certainly enjoy the fellowship of the home churches and the kind reception we have everywhere received. He and family are at present staying with friends and relatives in the vicinity of South English, Ia. He expects, the Lord willing, to attend the Sunday school conference at Nappanee, Ind., then return to Iowa to attend the conferences at Wayland and South English., after which his home will be Goshen, Ind., for a season.

Correspondence

La Junta, Colo.

Dear Herald Readers, Greeting:—The Sanitarium hill is still a very busy place. We are caring for 23 patients at present. We have a number of applicants and it looks as if we will soon be well filled; but we are short of workers, need two strong sisters for the kitchen and laundry and one good, strong sister to learn practical nursing. Remember this is not our work, but it is the Lord's work, and we are simply His stewards put here to do His bidding in caring for the sick and afflicted. We feel that the Lord is blessing the work. Souls are being saved and the sick are being helped and cared for.

Bro. and Sister Reber, who have charge of the farm, have gone to eastern Iowa to their old home on a visit. Bro. Reber will also solicit the churches in the interest of the Sanitarium in Iowa and Nebraska.

Bro. S. S. Stalter (our treasurer) and family are visiting their kins folk in Indiana and Ohio. Bro. Stalter will

be glad to tell the brethren in the east all about the Sanitarium and receive donations for it.

J. M. Hershey.

July 29, 1912.

Lansdale, Pa.

(Plain congregation.)

Dear Herald Readers, Greeting:—Word has just reached our ears that Bro. Harry Cressman has been called home. He lingered a long time, but we trust that what is our loss is his eternal gain. For a long time he had been an earnest Sunday school worker, and as long as his health allowed he was a faithful attendant.

Sister Emma Derstine is slowly improving and is eagerly looking forward to the time when she may be in her accustomed place in Sunday school again. May the Lord strengthen her.

We are glad to see our aged sister Loux in her place again in the church services. We always miss our dear ones when they are absent from church or Sunday school.

We had a number of visiting brethren and sisters with us in our regular church services this morning. As a basis for remarks Matt. 8:13 was used, Bro. William Landis speaking in the English language and Bro. Enos Wismer in the German language. The saints were encouraged and sinners warned to flee from the wrath to come.

May God bless us all is my prayer.

In Jesus' name,

Laura F. Fuss.

July 29, 1912.

Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—I will again write a few lines from this place.

Health is fair in this community as far as I know.

Bro. J. B. Smith of Hesston, Kans., came into our midst Friday evening, July 26, and remained until Monday forenoon, July 29. He preached two impressive sermons while with us, also gave us many very interesting thoughts on the topics discussed at our harvest meeting, which was held Sunday evening. We invite the brother back again whenever convenient. May the Lord bless him and make him a blessing wherever He goes.

Sister Maude Bontrager and Orva Hostetler expect to leave ere long for Indiana for a visit with relatives and friends. We are having warm weather at present but indications are for **rain.**

Will close, wishing all God's richest blessings.

Ella Miller.

July 29, 1912.

Brandon, Colo.

Greetings to All:—We at this place have again great reasons to be thankful to the Giver of all good for the showers of blessings He has bestowed upon us, both spiritual and temporal.

On July 28 Bro. J. A. Heatwole of La Junta, Colo., came and preached three impressive and helpful sermons. Texts, II Cor. 8:5, I Tim. 4:8 and Eph. 4:27. He very earnestly admonished us from these texts, so we had a good, spiritual feast. We also have good, growing weather. Vegetation is growing very nicely. We would be very glad if more of our people would move in here. We crave an interest in the prayers of God's people that He may so guide us at this place that we may be shining lights for His kingdom.

Yours in His glad service,

J. C. Hershberger.

July 30, 1912.

Palmyra, Mo.

(Pea Ridge congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, July 14, our quarterly Sunday school meeting was held at this place. A number from the Cherry Box and Palmyra congregations were present with us. We all felt as we left for our homes after the meeting that we had indeed been in a heavenly place during the day and that God had blessed us.

Questions discussed were as follows: "How may we more fully realize our responsibilities?" "What lack we yet?" A wider knowledge of the field a more prayerful life and greater care in doing our work were among the many good points.

The children were told the story of Samuel and admonished to answer the Lords' call as quickly as he did.

The evening service consisted of a short mission program followed by a stirring sermon. Text, "Flee for thy life."

The church here craves an interest in the prayers of God's people.

May God bless His work everywhere.

In His name,

One of the secretaries.

July 31, 1912.

Fentress, Va.

Dear Herald Readers, Greeting:—Our Bible conference will commence Aug. 18. Instructors are Bro. Geo. R. Brunk of Denbigh, Va., and Bro. A. D. Martin of Greencastle, Pa. We trust that some from other places will come and help us in the good work.

Visitors over last Sunday were Bro. and Sister Dan W. Martin of Maugansville, Md.; Bro. and Sister Daniel Shank of Greencastle, Pa.; and Oliver Nice of Bucks Co., Pa. We are having refreshing showers of rain now for several days, for which we are glad and feel to be thankful.

Yours in Him,

I. W. Eby.

Aug. 1, 1912.

Washington Boro, Pa.

(Habecker's congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Aug. 1 we had our harvest services at Habecker's Church. Bro. and Sister Simon Garber and Bro. and Sister Henry Miller from Bossler's Church were present with us. Bro. G. taught the Word unto us, using Deut. 11:13-17 as his text. Bro. and Sister Daniel Lehman of Millersville were also present with us, Bro. Lehman having part in the services. May we continue to thank God for the harvest we have just harvested, and for the many blessings we are permitted to enjoy. We feel a renewed interest in our duties and privileges in our Christian life.

May the Lord bless the work at this place.

Susan A. Martin.

Aug. 2, 1912.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Our regular services yesterday were well attended both morning and evening. Inspiring sermons were preached by the brethren, Aaron Loucks and J. A. Ressler. The young people's meeting was also quite interesting and helpful.

Sister Emma Brilhart of the Publishing House force, who spent the past month visiting at different points in Pennsylvania, Maryland, and Virginia, returned home July 31. We trust that her vacation has fitted her for better service.

Quite a number of visitors are here now. Jas. A. Kauffman and wife of Hesston, Kans., who are on their wedding trip, arrived here July 31 to spend a few days with his father, Daniel Kauffman and family. From here they expect to go to Lancaster Co., to visit her relatives.

Sister Ella Hernley and son Loyd of Lititz, Pa., came to Scottdale, Aug. 1, to spend a month with her sons at this place.

Sister Lena Buehler of Lancaster, Pa., is spending some time visiting friends here.

We look forward with pleasure to a visit from Bro. A. D. Martin this week.

Arrangements have been made for a Bible conference to be held at this place Nov. 2-10. Bros. Geo. R. Brunk and S. F. Coffman have been secured as instructors. May the Lord bless the work.

In His name,

D. C. H.

Aug. 5, 1912.

Miscellaneous

A PRAYER MEETING EXPERIENCE

There were only two or three of us --
  Who came to the place of prayer;
Came in the teeth of a driving storm,
  But for that we did not care,
Since after our hymns of praise had risen,
  And our earnest prayers were said,
  Wherever His loved ones be,
  And gave us the living bread.

We knew His look on our leader's face,
  So rapt and glad and free;
We felt His touch when our heads were bowed
  We heard His, "Come to me."
Nobody saw Him lift the latch,
  And none unbarred the door,
But "peace" was His token to every heart,
  And how could we ask for more?

Each of us felt the load of sin
  From the weary shoulder fall;
Each of us dropped the load of care,
  And the grief that was like a pall;
And over our spirits a blessed calm
  Swept in from the jasper sea,
And strength was ours for toil and strife
  In the days that were thence to be.

It was only a handful gathered in
  To the little place of prayer;
Outside were struggling and pain and sin,
  But the Lord Himself was there.
He came to redeem the pledge He gave—
  Wherever His loved ones be,
To stand Himself in the midst of them,
  Though they count but "two or three."

And forth we fared in the bitter rain,
  But our hearts had grown so warm,
It seemed like the pelting of summer flowers,
  And not the crush of the storm.
"'Twas a time of the dearest privilege
  Of the Lord's right hand," we said,
As we thought of how Jesus Himself had come
  To feed us with living bread.

—Selected.

PRIVILEGES AND ATTAINMENTS

By Mamie C. Good.

For the Gospel Herald.

In discussing our many advantages and attainments, let us compare first our present advantages as Christians with those of our forefathers, and secondly our advantages as Christians with non-Christians.

As we study this subject our minds are directed along missionary lines as perhaps the greatest privilege we have. We shall treat this subject in a general way, not only from the standpoint of the Church, but also from the standpoint of the individual.

We are living in an age of organization. This is very evident in our own Church. How many of us remember the first Sunday school conference, the first young people's meetings, the first Chicago Mission, our first missionaries to India, as well as the establishmnet of our schools. All these agencies are working for a fuller and deeper fulfillment of God's Word. They have had a wonderful influence in spreading the Gospel in both our own communities and in India.

Our different organizations do much toward training our young people from whom we expect so much and fitting them for active work. Do not our city missions make us more liberal, teach us not only to give of our earthly goods, but of our sympathy, interest and love as well. They develop us as individuals and as churches internally as well as externally by giving us an opportunity to do our small part for those who are less fortunate than ourselves. Thus we carry out the injunction, "It is more blessed to give than receive."

Surely we have made great progress along these lines. Our foreign missionaries have given us an interest and a knowledge of the foreign lands. Have we not all listened to their stories of want, poverty and sin and did we not realize a greater pleasure and blessing in leading the Christian life? It is the interest in this kind of work that gives us an impulse, makes us feel the need of more work, more reading of God's Word, more studying.

Certainly bearing all these advantages in mind, we as Christians and as members of the Mennonite Church can find a place to work and thereby gain a reward in our Christian life. Compare, if you will, the beautiful passages of John with some of the passages of the sacred book of the Mohammedans and the Hindus. They are but poor imitations. Think of the practices of foreign religious devotees —child marriage, idol worship, reverence for animals, and one can easily see how far we have progressed. In spite of all the progress, how much remains to be done! It seems to me as though our privileges might be represented by the ocean and our attainments by a single river. How little we have done to bring this about, and yet our help is needed. Let us then be zealous of every minute of time and every opportunity of service. Our time is so short and our strength but slight, neverthless with the right spirit of service we can do our part.

Some one has said there never was a person who did anything worth doing that did not receive more than he gave. All the days as they come to us may seem alike, but each comes with its own opportunities, its own call to duty, its own privileges. We will not let them pass without trying to do our part.

By attainment, we mean those qualities of heart and mind that single one out and place that one above its fellows, and is recognized by the leaders and is given a responsible place in the Church.

We older people should be quick to recognize these qualities as we note them in the children and younger people. Privileges can come to those only whose attainments make it possible to utilize them. Opportunities are useless to those who have not distinguished themselves in any particular attainment. Failure must come to those who lack the qualification to be attained. Some have offered their service to the Church who have failed to fit themselves for that special work.

I earnestly urge you, especially the young, that they may prepare themselves, when Christian privileges come to them that they may be able to perform them successfully and thereby be a credit to the Church.

Sterling, Ill.

CRUMBS OF TRUTH

By E. H. Hershey.

For the Gospel Herald.

Truth and error are opposites. Since the tares were sown among the wheat (Matt. 13) truth has been combatted, and people have been at variance. The center of all truths is, Love God and thy neighbor. "Grace and truth came by Jesus Christ"—the Gospel message defines truth. The Old Testament dispensation is a forecaste. Christ is the repairer of the breach, the restorer of paths to dwell in. The loss of love causes divisions and destruction of life. All souls who truly desire the gift of the Holy Spirit have the promise of that blessing. Its presence restores the lost love, which banishes all cause of strife, and brings into life the powers of the soul deadened by sin. It follows that divine life, the true life, eternal life, inhabits the redeemed, and has supremacy over the life of sin in the flesh. "Where sin abounded, grace did much more abound."

The redeemed are socially at peace, and this life reveals itself in a united church (Matt. 16:18; John 15:17; I Cor. 1:12).

The hold of Satan is strong upon us through our unregenerate flesh and only constant watchfulness will preserve us. Satan has carried off many victims by causing heresies, and inciting to worldly allurements. The safety of the flock depends on treating by discipline the diseased sheep, and separating from fellowship the infected to prevent the malady from spreading. "Evil communications corrupt good manners." "Their word will eat as doth a canker." When quarrels go unreproved, vain pastimes and amusements are tolerated, frivolous conversation takes the place of sobriety, outward display in dress and manner of living is suffered, when the disciples bring suits at law, assist in making laws which must, to be operative, in extreme cases, be supported by the use of the sword, then the Church has gotten into the world, and is unpro-

tected like a city without a police. Lately I saw a notice posted on church ground, warning persons not to trespass under penalty of the law. Who can reconcile such a threat with the peaceable doctrine of Christ, or see meekness and gentleness in it?

Lancaster, Pa.

VOCAL AND INSTRUMENTAL MUSIC IN WORSHIP

"In the midst of the church will I sing praise unto thee."—Heb. 2:12.

Singing is the divinely appointed means by which "we make melody in our hearts to the Lord." There may be singing, however, without any spiritual or even moral quality, designed simply to entertain. There is also singing designed for culture and improvement, which may be right, but having nothing sacred or religious in it. It is common to meet with those who enjoy either vocal or instrumental music. They love its varied tones, its sweet strains, its melodies. There are many exercises, however, in which we delight that are not worship. An exercise in elocution or a well-delivered declamation is pleasant and entertaining; but if it is not spiritual, forms no part of religious worship. It is singing in obedience to divine command that we wish to define. We are not to sing simply because we love to sing, but because it is a part of the divinely-appointed means of worship; and is therefore pleasing in God's sight. The entire routine of religious worship is of divine appointment, and is not designed to amuse or entertain, but to edify, in praise, homage, and thanksgiving to the God we worship.

As to the purposes and characteristics of the music designed for worship the Scriptures say: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God" (Eph. 5:18-20).

This text provides that the music in worship shall be singing. The service of singing fills an important place in worship. The untutored mind loves noise, even without melody. This is seen in the worship of the half-civilized tribes; but as they become refined they cultivate tones less harsh; and when they receive the high culture of the Gospel they desire to praise with the sweet tones of the voice, prompted by the spirit within the heart.

This singing includes (1) Speaking to yourselves. How very impressive is truth expressed in song; the Christian receives great comfort in reading spiritual songs, some of which seem to be well-nigh inspiration; but when they are sung with the sweet tones of the human voice there is a peculiar fascinating and moulding power in the exercise. Speaking to yourselves implies thought and meditation; this entirely excludes the use of instruments. In harmony with this the apostle says, "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

(2) Giving thanks. Thanks is defined by Webster as "an expression of gratitude, an acknowledgment made to express a sense of favor or kindness received." How grand the thought that God has provided for Christians to give gratitude to Him in song.

(3) This music is to teach and admonish. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Sentiments put in rhyme and sung in the congregation have a peculiar moulding power in them; hence there is no part of our church literature that has need to be guarded with more care than the sentiment put in rhyme and sung in the congregations. Sentiments put in song have a peculiar, fascinating influence upon the mind, that is difficult to resist with argument. Therefore our hymns and spiritual songs should contain pure Gospel sentiment.

Much of the singing in the churches today is a kind of operatic performance, reducing the beautiful songs of Zion to unintelligible phrases. This, like the use of musical instruments, does not impart spiritual ideas. No one is taught. No one has his understanding enlightened. It is not in harmony with Paul's instruction, "Sing with the spirit and with the understanding." Therefore it is not of God. Instead of an instrument being a help in teaching sentiment in our song service, it really so confuses the ear that the sentiment sung becomes unintelligible. Such instrumental song service may attract and entertain, but can not edify and build up the spiritual man. Therefore it defeats the design of singing in worship.

(4) Admonition. Admonish means, "To warn, to notify of fault, to reprove with mildness." That admonition is necessary in the church to guard us from evil is apparent, and this text provides that it be given in song. What a source of power for good! What divine wisdom to admonish in song!

A musical instrument is lifeless, it imparts no sentiment. Hence it can take no part in this admonition in song. The sweet tones of the voice alone can do this. It is evident that Christ in setting up His Church associated singing with the service, but left out instrumental music. Therefore, whosoever moves a musical instrument into the sacred enclosure and associates its use with Christian worship is adding to the sayings of Christ, and is therefore a violator warned in Rev. 22:28.

We are opposed to the use of musical instruments in Christian worship for the following reasons:

1. Neither Christ nor the apostles ever authorized the use of musical instruments in worship either by precept or example. This truth is of great weight. Sad results follow where God's order of worship is disregarded.

2. A musical instrument is as helpless in Christian worship as was Dagon in the house of Ashdod.

3. The origin of musical instrument does not commend their use in worship. The history in brief is this: Unto Adam and Eve were born Cain, Abel and Seth. The sad, short history of Abel is well known. Of Seth's descendants it was early said, "Then began men to call upon the Lord." But of guilty Cain, a fugitive and a vagabond, it is said, "He went from the presence of the Lord." Of Cain's descendants we have, Lamech who introduced polygamy, and Tubal the father and inventor of the harp and organ. Having departed from the worship of God they doubtless sought these means as a balm, in their alienated condition.

(5) David using musical instruments. David's use of musical instruments is referred to by many as authority for their use in religious service, but this is evidently not well taken. The Scriptures bearing on this fact are as follows: "Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David" (I Chron. 23:5). "And when the burnt offering began the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel" (II Chron. 29:27). "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel" (Ezra 3:10). Mark the texts quoted. These instruments were made by David, and were ordained by him. Ordain, means to appoint, decree, establish, etc.

The prophet's comment is clear on this part of David's life. "Woe to them that are at ease in Zion, that lie on beds of ivory; that chant to the sound of the viol, and invent to themselves instruments of music, like David" (Amos 6:1, 5). While David did much that is praiseworthy, yet he made some mistakes, and the prophet plainly names his use of musical instruments as one of them. God tolerated Israel in their use of instruments

of music in worship; but there is not the faintest record of his authorizing them in the Old or New Testament. God withstood Israel in having a king, yet He tolerated them in doing so, and sent His prophet to anoint him. Moses suffered Israel to give a writing of divorcement, but Jesus did not approve of it.

It is always well to note with care the difference between that which God tolerates and that which He authorizes. The following is the comment of Dr. Adam Clarke on the foregoing prophecy of Amos: "I believe that David was not authorized by God to introduce that multitude of musical instruments into divine worship. And I am satisfied that His conduct in this respect is most solemnly reprehended by this prophet. And I further believe that the use of such instruments of music in the Christian Church is without the sanction and against the will of God, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them and introduce them into the worship of God under the Gospel? I am an old man, and an old minister, and I here declare I never knew them to be productive of any good in the worship of God, but have reason to believe that they are productive of much evil. Music as a science, I esteem and admire, but instruments in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of the Author of Christianity."

Another passage referred to is II Chron. 29:25: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." On this verse Dr. Clarke says:

Moses had not appointed any musical instruments to be used in the divine worship: there was nothing of the kind under the first tabernacle. The trumpets or horns then used were not for song, nor for praise; but, as we use bells, to give notice to the congregation of what they were called upon to perform, etc. But David did certainly introduce many instruments of music into God's worship, for which, we have already seen, he was solemnly reproved by the prophet Amos (Chap. 6:1-6). Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been the commandment of the Lord by His prophets: but the Syriac and Arabic give this a different turn: 'Hezekiah appointed the Levites in the house of the Lord, with instruments of music and the sound of harps, and with the hymns of David and the hymns of Gad, the king's prophet, and of Nathan the king's prophet: for David sang the praises of the Lord his God as from the mouth of the prophets.' It was by the hand, or commandment of the Lord and His prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No; the whole spirit, soul and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentious baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and in truth; for to no such worship are those instruments friendly." (Clarke's Com., Vol. I, p. 954).—Tract, Published by the Brethren's General Mission Board, Elgin, Ill.

DID GOD RECOGNIZE THIRTEEN APOSTLES?

By Mabel Groh.

For the Gospel Herald.

Everyone who accepts the Bible as God's Holy Word accepts Paul's epistles as divinely inspired, and Paul himself as a holy man of God. We notice that in the introduction of nine of the fourteen epistles written by him, he states that he is "an apostle of Jesus Christ."

Some time after Christ's ascension, and before the day of Pentecost, while the disciples were waiting for the promised outpouring of the Holy Ghost, Peter stood up in the midst of them and said, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, ... For he was numbered with us, and had obtained part of this ministry . . . . For it is written in the book of Psalms, Let his habitation be desolate . . . : and his bishropric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us . . . . must one be ordained to be a witness with us of his resurrection. And they prayed . . . . and gave forth their lots, and the lot fell upon Matthias and he was numbered with the eleven apostles" (Acts 1:15-26). Now let us notice Paul's claims, and the evidences of his apostleship. Peter said it was necessary to appoint one who had been with them all the time Jesus went in and out among them, to be a witness with them of his resurrection. In I Cor. 15 Paul proves the resurrection with irrefutable arguments, and tells of the different appearances of Jesus to the disciples after the resurrection and says, that "Last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (I Cor. 15:8, 9). In chs 10 to 12 of II Cor. we see by Paul's defence that the Corinthians were holding him in contempt, but he proves his position by recounting the things he had suffered for the sake of the Gospel, and the revelation he had received from God. After having told them of his life among them, of his sufferings, and of visions and revelations, he tells them that they have compelled him to do this boasting, for; he says, "I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders and mighty deeds" (II Cor. 12:11, 12). He also found it necessary to defend his position before the Galatian brethren. Notice the introduction to this epistle: "Paul an apostle (not of men, neither by man, but by Jesus Christ and God the Father.) "I certify you, brethren, that the Gospel which was preached of me was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Ch. 1:11, 12). In the remainder of ch. 1 and 2 he goes on to tell how he did not see any of the apostles till he had preached three years, when he saw Peter and James the Lord's brother, and after fourteen years he went to Jerusalem to that great conference regarding the circumcision of the Gentile believers, but those who had assembled there added nothing to him, but gave him the right hand of fellowship. (See Acts 15). As we study the life and teachings of Paul we are profoundly impressed with the wonderful way in which Jesus was revealed to him (Acts 22:14, 15) and how he was prepared to be a witness of everything which the other apostles also taught, and of the signs of apostleship which were wrought in him. How can we help but wonder if Matthias was truly an apostle, when God apparently steps right over him and ignores him entirely, and in his own time raises up Paul, the greatest of the apostles? Is it not easy to see how Peter might at this time (the Holy Ghost had not yet been

given to teach, and reveal, and enlighten the understanding) have undertaken to do something which God purposed to do without any co-operation of men? Now if we accept Matthias as an apostle we have thirteen apostles, but let us notice in Matt. 19:28 that Jesus speaks of but twelve thrones. If these are for the apostles, will Paul or Matthias have to stand back? Rev. 21:14 reads, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Has God made provision for thirteen apostles? Which one have we the most reason to believe God does not consider? The one which the inspired Word proves is an apostle or the one of whom there is nothing said?

Preston, Ont.

DOING THE WILL OF GOD

By J. B.

For the Gospel Herald

I was much impressed with the thoughts presented in the article on "Standing by Our Principles." In the Lord's prayer we read these words, "Thy will be done in earth as it is in heaven." There is perfect obedience in heaven, and there ought to be on earth.

Another thought about those who put great stress on church loyalty. Peter expressed his determination to stand by Christ under all circumstances, even to go to prison and to death. This was an expression of great loyalty. Yet when Christ told him that that very night he should deny Him thrice Peter, as well as ourselves, received a reminder that true loyalty means more than an emphatic declaration of our faith or determination. Another thought worthy of notice is that we should be loyal to Church only so far as the Church is loyal to the teachings of the Bible.

Lancaster, Pa.

WE CAN FIND TIME

The great evangelist, D. L. Moody, knew the power of prayer, perhaps as few have known it, because he constantly practiced it. In one of his earnest talks on this subject he met the common excuse of not having time to pray, with these words:

"There is many a business man today who will tell you that he has not time to pray; his business is so pressing that he cannot call his family around him, and ask God to bless and keep him and them from the temptations of every day. But look at Daniel! He had the whole, or nearly the whole, of the king's business to attend to. He was prime minister, secretary of state, and secretary of treasury all in one. He had to attend to all his own work, and to give an eye to the work of lots of other men, and yet he found time to pray; not just now and then, nor once in a while, not just when he happened to have a few moments to spare, but 'three times a day.'"—Sel.

TALKATIVENESS

Selected by J. D. Mininger.

Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossips; how a worthless non-essential is argued and disputed over; how the solid, deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that, if properly compressed, would drive a train forty miles an hour, if allowed too much expanse would not move it an inch, and so the true action of the heart, if expressed in a few Holy Ghost selected words will sink into the minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of soul life and Divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant, or unprofitable things. In religious conversation, we soon churn up all the cream our souls have in them and the rest of our talk is all pale skim milk, until we get alone with God, and feed upon His green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gably, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit, we must avoid talking for talk's sake or merely to entertain. To speak effectively, we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

Kansas City, Kans.

IN LOVE WITH HIS WIFE

The man who really enjoys life is the one who is in love with his wife. Not the "moonshine" of the first couple of weeks or months of wedded life, before the newness and enjoyment of conversation and acquaintance begins to subside, but the true happiness and delight in each other's presence, and desire to make each other comfortable and contented; to sympathize, console, advise, and help in case of trouble or untoward circumstances. Here is a pretty love-letter of a married man to his wife:

"I married you in order to love you in God and according to the need of my heart, which all the world's bleak winds can not chill, and where I may find the warmth of the home fire to which I betake myself when it is stormy and cold without, but not to have a society woman for others; and I shall cherish and nurse your little fireplace, and put wood on it, and blow and protect it against all that is evil and strange; for next to God's mercy there is nothing which is dearer and more necessary to me than your love and the homelike hearth which stands between us everywhere, even in strange lands, when we are together."

Does that sound like sentimental, silly, and nonsensical honeymoon gush? It may take you a long time to guess who wrote the above pretty love-letter to his wife. It was the "Iron Chancellor," Prince Otto von Bismarck, and long after he was married. There is nothing "Iron" about such warmth of affection, and such love. It is holy. When we read of the domestic tragedies, suicides, murders, applications for divorces, the unhappy homes, it makes one sick at heart. But then we turn to men of the Bismarck stamp, who may seem to the world cold, relentless, heartless; who do not present the soft side, the loving and gentle attributes to the public, but what light and happiness there is in the home!—Pittsburg Christian Advocate.

GOD WITH US

It is strange that we who are burdened with toil and anxieties forget that God is working with us. We seem to feel that we are alone, when if our spiritual eyes could be unsealed we would find Him close beside us—helping.

There is a sweet legend hanging about an old church in England, and it tells the great truth well—how centuries ago, when the monks were rearing it, a new temple for the worship of their God, there came among the workers a strange monk, unasked, who always took on himself the heaviest tasks; and how at last, when a particularly gigantic beam was needed for a position as important as that of the keystone of an arch, and when with sweating strain and united effort, it was lifted to its place, it was strangely found to be some feet too short.

No device of the builders could remedy it; they had tried their best with it, they had used the most careful measurement they knew, but how sadly they had failed! There it was, too short, and their utmost skill could not find remedy.

The night closed in upon the tired workers, and they went to their rest with sore hearts, leaving only this unknown monk, who would go working on. But when the morning came, and the workers came forth again, they saw the sunlight falling on the beam exactly in its place, lengthened to the precise dimensions needed, and resting accurately on its supports.

But the unknown monk had disappeared. Yet the workers knew Him now, and were certain they could carry the temple onward to its topmost turret. For He who had been working with them and supplying their lack of perfect work, they came now to know, was none other than the Lord Himself. They were not unhelped toilers. Nor are we.—Selected.

HOW MANY GO FORTH

How many go forth at morning,
Who never come home at night;
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.
We have careful thought for the stranger
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.

—Selected.

MISSION MEETING REPORT

For the Gospel Herald.

The 67th quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Pa., July 24, 1912.

Devotional exercises by Bro. Warren Bean, who read Psa. 65 and offered prayer.

Moderator, Bro. Sanford B. Landis.

Program

Harvest sermon. Bro. Daniel N. Lehman. Text, Joel 2:21-27.

Address, **The ideal life.** Bro. John S. Mast.

Reverence for that which is sacred. Bro. John H. Mosemann.

Reformation vs. regeneration. Bro. Noah H. Mack.

Ten minute talks on **Pleasure of working on the borders,** by the brethren, Jacob H. Mellinger, Levi Sauder, J. S. Musselman, and I. E. Hershey.

At the noon hour the executive committee met in counsel with the brethren, J. C. Habecker, H. H. Haverstick and Chas. B. Byer of Columbia, Pa., concerning the situation at that place with a probability that the Sunday school there will be taken charge of by our committee by the next quarterly mission meeting.

It was also decided to make another effort to raise money enough to lift the debt of the Philadelphia Mission, amounting to $2,500.00, by Jan. 1, 1913.

The day being rainy, the attendance was not so large as sometimes, yet the teaching was sound doctrine, good food for all who were able to endure it.

Contributions, $193.06.

I hereby present a few of the many good thoughts:

The punishment that God brought upon the land because of the people's sins, was to be taught to their children, and their children were to tell another generation.

We do not have the locust and the palmerworm, but other insects and diseases that our forefathers knew not of. Even our grain crops, and our fruit and nut trees are being destroyed, because of the sins of the people, such as frolicking in the groves, taking pleasure trips, reading Sunday papers, instead of worshiping in God's house. The remedy God gives for these evils, is, rend your hearts and not your garments, and seek first the kingdom of God and His righteousness.

Many lives lost because of the neglect of the spiritual harvest, fathers and mothers not concerned enough about the spiritual welfare of their children, should tell the children of God's goodness.

Much good being done today, but only by God's help.

God takes away temporal blessings from us for our good.

Let us go on, the rest will be sweeter for the toil.

Out of 1000 people 999 have no aim in life. No compass to guide, no star to gaze at, no harbor to enter, but tossed about by every wind of doctrine, traveling, but do not know where.

Ruth had an aim in life when she said to Naomi, that "thy people shall be my people, and thy God my God."

Follow the One who saves us, from cradle to the grave.

God has created man with wonderful talents and abilities to carry out His work, and so much to do that we have not time to be idle one minute.

The ideal life of sacrifice, a safe guide to go by.

When we lose some of our earthly goods, let us think of the One who had not where to lay His head. Learn contentment.

Are we willing to share our love and sympathy with those who are suffering?

The Spirit-minded Paul could see the silver lining in his dark cloud of affliction.

Let us be true, and our life in harmony with our teaching. So much has been lost by people not living right. The ideal life is not I, but Christ that liveth in me.

The most sacred thing we can think of is the Triune God, other things sacred are His Word, the Lord's day, the marriage institution, the house of God.

The people of God should reverence these things with a greater degree than the unsaved. God the Father should have our highest praises, think of what He has done for us. Not only God to be worshiped but the Son as well. If the Son is not more than man, Jesus is not our Savior.

To denounce the blood of Jesus Christ as being unable to wash away our sins is great irreverence. The blood of Jesus Christ is nothing less than the blood of God.

The Lord's day was made for our good. There is much irreverence done on that day by not going to the house of God, by the spirit of light-mindedness, levity, indifference, pleasure seeking. Among the people of God, the automobile tempts many to irreverence on the Lord's day. The proper use of it is just as legitimate as the use of the horse, but be careful of the abuse. Moses said to Israel, be careful, "Beware lest you forget the Lord God."

The time was when the prophets prophesied falsely, because the people wanted it so.

When God says enough He will let the mightiest vessel drop to the bottom of the sea.

Lot's wife had more reverence for her children and her earthly goods than she had for the Word of God.

Disobedience in small things will grow into irreverence to greater things.

Reverence to God and His Word will bring great blessings. Daniel and the three Hebrew children an example.

How the people hold the doctrine of nonresistance, nonconformity to the world, nonsecrecy, feetwashing, the devotional covering, as man-made, and speak irreverently of God. The day is here when people will not endure sound doctrine.

Reform is accompanied by an act of the will, and is good so far as it goes for morality, but will not reach for salvation; for "Except a man be born again he cannot see the kingdom of God." A man may reform from his evil doing for selfish purposes. Simon an example.

Many reform movements in our land today—against the drink habit, the secret lodge, politics, etc. While they do good work, it is not complete, people get so full of reform movement that they forget the most important part for salvation.

The flesh may be reformed until it becomes pretty good, but still be a moral sinner. We must make a full surrender and give our hearts unto God.

The border of the Church is that farthest away from the center of activity.

We find the most needy ones along the border where the food is not so plentifully supplied, the desire is more apparent and a pleasure to feed them.

The object of border work is the saving of souls, not ours to see results, but to sow the seed, in this work we receive blessings that we could not get otherwise.

To enjoy border work among children we must come close to Christ.

What has been done is but a small thing to what could be done.

When we make the effort God will bless.

Henry Hershey, Sec.

REPORT

Of the Mission Meeting Held at Hopewell Mennonite Church, near Hubbard, Oreg., July 4, 1912

For the Gospel Herald.

Organization: Mod., Bro., J. P. Bontrager; Chors., Sister Alice Glick, Bro. M. H. Hostetler; Treas., Bro. E. S. Miller; Secys., Bros. J. M Mishler, Harry West.

Mission sermon by Bro E Yoder Text, Isa 60:1.

The following subjects were discussed:

What is the object of the mission meeting?

Where should the foundation of mission work be laid?

Where should mission work begin, at home or in the foreign field?

The following are a few of the thoughts gleaned from the subjects:

The object of this meeting is to promote the cause of mission work in the Pacific Coast District and to get together and formulate plans to work harmoniously and put into practice what we teach, and be better equipped for the Master's service.

Mission work should begin at home.

As individuals we must have knowledge of Him ourselves and a surrendered life before we can teach others.

As concerning the Church there must be unity.

We do not need to go to foreign lands to find heathendom.

Moved and carried that the secretaries of this meeting be instructed to send greetings in the name of Jesus to Bro. and Sister Mitchell and Sister Sadie King of the Nampa Mission.

Closing remarks by the moderator.

Everybody seemed to enjoy themselves and many expressed themselves to be more determined to do mission work in the future.

Secretaries.

REPORT
Of the Bible and Sunday School Meeting Held at Elizabethtown, Pa., July 19, 20, 1912

For the Gospel Herald

Friday Morning, July 19

After song service the meeting was opened by Bro. S. B. Landis.

Devotional exercises by S. Oberholtzer. Titus 2.

Subjects as follows:

The fruit of the Spirit. S. G. Shetler.

There are two spirits: the Spirit of God and the spirit of the devil. The Spirit of God, the Word of God and the angel of God agree. Second birth needed to bear the fruit of the Spirit. Crucified to the world and the world to us. Gal. 6:14. Purging for more fruit. Joy in tribulation.

Nonconformity. Daniel Kauffman.

Nonconformity is the fruit of consecration; denying self, following Christ. Pride in the heart is an abomination in the sight of God. Pride is a disease of the soul. Nonconformity is not merely church doctrine, but God's Word. Fashionable attire is destructive to the soul.

Friday Afternoon

Devotional by Bro. J. L. Landis.

The simple life. S. G. Shetler.

Christ is our example in the simple life. Some things lawful must be denied. The simple life is a life of labor, and not a life of ease. We dare not take honor to ourselves. The simple life is the only life worth living; it is conducive to health, to prosperity, and to spiritual growth. Riches are deceitful, and do not tend toward a simple life.

Secret societies. Daniel Kauffman.

Secret societies hide their light, and in this respect are contrary to the teaching of Christ (Matt. 5:14-16). They require an oath which is forbidden (Lev. 5:4, 5; Matt. 5:34; Jas. 5:12). Farmers' organizations belong to the same class. Lodges foster ungodliness which is contrary to the Word (Jno. 3:19, 20; Eph. 5:11, 12). They make a false claim to charity. They link together the good and the bad in an unequal yoke (II Cor. 6:14-18). They are an enemy to the Church, to the state and to the home. School fraternities are also very dangerous to our young people. If we would be free men we must avoid all secret societies.

Friday Evening

After song service some time was given for queries. Many important questions were asked and answered, after which a heart searching sermon was delivered by S. G. Shetler.

Saturday Morning

Devotional by Bro. J. L. Ebersole.

The tongue. Daniel Kauffman.

The tongue the smallest and yet the most powerful member. An index to man's character. As one little match may start a great conflagration, so one little word may do very great harm. By the power of the tongue the Gospel wave has been kept rolling since Christ was upon the earth. Do we use our tongues to the glory of God? An earnest appeal to the young to use this member for the cause of Christ.

Reasons why worldly amusements are destructive. N. H. Mack.

If we are crucified to the world and the world to us these things will have no charm for us. The more innocent the amusement seems to be the more dangerous to indulge in. Games and Sunday newspapers are very dangerous in the home. The younger generations are being led by our influence. Amusements to draw the children into the Sunday school are dangerous and should be avoided. Many of the descendants of the Mennonites have already been lost to the Church through so-called innocent amusements.

The parents' influence over the child in Sunday school. A. B. Lutz.

The mother's influence begins while the child is yet in her lap. Pity the child that has an ungodly mother. Mothers should begin early the training of the child in a Christian way.

Saturday Afternoon

Devotional by J. H. Mosemann.

Sunday school and church loyalty. S. G. Shetler.

To be loyal to the Church we must be loyal to the Sunday school. Punctuality in attendance is a sign of loyalty. If we are loyal we are not kickers. If we wish to enjoy His service we must be loyal in the little things.

Harvest home sermon. J. N. Brubacher. Text, Psa. 50:14.

Things for which we should be grateful: for the fruits of the earth, for the rights we have under the government, for the privilege of worshiping God, for sound minds, for the sweet communion we may have with God. The brother gave us many helpful thoughts concerning the Church and our duties toward her.

Saturday evening

After song service there was a young people's meeting which was followed by a Spirit-filled sermon by Daniel Kauffman.

These meetings were well attended, and were a spiritual feast to all. May we not so soon forget the precious truths which were presented to us: and may they be an inspiration to us that we may go forward in His name who died for us that we might live.

In Jesus' name,
John L. Rutt, Sec.

REPORT
Of Annual Sunday School Meeting Held at the Pleasant Grove Church near Martinsburg, Pa., July 28, 1912

For the Gospel Herald.

Organization: Mod., Abram Metzler; Sec., L. C. Honsaker; Chor., Katie Plank.

A few thoughts gleaned:

Mission sermon (Luke 14:21) "Go out quickly."— Actively and speedily.

Do not send out a brawler to do mission work. Do not send out those that are not orthodox. Send out soul-winners.

Some people have just enough religion to make them miserable.

Parents and teachers, strive to get your children active in the Sunday school and thereby draw them away from worldly amusements.

Teachers, watch! We are responsible for the child's possibilities. We are responsible to the child as we come in touch with the child.

The greatest of all hindrances in Sunday school work is a lack of consecration and unqualified teachers.

Lack of sociability is a great hindrance to any religious work.

Be loyal. Work in harmony.

We should not be a Sunday school man on Sunday and another man during the week.

Our lives should be in harmony with God's Word.

The Christian life is a growth.

The higher the life the sweeter the life.

Unsanctified knowledge is a hindrance to growth.

I must be satisfied with my sphere.

Be in close touch with God in prayer.

Live the higher life and you will be happy.

Meeting closed with singing and prayer. We have reason to believe that many departed feeling that the time was well spent and that we were better equipped to do service for our Master.

Secretary.

Married

Kauffman—Erb.—Bro. James A. Kauffman and Sister Mabel H. Erb were married at the home of the bride's parents, Bro. and Sister T. M. Erb of Hesston, Kans., July 23, 1912, Bro. D. H. Bender officiating. May the Spirit of the Lord attend them and make them a blessing in His service

Weaver—Hostetler.—On Thursday evening, July 25, at the home of the bride's parents, 1300 Eden St., Elkhart, Ind., Bro. George William Weaver to Sister Keturah Hostetler, Bro. J. E. Hartzler officiating. Both are members of the Elkhart Mennonite congregation. The Lord bless the union through life.

Obituary

Ramer.—Katie, wife of Bro. A. B. Ramer of near Port Trevorton, Pa., died July 11, 1912, of a complication of diseases; aged 27 y. 2 m. and a few days. She is survived by husband, 3 children, 3 sisters and a brother. Funeral at the Susquehanna M. H. conducted by —— Ertz and W. G. Sieber. This was the largest attended funeral yet held at this place, showing that the departed one was beloved and respected by all who knew her.

A neighbor.

Davidhizer.—Salome Billman was born in Wayne Co., O., Aug. 3, 1861. In the year 1863 she removed with her parents to St. Joseph Co., Ind. On Dec. 28, 1882, she was united in marriage with Samuel Davidhizar. To this union were born 3 sons, all living. In the year 1897 she with her husband united with the Mennonite Church and lived a consistent Christian life until death. On the evening of July 18 she retired in usual health but soon was over-

(Continued on next page.)

Items and Comments

Prospects for an unusually heavy crop in the provinces of Alberta, Saskatchewan and Manitoba are reported.

John D. Rockefeller is one man who has no right to feel bitter because a Supreme Court decision compelled his Standard Oil Company to "dissolve." His share of the profits is said to be over $81,000,000.

A Cincinnati man sues his wife for divorce on the ground of cruelty, alleging among other things that she stole his false teeth and wore them. The divorce question seems to be making progress along with the rest of the things in this progressive age.

The mikado of Japan, Mutsuhito, passed from time to eternity after serving Japan as its 121st emperor for 44 years. During this time Japan made rapid strides and is now numbered among the leading world powers. He was of a quiet, retiring disposition, at the same time firm and stern, skilled in the art of statecraft, and his death is sincerely mourned by his countrymen. He is succeeded on the throne by his son, Yoshihito.

The Delaware, Lackawana and Western R. R. has issued an order forbidding all its employes from drinking intoxicating liquors, either on or off duty. This is a result of the investigation into the cause of the disastrous railroad wreck at Corning, N. Y. It is a move in the right direction. Why should hundreds of lives be put in jeopardy because of intemperate habits on the part of a few men responsible of the safety of trains. No man is safe who allows a single drop of intoxicating liquor as a beverage to pass his lips.

Affairs in Mexico are still in an unsettled state. While the backbone of the insurrection has apparently been broken a guerrilla warfare is being waged in parts of that unfortunate country which makes it a very undesirable and dangerous place to stay. Hundreds of Americans in northern Mexico are fleeing to the United States for safety. Last year's successful revolution has been the means of encouraging every malcontent with dreams of military glory and the spoils of war. When people once get a thirst for blood it is hard to satisfy them. The sword is an awful substitute for the Gospel as a means of securing peace.

"Kuo Tze Crien," or "School for the Sons of the Empire," at Pekin, has one of the few unique libraries to be found in China. The ancient university existed for more than a thousand years before the Christian era, and its library is well fitted to survive the ravages of time, since it is engraved on stone. On 182 large tablets are carved the "Thirteen Classics,"—the sum and substance of Chinese culture. Though the library is not quite as old as the school that is so carefully preserving the unique literary collection, yet it dates back to a period at least five hundred years ago. Such a preservation of literature, while truly remarkable, is, however, not to be compared in real value, with "the epistle of Christ," when it is engraved by "the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart." —Gospel Messenger.

(Continued from preceding page.)

taken with an attact of heart failure and in 30 minutes was a corpse. Her age was 50 y. 11 m. 15 d. She leaves a sorrowing husband, 3 sons, a foster daughter, mother, 3 brothers, 5 sisters and many friends and neighbors by whom she will be missed very much as well as by the Church, for she was a very faithful attendant.

Buried July 21 in the Yellow Creek Cemetery, Elkhart Co., Ind., in the presence of about 1100 people. Services by Silas Weldy and J. W. Christophel. Text, Matt. 24:44.

Graybill.—Nancy Roth, wife of Martin Graybill, died of dropsical ailments at her home at Kernstown, Frederick Co., Va., July 27, 1912; aged 72 y. 5 m. 22 d.

Her sickness which continued through many months of suffering was borne with the greatest of fortitude and patience, and being so long separated from the immediate association of her people and the fellowship of the Church of her choice from early life (Mennonite), yet she remained faithful and loyal to the last.

She was born in York Co., Pa., but for 40 years or more has cast her lot with the Kernstown, Va., Mennonite congregation of which she is the third to depart this life within the past six months—and among the last of the former prosperous congregation located here.

Her husband, with 1 son and 4 daughters, survive, with also 1 sister, in Lancaster Co., Pa., who was present at the funeral, which was held in the Methodist Church at Kernstown on the 29th, by the writer, assisted by A. Knox of the Methodist Church and Alfred Jones of the Presbyterian Church.

L. J. Heatwole.

ANNOUNCEMENTS

Ohio Sunday School Conference

The Ohio State Sunday School and Young People's Bible Meeting Conference will be held, the Lord willing, at the Salem Church, about 2 miles Southeast of Smithville, Wayne Co., O., **Aug. 14-16, 1912.** All Sunday school superintendents are delegates to this meeting and are especially requested to be present, while all others interested in the welfare and progress of the Sunday school cause and Y. P. B. M. work, are also cordially invited. Those coming by rail from the East or West over the P. R. R. lines should leave their train at Smithville, and those coming from the north or south over the C. A. & C. must change cars at Orrville, and those coming over the W. &. L. E. will leave their train at Smithville. It might be quite helpful to your convenience if all who have not otherwise arranged would drop Bro. E. S. Hostetler, Wooster, O., a postal stating when and how many are coming so the necessary accommodations can be provided for.

Pray for the meeting. Bring hymnals and note books with you.

A. J. Steiner, Sec.
J. A. Liechty, Asst. Sec.

Indiana-Michigan Sunday School Conference

The Annual Indiana and Michigan Sunday School Conference for this year will be held at Nappanee, Ind., Aug. 21-23.

All Sunday school workers are expected and all who are interested are invited. The brotherhood of the two Nappanee congregations are desirous to accommodate all who wish to come.

Pray for this work that it might prove helpful to all.

E. S. Mullet, Sec.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

289—Editorial
290—Christ Supreme (Poem)
What do I Owe the Church?
Bible Doctrines
291—Seducing Spirits
292—Why—Where?
My Call (Poem)
From Our Mission Stations
How Support Our Missions
293—The Sunday School as an Institution for Mission Work
Orphans' Home Letter
294—My Mother's Hymn (Poem)
Value of a Church Paper in the Christian Home
The Character Tells
Finding Fault
How Model Christian Homes Come and Go
295—The Sunday School
Our Young People
296—Field Notes
Correspondence
298—A Prayer Meeting Experience (Poem)
Privileges and Attainments
Crumbs of Truth
299—Vocal and Instrumental Music in Worship
300—Did God Recognize Thirteen Apostles?
301—Doing the Will of God
We Can Find Time
Talkativeness
In Love with His Wife
302—God With Us
How Many Go Forth (Poem)
Reports
303—Married
Obituary
304—Items and Comments
Announcements

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, AUGUST 15, 1912 No. 20

EDITORIAL

"Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear."

On another page we print a stirring address to our young people, from the pen of Bro. John W. Weaver. From beginning to end it is laden with good advice to the young and may be read with profit by both old and young. God has called us to a noble work. Our brother's message comes as a refreshing breeze from the well of experience, and will be read with pleasure by the thousands of young people, as well as older ones, who want to live up to their Christian privileges and do as the Word of God directs.

"I long to see the time come speedily when these little flocks will be better cared for," writes a bishop brother whose heart yearns for the upbuilding of all our congregations. Our heart responds with a hearty amen. Why should not congregations with hundreds of members extend a helping hand to little flocks which are struggling for a bare existence? Pray for the continued prosperity of larger congregations. Pray that this prosperity may be shared by the smaller congregations as well. Let us work as we pray.

There was one critical point in the experience of Jairus as he besought the aid of Jesus in behalf of his daughter that is well for us to notice. Jairus had seen some of the wonderful works of Jesus and believed that He could restore his daughter to perfect health. But when he was told that his daughter was dead, "Why troublest thou the Master?" Christ did not wait for further evidences of faith but said at once, "Be not afraid, only believe." There are times in our lives when we might give way if our Savior were not present to strengthen us and make us equal to the occasion. Yea, verily, He "will not suffer us to be tempted above that we are able." When we trust Him to the extent of our ability He will furnish the rest. His promise, "Lo, I am with you alway," has never been broken.

The Power of a Smile.—There is wonderful power in a smile. The approving smile of a friend and the consciousness of the approving smile of God has encouraged many a Christian soldier to press on to victory under great difficulty. The sneering smile of worldlings has made many a faint-hearted pilgrim hesitate and finally turn back entirely. The smile may mean a number of things. It may be an indication of a shallow, silly character, may indicate hypocrisy or wickedness, or may be but the overflow of God's sunshine in the soul; but in each case the character behind it is so evident that we are rarely ever mistaken as to what is meant by the smile that greets our vision. Backed by a pure character the smile is a treasure which costs nothing but means much in your influence over fellow men. Cultivate it.

The Montana Field.—We clip the following from an exchange:

"In a Montana mining city of 85,000 a part of whom are miners, there are over 200 saloons and five breweries. The saloons of that one city outnumber all the churches in that third largest state of the union. In Montana there are more than 200 school districts in which no regular services of any kind are held and about one-half of them are never reached at all by any sort of religious influences."

That means that there is great need for the Gospel in Montana. With such powerful instruments of vice at work and such a weak showing on the part of the Church, it means much praying and great sacrifice and work, or Montana will be a heathen state. We are glad for the little start which our people have made in that state. Our brethren working there need help. Our little colony is just across the line from our North Dakota congregations, but there needs to be an increase in the ministerial force there if much aggressive work is to be done. Let there be much fervent praying done in behalf of the work in North Dakota and Montana. If any one is interested in this field in a special way, you would do well to correspond with Bro. I. S. Mast of Minot, N. Dak., or Bro. D. B. Kauffman of Kenmare, N. Dak.

Church Loyalty.—Last week we wrote concerning the relation between Christ and the Church, as the relation between the head and the body, and promised to consider the question further under the head of "Church Loyalty." This we shall now endeavor to do under the following heads:

Loyalty to the Head.—It is impossible to be loyal to the Church without also being loyal to its Head. If you are loyal to your church and not loyal to Christ, it follows that you have some other being besides Christ as the head of your church. If you can not be loyal to Christ and to your church at the same time you can not long remain loyal to Christ without severing your relations with your church. True church loyalty implies two things: (1) that you have accepted Jesus Christ as your Savior, are entirely submissive to His will, and have devoted your life to His service; (2) that the church of which you are a member bears this same relation to Christ as the Head. The church must be loyal to Christ in doctrine and in service, or the friends of God must either take hold of her and make her such or connect themselves with a body in which this loyalty is found. These things being understood, our duty is plain. Having accepted Christ as our Savior, we are true to our profession only as we obey His commandments, reverence Him

(Continued on page 307.)

Doctrinal

Take heed unto thyself and unto the doctrine continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

HOW BRING ABOUT THAT HAPPY CONDITION IN WHICH THE WHOLE CHURCH IS UNITED, EVERY MEMBER CONVERTED, OBEDIENT TO THE WHOLE GOSPEL?

By J. S. Shoemaker.

For the Gospel Herald.

The heading of this article is one of the four problems referred to in an editorial which appeared in the May 9 number of the Gospel Herald. The problem is a weighty one and worthy of the prayerful consideration of every believer. I greatly appreciated the thoughts found in the June 20 number of the Gospel Herald on this subject. The ideal condition above referred to is certainly one to be diligently sought for by the Church, and one to be greatly appreciated if attained. If said conditions were brought about the Church militant would indeed be ideal, more so than the band of twelve chosen by our Lord to be His followers.

True conversion on the part of each individual member; perfect unity among the entire brotherhood, and absolute obedience to all that God has commanded through His Son Jesus and the apostles, are the great essentials which alone can bring about this "happy condition."

To say what the Church ought to be is not at all difficult, but how to solve the problem of raising her to a high state of spirituality is not so easy. It is a problem that has been puzzling the minds of Spirit-filled men for many generations. If it were not for the forces of sin which are in the world, by which Christians are surrounded, and the sin-calloused condition of the human heart and mind, the problem would be readily solved, but considering both external and internal conditions we fear the problem will remain unsolved, at least for the time being.

The most formidable barriers preventing the realization of a high standard of Christian character and unity in the Church, are: First, the satanic influences which the great arch enemy of souls brings to bear upon the lives of professed followers of Christ, in stopping their ears, and blinding their eyes, so that they are not able to comprehend that which tends to their own best interests, and the best interests of the Christian Church; secondly, the depravity of human nature, which has become so calloused through the effects of sin, and so self-centered because of the Adamic nature, that it becomes quite difficult for the individual, (even though he is desirous to live the Christ life) to discriminate between truth and error, or between inherent convictions and Christian principles; thirdly, neglect on the part of parents in the teaching and training of their children, causing to be instilled into their hearts and minds the spirit of selfishness, worldliness, indifference, and a disrespect and disregard for that which is pure, noble and good. Having been side-tracked in their youthful years makes it difficult in after years to get them headed the right way, and lead them to accept and entertain the true Christian principles, which if instilled into their lives would make them a blessing to the world, and helpful in making the Church ideal.

The evil forces which are prevalent in the world, and inherent in man, can be counteracted and overcome by those who submit to the will of God, rely upon His promises, trust Him hourly for grace and strength, and follow Him "as dear children."

To become His child one must be truly converted; yea, "be born again." One would naturally conclude, judging from the lives of many professed Christians, that confession is often mistaken for conversion. Much that is called conversion in these days is nothing more than perversion. This is manifested in the perverted view some professed Christians have of the Scriptures, and the perverted manner of living on the part of some who claim conversion. Conversion is not only turning away from that which is radically wrong to that which is radically right, but it is turning away from all sin, and forsaking everything that is wrong, and turning to all that is right, and pure, and good, and noble. Neither is conversion the receiving of new eyes and ears, but it is the turning of them in the right direction, and using them to hear and see only those things which nourish and refresh the soul.

Conversion is a deep work, a heart work, a work that pervades not only the heart, but the mind, all the members of the body, and the entire life. When one is soundly converted to God, he has surrendered all to the transforming and quickening power of His Son. Body, soul and spirit are given to Him for His safe keeping. Such an one doth not harbor sin in his heart but cherisheth that which is good and true; having respect to all God's commandments, and followeth after that which maketh for peace and unity in the Church.

True unity has its origin in being united with Christ our common Head, and by the influence we derive from Him we are united one to another in Christian love and fellowship. This unity is beautifully illustrated in the lodestone. It not only attracts the particles of steel to itself, but by its virtue it unites them one to another. Genuine conversion and true Christian unity do not exist where the principle of obedience is lacking.

The ground of all religious action should be obedience to God, prompted by divine love. No true child will reason why, but will gladly obey because the object of its love has given the command. Obedience to God is the infallible proof of sincere and supreme love. No principle is more noble, because there is none more holy than the spirit of loving obedience.

If all who profess to be Christians were truly converted, "endeavoring to keep the unity of the Spirit in the bonds of peace," and rendering absolute obedience to all that God has commanded, then the problem would be solved; the "happy condition" of an ideal Church realized.

There are certain forces which if rightly applied will go a great ways toward making the Church ideal, we beg leave to mention at least a few of them: First, **a Spirit-filled ministry.** Men who are truly regenerated and well grounded in the faith; men who are well balanced intellectually and spiritually, not being inclined to build on emotion rather than upon the inspired Word, or preach confusing theories instead of plain Gospel truths; men who are able to show both in their life and preaching the great contrast between truth and error; between godliness and worldliness; between formality and spirituality; between undefiled religion and fanatism; men who are aglow with the love of Christ, that those who come in touch with them cannot help but feel the sacred flame, and will be led to see the beauty of the Christian religion, and made to long for, and seek to possess the real life of Christ in the soul; men who are keen to see the needs of the Church, and the spiritual needs of each individual member, and are ready to do their utmost to have those needs supplied; men who are filled with the spirit of prayer and intercession, having a deep burden for the salvation of souls, and an earnest desire that every member of the Church would "walk worthy of the vocation wherewith they are called," and "fruitful in every good work;" in short men who are Word-filled, Spirit-filled, faith-filled and love-filled, ready to give to others the overflow of their abundant life, which will mean much toward solving the problem under consideration.

Secondly, **a Spirit-filled laity.** If both men and women who have been quick-

cned by divine grace, would with one accord crucify the self-life, and give the Master full control of body, soul and spirit; rendering perfect submission to the Spirit's guidance; seeking opportunities to make others happy, and laboring for the peace and prosperity of the Church. All working together for one great end, our hopes would eventually be realized.

Freeport, Ill.

CHARACTERISTICS OF PRIMITIVE CHRISTIANITY

By George S. Grim.

For the Gospel Herald.

The religion instituted by our Lord and Savior Jesus Christ, and spread abroad in the world by His blessed Spirit, accompanying the labors of His inspired apostles, was beautiful for its simplicity and adaptation to man's need and salvation. The preceding Mosaic dispensation, while it enjoined devotion of heart to the Creator, according to the measure of light given, was nevertheless characterized by a multitude of outward observances, suited to the state of the people, which did not make the comers thereunto perfect, yet pointed to the substance of that which was to follow. But when our blessed Lord in His coming, suffering and death, had fulfilled and abrogated the ceremonial requirements of the law, He introduced the more glorious dispensation of the Gospel, in which life and immortality, and the mysteries of redeeming love, were brought to light.

The former dispensation was outward and typical; the latter, inward and spiritual, in which through the regenerating power of divine grace, the heart was to be made the temple of the Holy Ghost. Jesus Christ declared Himself to be "the way, the truth and the life; that no man cometh to the Father but by Him;" and that except a man be born again he cannot see the kingdom of God.

It was not in outward appearance only, that a change was to be made in the natural man, but the ax was to be laid to the root of the tree that bringeth not forth good fruit; it was to be hewn down and cast into the fire. The lives of His followers were to be characterized by holiness, and watchfulness unto prayer, every individual seeking a knowledge of God for themselves, through the Gospel of Jesus Christ. This knowledge of God and the way of life was to be obtained by repentance and remission of sins, through waiting of the soul on the Lord in humility and sincerity, in obedience unto His Word. The disciples were informed by the Savior that He was the Light of the world, and that He who was with them in that prepared body, should henceforth be in them, by His blessed Spirit. To this Light through the hope of glory the primitive Christians looked, as the Guide of life.

The followers of our Lord were desirous of avoiding everything that might minister to the natural vanities in the world of the human heart, and this perhaps lead them away from humility which was known to be an essential requisite to the character of a true Christian, to renounce the vanities of this life, and set an example of simplicity in life and conduct, remembering the Savior's declaration, "Whosoever doth not bear his cross and come after me cannot be my disciple." They did not cherish in their hearts those dispositions which man does to destroy or take the life of his fellowman, either in revenge or in self-defence, to carry out any principle whatever. War they knew to be strictly prohibited by the whole tenor of the Gospel of peace, no less than by the positive injunctions of Him who said, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you." Many instances of deep suffering proved to hold this peaceful principle on the minds of the early believers. We will just cite one instance, that is to the martyr Maximilian, who in the third century declared, in the face of death, that "because he was a Christian" he could not take arms nor engage in war—even though at the command of the Roman proconsul.

Louisville, Ohio.

EDITORIAL.—Continued

by praising Him with our lips and honoring Him with pure and holy lives, and give Him the best service within our power. Since Christ gave Himself for us that He might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," it follows that we can not be loyal to Him without a full and complete separation from the world, having our affections set on things above, having forsaken sin in all its forms and doing what we do to the glory of God. Are we loyal?

Loyalty to the Church.—The loyalty of the Church being conceded, we shall consider the question of loyalty to the Church. It is inconceivable that any one should be loyal to the head without at the same time being loyal to the body. You wouldn't honor a man's head very much and at the same time show contempt for his body. No man can claim to honor Christ while proving his disloyalty to the Church. But what is it to be loyal to the Church? It means a devotion to her interests, a submission to her rules and regulations, a willingness to be used in her service. When you have such a keen interest in the welfare of the Church that you are never absent from her public services when it is possible for you to be there; that you are delighted when the Church prospers and pained when reverses overtake her; that you willingly lend a helping hand to whatever individual or enterprise in the Church needs your assistance; that you will gladly do as the Church directs, whether it pertains to your business, your associations, your dress, your personal habits or anything else that affects you personally; that you are willing to be used, or not to be used, in any position in the Church to which you may be called by God and the Church; that you will not allow yourself to be led, for any considerable length of time, to any community in which you can not be directly engaged in the work of your church and in touch with your people; that you will make any kind of a sacrifice that will enhance the glory of God through the work of the Church—then you can be said to be loyal to the Church.

Loyalty a Matter of the Heart.—The man who is at heart a worldling may go through the motion of being a Christian, but his religion is mechanical and his work a failure. The Mennonite in name who at heart is something else can never be of service like the Mennonite at heart who is true to his convictions. We may be faultless in our outer life, but that is not enough. God wants the heart, the affections, the soul—this done, and you need have no fears that the outer life will not be in harmony. Herein lies the secret of effective Christian work. The works of Paul were marvelous because "the love of Christ constrained" him to do what he did. He was loyal at heart. The Christ-life was his life, God's will was his will, the interests of the kingdom were his interests, and in all his works he knew only "Christ and him crucified." He had bidden farewell to the sins, follies, pleasures and riches of this world and all his works were godly because he had given his heart to God. When therefore you consider the question of loyalty, don't make the mistake of beginning on the outside. See that your affections are set on things above, that "the old man is crucified," that you have not only forsaken sin but that you have a horror for it that will make you shrink from it in time of temptation, that you love righteousness, hate iniquity and that your whole soul is wrapped up in a devoted service of Christ and the Church. If this is the condition of your heart your labors will not be mechanical but your work in the Church will be but the outcropping of inward conviction. This is true loyalty.

Cultivate Loyalty. — Loyalty, like

every other Christian virtue, may be cultivated. On the other hand, it is something from which we may be weaned away. Surrounded by "the cares and riches and pleasures of this world," our loyalty is liable to wane unless we do like our Savior did, resist temptation and continue to be about our Father's business. On the other hand, our loyalty to Christ and the Church may be strengthened and constantly grow provided we follow the right kind of a course. Having made sure that we are completely upon the altar we need to keep in mind the following:

1. "Pray without ceasing."
2. Make the Bible your daily companion.
3. Keep your conscience bright by obeying its promptings.
4. "Prove all things; hold fast that which is good."
5. Be regular and prompt in attending the religious services of your church.
6. Never for one moment entertain a proposition to accept any position that will throw you out of touch with your own church.
7. Read your own church literature.
8. Stand by your ministers, as well as by all other members in the Church, in the position to which they were called by God and the Church.
9. Be willing and ready to lend a helping hand in whatever the Church has for you to do.
10. Keep clear of the blighting notion that "one church is as good as another." Nine times out of ten that means than you think more of other churches than you do of your own.
11. Let the rules and regulations of your church have your full submission and hearty support.

NO TIME FOR SECRETISM

I have no time to be a Mason. I could only give time to a lodge by taking it from the Church, and the Church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the Church. I could not be a faithful Mason without being an unfaithful church member.—R. A. Torrey.

"If you will kill the small weeds," says a writer in a farm journal, "you will never have large ones." Moral: Destroy every little sin and you will not have any great sins.—Sel.

The foundation of the Christian Church is the empty tomb of Jesus Christ.—J. E. Hartzler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

"Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness; come before his presence with singing, Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations."

On July 7 some of the brethren had arranged a special program for Sunday school, it being the sixteenth anniversary of the Mennonite Mission at this place. One special feature of this program was "Letters from some of our former workers who have gone to other fields of labor," read by Bro. Elmer Eby. We are glad that in all these letters the sentiment of being helped, spiritually, by their connection with the work at this place was expressed. It makes one feel the work has not been altogether in vain. Nor indeed can any work that is done in the name of the Lord be in vain. For hath He not said, "My word that goeth forth out of my mouth shall not return unto me void."

The interest in home department work is still growing.

There were 153 in attendance at Sunday school on Sunday morning. The average attendance for the month was 133.

Since July 8 we made 91 visits, getting into 51 different homes. We are glad for this opportunity of getting in touch with the people and for this privilege of sowing the seed.

Cottage prayer meetings are well attended at present, making it possible for us to have two and sometimes three meetings every week. Had 13 meetings during July.

We enjoyed the short visit by Sister Fannie Kurtz of the Altoona Mission very much; also that of Bro. Christian Musselman of Scottdale, who spent some time with us. His willingness to testify for Jesus whenever opportunity afforded impressed us all, for we are often so slow to testify.

The following brethren preached for us during the month: Samuel Oberholtzer, Jacob Thomas, Simon Garber and Isaac Brubaker.

Pray for us that the Word of the Lord may have free course.

Yours in His service,
The Workers.

ONE REASON WHY SO FEW BECOME CHRISTIANS, OPENLY, IN THIS PART OF INDIA

By M. C. Lapp.

For the Gospel Herald.

On May 31 about 2 P. M. Bro. Esch phoned to me and asked if I could come in to Dhamtari, as there was a man there from the Rudri Canal works who wanted to see me, I made the excuse that I was so busy, and that it was extremely hot for me to go in at that time, so he told the man. But he was not to be put off with that kind of a reply, but insisted on Bro. Esch telling me that he "Was Charn Sing, Sik and that he wanted to tell me the desire of his heart." He further stated that when the Sahaib hears this he will understand what I want. So Bro. Esch called me again by phone, and within a few minutes I was on the way to Dhamtari, where I met the man Charn Sing (we had met before) a tall, strong looking Punjabi Sik. These men are of the Sik Caste from the Punjabi. It is said that in battle no one can stand before a Sik. This man was educated in Baluchistan, and when a small boy his father sent him to a mission school. His story is that when he became a young man he read from the Christian's Bible, and he was very much impressed that he should become a Christian; but he had never had an opportunity. Among these people it seems they purchase their wives. In many cases the wife has been stolen, and brought to the community and kept in some secluded place, and when it is found out that there is a young girl for sale many men come and try to purchase her; the highest bidder gets her, and she is taken to the home of the buyer and given in marriage to his son or some near relative (it is not the custom to arrange for their own marriage). Charn Sing had been given a wife by his superior, who was a great friend of Charn Sing's father, who is dead for many years. When we met in the bungalow at Sunderganj I asked him what was the desire of his heart, and he said, "I wish to become a Christian." I asked him what had been the cause of his wishing to change his religious views. His reply seemed very satisfactory to Bro. Esch and I, and after talking for some time we were convinced that he was really converted. Two days later he and wife came to the village of Balodgahan to live in

seclusion for some days. During this time his wife requested that she be taken "into the Christian religion," as she expressed it. In the mean time they were instructed somewhat daily, and it seems their friends were searching for them during this time. On Sunday, June 16, it was announced in public, in the morning service, that Charn Sing and wife had been baptized and that all should consider them Christians, and should be ready to help them in any way that they might need help. Evidently word was sent to their Punjabi friends at Rudri at once, for in the afternoon, just as Sunday school was opened and all were in their classes, an old white-bearded, tall Punjabi came to the door with a letter in his hand, addressed to me. On reading it I found that he had come to take away Charn Sing and wife. I knew that meant trouble. In order to have no disturbance in the Church I asked him to step outside and we had quite a long talk. After Sunday school all were dismissed and Bro. Elisha Charn Sing, his friend Hukam Sing (who was now his enemy), and Mr. Cobble and I had quite a lengthy talk. During our talk, we saw a number of long-haired, full-bearded, strong and fierce looking Punjabis looking into the church windows and doors, and they each had heavy clubs. At last we ventured outside of the Church, where we saw at once that about 50 of the Balodgahan village men were collected and standing on either side of the street, and about 15 armed men (armed with clubs), Punjabi Siks in the street. We saw that unless they were handled wisely and the Lord interfered there was going to be serious trouble, for I was sure that the village men, although not Christians, had come to protect us, and that if the Punjabis laid hands on Charn Sing it would be impossible to prevent bloodshed. So we breathed prayers to the Lord, and kept cool. Old Hukam Sing took hold of Charn Sing and tried to pull him along, and at this the men with the clubs started towards us. So I calmly laid my hand on them and said in a kind tone, but with considerable firmness that we want no trouble here. If Charn Sing wishes to go with you he may go. On this the old man said, "Let me take his wife who is my daughter," (although she was not his daughter). I replied that as Charn Sing wishes so it shall be. We saw that the only way out was to allow them to take her with them, but we knew that they would kill him if we allowed him to go, and he knew it too; but they would not hurt the woman. By doing this they agreed to leave the village, and not take Charn Sing. She seemed to fear no harm and went with them in a cart. The Christian men took care of Charn Sing for the night. On Tuesday word was sent by the Executive Engineer of the Canal, (an Englishman) that Charn Sing should leave the country that day, if he wanted to be safe, so I acompanied him to Raipur, and he is now 500 miles from here. After his friends forget, and get cool, he wants to return. "He who loves his life shall lose it; but he who looseth his life for my sake shall find it." In the letters I receive he seems very happy. Keep praying that more may turn to the Lord.

Dhamtari, C. P., India.

THE MISSION HOME AT GOSHEN

For the Gospel Herald.

The following letter from Bro. I. R. Detweiler explains itself. We trust that there may be a ready response.—Editor.

Goshen, Ind., Aug. 5, 1912.

Dear Bro. Kauffman,

Greeting:—I would like to have you make some sort of an announcement in the Herald in reference to the furnishing of rooms in the Mission Home here at Goshen. Until this year we always rented the whole house and the person that rented the house furnished it. But, this year Bro. George Lapps will live in the house and of course will need to be furnished by some one else. A number of sewing circles at various times have asked what they might do along mission lines. I suggested this idea to a few and they seemed interested. There is a bed room, dining room and sitting room, also the five rooms up stairs. We do not want elaborate furnishings, but something that is durable. We are not particular just how they want to do it, if they want to send the money or buy the furniture themselves. Perhaps the better way might be for them to write to me and I will give them particulars.

Use your own judgment and we will appreciate the announcement.

Sincerely,

I. R. Detweiler.

QUESTIONS AND ANSWERS ON MISSION PROBLEMS

By Geo. J. Lapp.

For the Gospel Herald.

A number of questions have been sent to us with the request that we answer them in public. It would no doubt be of interest to the readers of the Gospel Herald to have them answered through its columns. We would be glad to answer any of the following questions by private correspondence should any one feel led to write to us.

1. Is it an advantage to the cause of Christ for our foreign missionaries to spend their energies and time along educational and industrial lines and neglect the evangelistic work?

Ans. The author of the question evidently has an impression that the evangelistic work is **neglected.** The contrary is true. We should look upon the different lines of mission work in India as Educational Evangelistic, Industrial Evangelistic, Medical Evangelistic, etc., etc., always placing the emphasis on **evangelistic** effort regarding each phase of missionary enterprise. That idea is also faithfully adhered to by our missionaries in India. They with the colporters, teachers, evangelists and Bible women faithfully bring the Gospel to every one in the shop and school; dispensary and village and home. The evangelistic work in India is not neglected, but could be carried on much more extensively if more were on the field who could devote their whole time to it.

2. What in your mind are the five greatest needs of our Mission, the supply of which depends largely upon the home Church?

Ans. a. Evangelists who can devote their whole time to touring, preaching from village to village, and helping to systematize and direct the activities of our native Christian workers. The missionaries on the field are too few to confine themselves to evangelistic work only because of the many other lines of work, which also must be cared for and developed. The true evangelistic spirit however prevails throughout the Mission.

b. The running expenses of the Mission. The more special support comes in the less will become the general running expenses because the special support will provide for many things, such as Bible women and other workers, etc., which before were wholly supported by the general fund. The Mennonite Board of Missions and Charities is responsible for sending the Mission $1200 per month which includes the special support. When the amount is mostly made up of special support the other amount for running expenses will become less. But, whether by special support or by donations, that amount is necessary. How thankful we are that by the children's fund, by monthly collections, by quarterly collections, by the pennies given by the children and by individual donations this need (so far) has been met. Much of this comes from the gleanings of the Church. Let us not despise the days of small things and even leave a few more droppings from the sheaves for the gleaners who collect for our missions at home and abroad.

c. Hospital and trained nurse. Eight thousand dollars have been asked for as the amount needed for the hospital and the doctor's living quarters in India. That is a very reasonable request and should be promptly responded to

by one or more of our church whom God has blessed with means to give to such a worthy work. If you could only view the afflicted as they are in India I am sure you would not hesitate to do all in your power to help make the hospital and doctor's bungalo possible in India.

A trained nurse who would consecrate her life to that work in the hospital and homes in India is sadly needed **now.**

d. A building for the Bible school to accommodate those who are in attendance is greatly needed. Without providing a well arranged course of Bible study for our young men and women we cannot hope for well fitted and better trained workers in the future. In order to permanently establish the school which has had to be held in temporary quarters for the last three years a school building and students' quarters to house those who attend should be built. Two thousand dollars would make possible that institution.

3. What, if any, are the most promising lines of work that might yet be undertaken by the Mission with a larger body of workers?

Ans. The Mission has already begun those lines of work most important in missionary enterprise. We can think of no distinctly new line which would promise more help to the Indian people of our district than the industrial, educational, medical and evangelistic departments already established. With more workers who are needed, there might be new details of these departments begun or more fully developed.

4. Which of the present lines of work might be made more efficient and effective by an increased working force?

Ans. The industrial work, village work and touring, Bible women's and zenana work and training of our Christian workers.

5. In the present development of the work, are there any workers with special training needed? If so, what should be their training?

Ans. The Mission needs a medical missionary sister, a mechanical engineer and one or two educators. A mission business manager would relieve the other missionaries from that strain which greatly adds to their burdens of responsibility.

6. Which of the present lines of work are the most effective as to permanent results?

Ans. Each line is most effective in its peculiar way. One line opens hearts; another matures the minds and helps them to more readily grasp the Gospel teaching; another fits young men and women to deal with their own country-men; another helps them to realize that labor is honorable, thus leading them to love Jesus the carpenter. From all thus influenced we have received members into the Church who were converted by direct evangelistic effort.

7. Morally and spiritually, how does the average native Christian of India compare with the average church member in America?

Ans. It is hard to understand why a **Christian** in India is compared to a church member in America; for Christians are Christians the world over, and there are many church members in all lands who cannot be called consistent Christians. Therefore the Christian in India is as thoroughly converted as any Christian in America. The above comparison is an injustice to the Indian Christian.

8. Morally and industrially, how does the native Christian in India compare with the best of non-Christians in the same community.

Ans. One only needs to see them working or standing side by side to see the great difference. Our Christian carpenters, farmers and other working-men are able to work more, do better quality of work and save more from a given income than their non-Christian fellow-workmen. Their lives are also cleaner and their families are healthier. It is not difficult for our educated Christians to take their place in the ranks of educators.

9. As you see things how do the opportunities for effective and successful work among the natives of India compare with the opportunities as you saw them five years ago? Is the work of bringing them to Christ growing more or less difficult?

It seems that with the growing efficiency and experience of the workers on the field more confidence in them by the natives is becoming noticeable. Because of this increasing confidence more requests have come in the last few years to open mission schools, open new evangelistic stations, visit distant villages and homes. The next few years will doubtless open up fields of work which were previously unthought of. Without the faithful pioneering of those who began the work the doors for work would not be opening now.

Many with whom our workers have labored are convinced concerning the Truth, but their heathen friends and relatives are more on the alert than ever, making it more and more difficult to bring them to openly confess Christ. There is no need for discouragement, however, for many are coming despite the opposition and persecutions they have.

10. Has our Mission felt the effect of the "mass movement" toward Christianity reported from India?

Ans. The "mass movement" referred to above took place in the northern part of India. There have been similar movements in Bengal. Large numbers became Christians in a district northeast of our work but many have again fallen away on account of not having been thoroughly converted. Our own work has not been established long enough to expect such large results. It takes years of Gospel seed-sowing to bring about such results.

11. Is the influence of Christianity in the Central Provinces on the increase?

Ans. There is every reason to believe that it is. Even the increased number of opponents is a proof. The invitations to open schools and stations and the increased sale of Christian literature proves the increased influence of Christianity. The way the natives favorably comment on the native Christian dress and the way they try to systematize their own methods of propogating their cause show the influence Christianity has over them. Since Christians came into the Central Provinces more attention is paid to sanitation, to education, to cleaner home life, etc., than ever before.

12. Is the indifference and unconcern in matters spiritual as noticeable among professing Christians in India as it is among those of socalled Christian countries?

Ans. A religious atmosphere pervades India. For that reason it is most natural to expect those who accept Christ to be as zealous for Him as they were for their heathen deities. This is also true of most of them. On the other hand, they must be taught the great need of possessing such virtues as truthfulness, proper regard for womankind, real sympathy for the worthy poor and suffering, etc. Because of the above conditions there are evidences of indifference manifest which, like in our churches at home, must be striven against by more plain Gospel teaching which if fully taught will remove the defects. Intemperance and unconfessed sin are the main causes of indifference anywhere.

South English, Iowa.

"KILLING TIME"

If you are doing anything to "kill time," or if you have the slightest wish to kill time, you need to readjust your ideas. Something is vitally wrong with those young people who do not have occupation for every minute with something to spare. The interests clamoring for our attention are so numerous, so excellent, that the difficulty is to find time for a small fraction of them. Whoever wants to kill time, who has leisure for which he has not half a dozen claims, needs to wake up.—Young People's Weekly.

God sometimes lets the well run dry that we may know the worth of water. —E. L. Frey.

Sunday School

For the Gospel Herald.

Lesson for Aug. 25, 1912.—Luke 4:16-30

THE VISIT TO NAZARETH

Golden Text.—He came unto his own, and his own received him not.—Jno. 1:11.

Introductory.—Thus in mournful language did John record the attitude of Christ's home people toward Him. Jesus Himself declared that a prophet is without honor in his own country. It is natural for men to belittle the attainments of the great of their own neighborhood unless they can make heroes out of them and get some glory out of it for themselves. In the case of Jesus of Nazareth they had the important reason for rejecting Him because He came to bring them salvation on a condition that they were not willing to meet. But there are other lessons to be gathered from the theme before us, besides the fact that Christ's neighbors would have nothing to do with Him.

Jesus in the Synagogue.—Christ was an example in church attendance as well as in other things. He went to church. It was His custom. Not only was church attendance His custom, but He ever manifested a willingness to be used in the service. It shows forth the Christian's true attitude on the church question: (1) We should be diligent in faithful and regular attendance at the house of the Lord. (2) We should be ready to lend a helping hand as opportunity affords. So Jesus did not only go into the synagogue, but He "stood up for to read."

Prophecy Concerning Himself.—Notice how He improved every opportunity. The great work before Him, which has also been the great work of the Christian Church ever since that time, was to convince the world that the Messiah had come and that He should be accepted by all. So the self-confessed devout Jews had an opportunity to hear that that very day the Messiah stood in their midst. He turned to that part of the book of Isaiah, which had been handed Him, where it read about the coming Messiah. He read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance," etc. Having read the prophecy concerning Himself He closed the book and gave it to the minister. It was a remarkable utterance. All eyes were fixed upon Him. It was a moment of intense interest. If those people were at all informed as to what was going on they must have recognized that He had been doing those very things. His associations had been with the poor and He had spurned the honors of hero-worship. He had healed the broken-hearted. He had preached deliverance to the captive. This was indeed "the acceptable year of the Lord." Will they acknowledge it? He went on. "This day is this scripture fulfilled in your ears." "All bear him witness, and wondered." Here was their opportunity. Will they improve it?

Jesus Rejected.—They took the usual dodge taken by the rebel sinner. Instead of receiving His "gracious words," they reasoned from a standpoint that would make the acceptance of His Messiahship impossible. There was no inquiry as to how this neighbor boy from Nazareth could also be the mighty Son of God. There was no recognition of His miracles, no acceptance of the truth. They were simply astonished at His remarkable and unanswerable message, stunned because they could not answer, and at the same time were not willing to accept the truth. So they said, "Is not this Joseph's son?" Had they been willing to be convinced they might have known that He was not Joseph's son. Then they called for miracles. They had enough evidence already that Jesus was mighty in the performance of miracles, and had they come in faith bringing their sick and blind and lame they might have witnessed other miracles as had been performed in other cities. They went at everything from a rebel's standpoint and got the rebel's portion of the blessing. So they rose up against Him and determined to cast Him out.

Why no Miracles were Performed there.—Jesus quickly told them what was the matter. "No prophet is accepted in his own country," He says. Had He come there and displayed His wonderful powers, they might have hailed Him as a great and mighty one who arose from humble ranks and shed honor on their home town. But when He came to bring them the truth which would have meant a forsaking of their sins before they could accept, it was a different story. He tells of the many widows in Israel at the time of the great famine; but there was but one widow who was miraculously fed. He tells of the many lepers in the days of Elisha; but Naaman was the only leper healed at the time. So in their time, yea, right in His home town of Nazareth, there would be no miracles performed unless the people would come in faith as did the widow and Naaman. This they did not do. The blessings of salvation flow towards man only as man meets the conditions. Today, as in the days of Christ on earth, these blessings do not come to any unless there is faith and a desire to receive them. But there was a miracle performed at Nazareth nevertheless. When they rose up to mob Him, determined to cast Him down headlong, He quietly passed out of their midst and went His way. His hour had not yet come.—K.

Our Young People

DUTY UNDER DIFFICULTY.—II Cor. 6:1-10

Topic for September 1

MOTTO

"Be thou faithful unto death, and I will give thee a crown of life."

OUTLINE OF TOPIC

I. Difficulties Are to Be Expected.—
1. The godly shall suffer persecution.—II Tim. 3:12.
2. Fiery trials are not strange.—I Pet. 4:12.
3. Cross-bearing the condition for discipleship.—Luke 9:23.
4. Chastening comes to the beloved.—Heb. 12:6.

II. The Faithful are Blessed.—
1. God is mindful.—Heb. 6:10.
2. The Son will acknowledge them.—Matt. 10:32.
3. Rest and reward.—Rev. 14:12, 13; Heb. 10:32-39.

III. Examples of Faithfulness.—
1. Paul.—II Cor. 4:23-30.
2. Epaphroditus.—Phil. 2:25-30.
3. Moses.—Heb. 11:24-29.
4. The widow of Zarephath.—I Kings 17:9-16.
5. Daniel.—Dan. 6:10.
6. Jeremiah.—Jer. 26:8-15.

STUDY OF THE TEXT

II Cor. 6:1-10

As we study the subject of "difficulties" we do well to ponder the words that express real difficulties in Paul's ministry:—"afflictions," "necessities," "distresses," "stripes," "imprisonments," "tumults," "labours," "watchings," "fastings" (Vs. 4, 5). On the other hand study the graces by which he was kept in duty's path:—"pureness," "knowledge," "longsuffering," "kindness," "Holy Ghost," "love," "Word of truth," "Power of God," "armor of righteousness."

Notice the apparent contradictions through which he passes as viewed in the sight of men and in the sight of an enlightened soul (Vs. 8-10).

PERSONAL THOUGHT

The path of duty clearly stands open to the soul who willingly obeys (Jno. 7:17). It may indeed lead over rugged mountains and through dark valleys and amid dangers and privations; but what of that when that Faithful One stands ever by us with the assuring promise, "I will never leave thee, nor forsake thee?"

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Faithful."**
2. Doing Right when the Way is Hard.

For Young People.—
1. The Grace of Faithfulness unto Death.
2. Fiery Trials.
3. How to Discern Our Duty.

For Older People.—
1. Cross-bearing.
2. The Reward of the Dutiful.
3. The Greatness of Everyday Duties.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUG. 15, 1912

Field Notes

Baptismal services have been appointed to be held at the Mennonite Church near Baden, N. Dak., on Sunday, Aug. 18.

Bro. I. S. Mast of Minot, N. Dak., was with the little flock at Portal, N. Dak., recently, but rainy weather interfered with the meetings to some extent. The brother expects to be with the brotherhood in eastern Montana over Sunday, Sept. 1.

"Prospects for a bountiful harvest," is the way one brother writes from our North Dakota field. God be praised. May there also be a bountiful harvest of souls.

Bro. J. E. Hartzler of Elkhart, Ind., commenced a series of meetings at Canton, Ohio, Aug. 5. May heaven's blessings attend the efforts and many be gathered into the fold.

Bro. J. K. Bixler of Wakarusa, Ind., spent Sunday, Aug. 4, with the little flock in De Kalb Co., Ind., handing out the bread of life. There are still thirteen members in that part of the vineyard and help is needed to carry on the work.

Work on our Sunday school quarterlies is advancing at a satisfactory rate, and we hope to have them completed for distribution at the proper time. That all orders may be filled promptly it is desired that they be sent in early.

A program of the seventh annual Mennonite Sunday school meeting to be held near Marion, Pa., Aug. 28 and 29 lies before us. Among those on the program, besides local talent, we notice the names of Bro. E. J. Berkey of Warrenton, Va., and Bro. D. N. Gish of Millersville, Pa. We hope to hear reports of an inspiring meeting.

That is a cheering message from the East Union Church near Kalona, Ia. It is always encouraging to hear that a congregation increases in numbers so that a larger house of worship is necessary—especially so when the advancement in spiritual life and service keeps abreast with the material growth of the congregation.

Bro. D. H. Mosemann of Lancaster, Pa., preached an acceptable sermon at Davidsburg, Pa., on Sunday, Aug. 4. Text, Mark 10:46-52. On the following Tuesday evening seventeen of those who attended Bro. Mosemann's meeting met at the home of Bro. E. E. Strickler where an inspiring Bible reading was held. Others were desirous of attending this meeting but other duties called them elsewhere.

Bro. L. J. Heatwole of Dale Enterprise, Va., left his home Aug. 10 for an extended visit among the brotherhood in West Virginia. It was his intention to be with the people in Pendleton Co., W. Va., over Sunday, Aug. 12, thence to Job, W. Va., thence to Tucker Co., where communion services are appointed for Sunday, Aug. 18. Communion services have also been appointed to be held at the Mission Chapel at Job. The Lord bless the work to the upbuilding of the cause.

A meeting of the Executive and Publishing Committees of the Mennonite Publication Board has been called for Aug 24 and 26 with Scottdale as the place of meeting.

The brotherhood of Juniata Co., Pa., are taking steps looking to the holding of another Bible meeting some time during the coming fall and winter. The Lord grant them a spiritual and highly profitable meeting.

A program of the Sunday school meeting to be held at Blooming Glen, Pa., Aug. 23 and 24 lies before us. Good, live subjects and the assistance of brethren like J. W. Weaver of Union Grove, Pa., and D. N. Gish of Millersville, Pa., are among the features of the program which we have noticed.

Bro. Y. C. Miller and wife of Shipshewana, Ind., worshiped with the Barker Street congregation on Sunday, Aug. 4, where Bro. Miller broke unto the people the bread of life. At the same time Bro. John Garber of Goshen, Ind., was with Bro. Miller's home congregation (the Shore) and preached a helpful sermon from Heb. 11:16.

Bro. D. F. Driver of Versailles, Mo., accompanied Bro. and Sister Joseph Geil and several other Virginia brethren and sisters to the Kansas City Mission and Garden City, Mo., where they expected to worship with the brotherhood over Sunday, Aug. 11. The Lord bless them in their labors for the advancement of the cause.

Bro. D. S. Brunk and wife of La Junta, Colo., expect, the Lord willing, soon to move to Canton, Kans., where Bro. Brunk is to have a part in the ministry in the Spring Valley congregation. He has seen many years of active service in the ministry, and we trust that the Lord may richly bless him and his faithful companion while engaged in their new field of labor.

Bro. D. H. Bender, wife and two small children of Hesston, Kans., arrived at their former home at Springs, Pa., on Saturday, Aug. 10, where they expect to remain a few weeks. Sister Benders' health has not been so good, but we are glad to say she is better again. Bro. B. expects to attend the meeting of the Publishing Committee of the Mennonite Publishing House and also the Southwestern Pa. Conference before returning to Kansas.

Those interested in the announcement column of last week that a Bible conference was to have commenced at Fentress, Va., Aug. 18, will please read Bro. Eby's statement found on correspondence page. They will probably hold one later.

"The Bible and Dress" is the name of a new tract just out. It is written by Bro. George R. Brunk, and answers many questions perplexing to some people. It appeared first as an article in the columns of the Gospel Herald, but in response to many requests has been revised and published in tract form. It sets forth the principles of simplicity in dress in Gospel style and we trust may prove a help to all who read it.

Correspondence

Concord, Tenn.

Dear Herald Readers, Greeting:—It gives me pleasure to tell of our Sunday school. The Sunday school reorganized some time ago. The following officers and teachers were elected: H. J. Powell, Supt.; James W. Fox and Isaac Newcomer, Asst.; Louis W. Letsinger, Janitor; J. J. Buffalo, Treas.; J. M. Johnson, Sec.; committee for the Sunday school, C. G. Davis, N. C. Burton, Elizabeth Buffalo; Elizabeth Burfalo, teacher class number one; Roxie Buffalo, teacher class number two; James W. Fox, teacher class number three. We certainly have a good Sunday school, and the school is run 12 months in the year. I hope to hear of the Sunday schools all over the United States of America, doing as well as we are here in "Sunny Tennessee." We have recently had a Sunday school convention and had many able speakers. We intend, if no providential hindrance, to have an all-day Sunday school meeting sometime in September. In addition to our Sunday school, we have a young people's meeting every Saturday night, and usually have a prayer service every Thursday night. We have a large attendance at the Sunday school and at both the prayer service and the young people's meeting.

J. M. Johnson.

Aug. 5, 1912.

Frazer, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday afternoon, July 24, we had Bro. I. F. Swartz of Blooming Glen with us. It being a very wet day the number present was small; but we had a good, spiritual time. We were glad to have visiting brethren with us.

On Sunday afternoon, Aug. 4, we had an interesting Sabbath school, also a very fine message brought to us by Bro. D. N. Lehman of Millersville. The brethren of this place decided last Sunday to have our series of meetings again this fall, but are not positive yet who the speaker will be. We are also making arrangements for a Sabbath school mission meeting to be held in the near future. The arrangements and date will be made known later.

May God richly bless us, and all His workers in His vineyard.

H. G. B.

Aug. 7, 1912.

Wood River, Nebr.

Dear Herald Readers, Greeting:—On July 12 the brethren, George and Daniel Lapp, came into our midst. Bro. George gave us an interesting talk on India and its needs.

Five young souls have confessed Christ. May they prove faithful to the end.

J. B. Jantzi.

Aug. 8, 1912.

Fentress, Va.

Dear Herald Readers, Greeting:—Since writing my last letter to the readers of the Gospel Herald we have received word that Bro. A. D. Martin, one of the instructors to our Bible conference which was to have commenced Aug. 18, can not come. Our Bible conference is therefore postponed indefinitely.

Yours in Him,
I. W. Eby.

Aug. 9, 1912.

Kalona, Iowa

(East Union congregation.)

Dear Herald Readers, Greeting:—On Aug. 4 Bro. George J. Lapp and family came into our midst and we were glad to meet them again and to see them in such good health. On the evenings of Aug. 4 and 5 the brother talked to a very full house and told us of the work in India. Leaving here on the morning of the 6th and spending two days at Wayland, we went with them returning by the way of Kalona to South English, a visit we enjoyed very much. May the Lord ever bless them and help them in their work, that they may be a help wherever they go.

Interest has been good in Sunday school and church at this place and the congregation increased, so we need more room and are now building a new church with twice the room of the old one. Health has been good, a nice summer and a bountiful harvest.

In His name,
J. A. Boller.

Aug. 10, 1912.

LOVE FOR LOVE

Ragged, dirty, ugly. He had fallen in the muddy gutter; his hands and face were black, his mouth wide open, and sending forth sounds not the most musical. A rough hand lifted him up and placed him against the wall. There he stood, his tears making little gutters down his begrimed cheeks. Men as they passed laughed at him, not caring for a moment to stop and inquire if he were really hurt. Boys halted a minute to jeer and load him with insults. Poor boy! he hadn't a friend in the world that he knew of. Certainly he did not deserve one; but if none but the deserving had friends, how many would be friendless!

A lady is passing; her kindness of heart prompts her to stay and say a word to the boys who are joking their companion and laughing at his sorrow. Then she looks fixedly at the dirty, crouching lad against the wall.

"Why, John, is it you?"

He removes one black fist from his eye and looks up. He recognizes her. She has taught him at the Sunday school.

"O, ma'am! I'm so bad!"

She has him examined and taken to the hospital. Afterwards she visits him kindly and frequently.

A year passes by.

There is a fire one night. A dwelling house is in flames. The engine has not yet arrived. The inmates cannot be rescued. A boy has looked on. suddenly he shouts, "O! she lives here;" then he climbs up the heated, falling stairs. He fights against the suffocating smoke. He hunts about until he finds what he sought. She has fainted—is dying, perhaps. No! he will save her. Five minutes of agonizing suspense, and she is safe in the cool air.

The bystanders are struck with the intrepidity of the boy. He only walks away muttering, "She didn't turn away from me when I was hurt."

O friends, the stone looks very rough, but it may be a diamond.—Home and Fireside.

I will not attempt—but eternity alone can measure the power of a Christian father's or a Christian mother's influence.—A. B. Lutz.

"A Sunday school is the Church at work, in which everybody, from the child to the aged grandfather, is either teaching or being taught."

What good does a broom do so long as it is hanging by the side of the wall? It must be handled to be useful. So with church rules.—J. N. Brubacher.

Miscellaneous

THE HOUR OF PRAYER

The shadow of the day falls drear,
The evening gathers growing gloom,
One trembles with an unknown fear,
The failing light presages doom.

Then, like an angel bringing balm,
With soft wings fanning heavenly air,
Till all is light, till all is calm,
Comes tenderly the hour of prayer.

Forboding vanishes as though
A pall slipped from the swelling breast,
And all the fears and tremors go,
Like dark things flying down the west.

Then clearer skies about us shine,
We seem in lovelier, lighter lands,
Submitting to the will divine
And resting in almighty hands.

And though, instead, with happy gleams
From far and undiscovered slopes
The day come, with enchanting dreams
And all a thousand glittering hopes—

Yet joyous tumult finds surcease,
And sweet, O sweet, the hour we spend
Abandoned to its perfect peace,
Beside the Everlasting Friend.

—Harriet Prescott Spofford.

A LETTER TO THE YOUNG MEMBERS

By John W. Weaver.

For the Gospel Herald

Dear young soldiers of the cross, Greeting of love in our blessed Redeemer's name:—As one that is very much interested in young people, I feel to send this little message by way of the Gospel Herald. We have during the past few years received a number of letters from young people who had been seeking for pleasure and enjoyment where such cannot be found, who have found that this world with all its grandeur and splendor, vanities and follies, can not give peace to a troubled soul, and who have heeded the invitation of our dear Savior, "Come unto me" (Matt. 11:28, 29). To these, and all others, who have made the wise choice, our message is directed as a personal letter from a friend of young people.

In getting around among the various congregations, it is indeed a source of great pleasure and much joy to meet so many of our sons and daughters, who have confessed Christ before men and have associated themselves with the Church. We certainly have abundant reason to be grateful to our kind heavenly Father, for the pleasure of meeting with so many who we believe are living for Him who died for us.

We think of the great, unspeakable, boundless love of God, manifested to us in giving His only begotten Son to die in that awful agony on the cross, in order that we might live.

"He was rich, yet for our sakes he became poor

that we through his poverty might be rich" (II Cor. 8:9). He redeemed us with His own precious blood He bought us, paid the price. I repeat, when we consider what He has done for us, we must certainly conclude that it is our highest duty, yea our blessed privilege, to give ourselves to Him. "All to Him we owe."

"Love so amazing, so divine,
Demands my soul, my life, my all."
—I Cor. 6:19, 20; Rom. 12:1.

While we read this letter let us get our Bibles and look up all these references and study them prayerfully. Of all the many beautiful pleasing sights in this world there is none more beautiful than a fully consecrated, wholly

Surrendered life

A life of self denial, sacrifice and cross-bearing; cheerfully, willingly, gladly following, our blessed Lord and Savior all the way. If we have come to Christ let us by all means also follow Him (Jno. 8:31; I Jno. 2:4-6; Jno. 14:15; 15:14; Mark 8:34). We show our love to Him by obeying His Word. Some of us are yet young in years, in the budding period of life. We have heeded the admonition of the preacher (Eccl. 12:1) and Christ's advice, "Seek ye first the kingdom of God and his righteousness" (Luke 12:31). May none of us be satisfied with a cold, formal, empty, profession, but may we all be filled with that perfect willingness to submit entirely to His will, as obedient children (I Pet. 1:14). The most obedient are the most happy. It is indeed sad to see so many come into the Church and confess Christ before men who apparently are unfruitful. May such not be the case with us. May we not be **drones** but **workers.** In order that we may

Grow in the spiritual life

We need to partake of good wholesome food, "the sincere milk of the word." I would urge this point, **neglect it not.** Let us daily read a portion of that wonderful volume, a letter from God, our heavenly Father, in which He reveals to us His will concerning us, meditate on its sublime truths, obey its precepts, pray that His Holy Spirit may reveal its meaning and guide us in the Way. May our minds be filled with many beautiful Bible verses, so that we may even in our daily duties feel like singing unto the Lord, praising His Holy name (Col. 3:16; I Pet. 2, entire chapter; Psa. 119:11, 105; Jas. 1:21-27; Eph. 6:10-19). It was with the Word of God that our Savior resisted the tempter.

Dear young friend, do not think it strange if

You will meet with trials

and temptations; no doubt some of you will at times be severely tried by some of your former associates, when they may try to induce you to go with them into sin or to places of worldly amusements, or per chance, make fun of you or call you "queer," etc. Be firm and have the courage to say **no.** Never compromise with sin, let the world know where we stand. I Cor. 16:13—study this verse carefully, and when we feel that we are sinking, like Peter when on the troubled sea, when he took his eyes off Christ and looked on the dangers around him, he began to sink, then, yea, before then, let us pray for grace to stand firm, depending on the promise to Paul (II Cor. 12:9) and Paul's statement (II Tim. 1:12) and God's question to Sarah (Gen. 18:14) and Christ's own words, "Have faith in God."

Have implicit trust and

Unshaken confidence in God

knowing that He is able to keep (Jude 24). May we then not trust in ourselves or in our own strength, but may we learn from our dear Savior, that root of all Christian graces, humility and meekness, and look to Him from whence all our help cometh. **"He knows no defeat."** We should often go somewhere alone with God, in quiet meditation and prayer and have a season of communion with our Father. I fear in these days of activity in all lines we are inclined to neglect this blessed privilege. When in the crowded street or in the noisy work shop, or pressed with business cares we cannot so well, be engaged in serious, sober, calm meditations—too much excitement all around; hence we need often to seek some quiet place, where unhindered and undisturbed we may think on the important things of life. I earnestly plead with all who may read this, let us not get "too busy," that we have "no time" for meditation and closet prayer. We are living in a fast age. The world is

Running after Pleasure

We must be watchful that we are not taken along with the course of this world (Eph. 2:2). These worldly amusements, even many called innocent, are to the spiritual life what poison is to the body—harmful, destructive. I never yet met a strong spiritually-minded soldier of the cross who was playing on the enemy's side, wasting the Lord's time in attending picture shows, theaters, base ball, picnics, fairs, festivals, play parties, box suppers, etc., etc., even if gotten up in the name of religion, pretending to attempt to raise money for the Lord's work. These things will certainly not stand the test of I Cor. 10:31. I was told several times that sisters wearing the devotional covering were seen in a theatre. I never saw any there (because I never was there) but if any do attend such places, whether the ministers know or not, **the Lord knows.** If He comes to make up His jewels can we suppose

for a moment that He would go into such places to find them? Oh, my friends, let us resolve by His grace never to be found on the enemy's ground. We certainly have no time to waste in that way. Have you ever felt edified or made stronger after playing a game of croquet, dominoes, quoits, or other such games that may be well enough for children? (But we are supposed to put away childish things). How do all such look after reading Matt. 5:16 or I Pet. 2:9, or Phil. 2:15, 16? Are they not too low for a child of God, an heir of heaven? Better things for us to be engaged in (Jas. 1:27). Often times these spare moments could be profitably spent in reading, meditation, visiting the sick, **helping a tired wife or mother,** etc.

Let us watch against the "little foxes." Set a watch over our thoughts, our words and conduct; let our speech be always seasoned with salt, that it may minister grace to those that hear (Col. 4:6; Eph. 5:4). The Captain of the Lord's hosts is calling for volunteers, to enlist under His banner, to fight the good fight of faith, to stand as His witness.

Can the Lord Depend on Us?

Or will we betray His cause by our inconsistent life? Be not satisfied with a low standard. Aim high. The best version of the Bible is a goodly life. No amount of good works can take the place of personal piety. A true, noble Christian character (II Peter 1:3-10; Gal. 5:22, 23; Jno. 15:5). We are building character daily. What kind? Gold, silver, precious stones, or wood, hay, stubble? No one liveth to himself, hence let us walk carefully. We will pass away but our influence will go on forever. The record of our life we will some day meet just as we made it. (Rev. 20:12).

Whenever possible (excepting sickness or death in family or such other reasons that will stand the test of judgment prevent us from doing so) always be

In Church and Sunday School

Make all your other engagements bend to the work of the Church. When we come to the house of God, let us not loiter around on the outside, but at once go in and if early, we can engage in quiet meditation and prayer. It certainly does not look as if we were a part of the Church, if we are standing on the outside while the ministers and Sunday school workers are endeavoring to instruct the people, from the holy Book. Ministers often times have other things to attend to, that very often they themselves can not be in Sunday school. Let every brother and sister, young and old, stand with a shoulder to the wheel and at least show our interest in the cause by our presence. (Heb. 10:25). Let us make this a point from the beginning of our Christian life, to be regularly at the service. Not allowing ourselves to be side-tracked by other things at such times. You can be a very great help to your ministers if you give them your best attention while performing their responsible work of handing out the bread of life.

Do not Engage in Whispering During Service

Let us bear in mind the person who cannot sit for one hour in the church service without disturbing his seatmates during worship is either very thoughtless and giddy or is employed by the enemy to prevent the good seed from finding a place in the heart.

It is a wonderful help to ourselves and ministers, if we are all quiet and attentive, being real prayerful. **The more we do for the Church the more we will love the work.** Let us not forget her institutions, giving of our means to support them. We will be much happier if we contribute to the childrens' homes and mission work and our home church work, etc., than using so much of these God-given blessings for ourselves. By all means live

The Simple Life

Away with this extravagance, vanity and foolishness. May we as young people all stand united in living the simple life, that we may not miss the purpose of our creation, and redemption (Eph. 2:7).

Grand, large, fine houses, with expensive furniture and fancy work everywhere to keep "in trim," such things help to make life burdensome, not simple (II Cor. 11:3). If we will heed God's Word and not do what Israel did (II Kings 17:15) we will certainly delight to do His will and

"Be Separate"

We are made to rejoice that in so many places our young members are putting into practice that vital principle of Christ's teaching, and as taught by the Church, separation and nonconformity. (II Cor. 6:14-18; I Jno. 2:15-17; Jas. 4:4; I Tim. 2:9, 10; I Pet. 3:3, 4; Rom. 12:2; Titus 2:11, 12).

It **does** matter, my friends, even how we dress. All of us know what the Mennonite Church stands for along this line. Nowhere in the Bible do we find any promise of God to be with us unless we comply with the conditions —"be separate" (Jer. 7:23, 24, with those named above). By many this teaching is ignored. Dear young people, upon you will soon fall the responsibility of the work. Shall we be able to preserve the simplicity of life and dress? or will we let our "sons walk the streets as dudes and our girls as butterflies of fashion." It lies within our power to have it otherwise. Let us all with one heart and one mind agree to conform **fully** to the costume of the Church. I never did give much for "half way plainness." Let us be reminded of our baptismal vow. Were we asked upon bended knees before God and man, "Are you willing to wholly submit," etc? "Are you willing to **renounce Satan, works of darkness, flesh and blood, self-will and all pride?"** Did we not answer **Yes?** Upon our word of honor the bishop received us into fellowship. Should we feel grieved when the brotherhood expects and demands of us to do as agreed? is it manly? is it honorable? is it right? is it loyal, if we do not show that respect to God's Word which it demands? Let not one of us as young members allow ourselves to be deceived in this matter, but let us help our ministers, who are often very much grieved to see some of us not obedient. Sometimes people have a great trouble to be able to know some of us from the world, because we have no mark of separation but are fashionably clothed with finery and jewelry which certainly is contrary to the Word of God. I want to encourage you, dear young people, in this matter. It lies in your power to change entire communities. Will **you** be true and loyal, or will **you** do what some are doing, inventing and introducing, and following after foolish fads which are expressing foolishness and vanity? I would rather see people following after the fashions in the world, than to see them pretend to be "plain" and following along the "border line" after fads which are neither modest nor becoming to those who profess to be a separate people. Do not do (like some) gradually drift away into worldliness, but may we all stand loyal under the blood-stained banner of our Lord and King under which we have enlisted. You may not be able to do much, but may you resolve with a certain young sister, "The preachers shall not need to preach those things off from me." If you can not help much you can at least be careful not to make the work any heavier for your bishops and ministers.

God bless our young people, many of you are adorning the Church of God as beautiful ornaments in that "meek and quiet spirit which is in the sight of God of great price." **Be faithful.** "Watch and pray." "Herein is my Father glorified, that ye bear much fruit" (Jno. 15:8). At last, when we close our eyes to the scenes of life and our earthly story is written, our work done, may it be **"Well done."**

Union Grove, Pa.

Chicago has 600 moving picture theatres with a daily attendance of 150,000 people who pay $15,000 for their entertainment. If the Christian people of Chicago, numbering 200,000 would contribute at this rate, they could pay the foreign missionary bills of the United States.— —The Christian Evangel.

"WHAT DO YE MORE THAN OTHERS?"

By Mary D. Martin.

For the Gospel Herald.

We trust that every one into whose hands these lines may fall may consider the matter with seriousness, and answer it with sincerity, humility and purpose of amendment.

By whom and to whom were these words spoken? It was the Lord Jesus Christ Himself, as you have doubtless read in Matt. 5:47. It was spoken to Christ's disciples, those who learned of Him as their Master. It is very common for people to think what others do and to regulate their own conduct accordingly. This is very often done in a wrong manner. They either imitate those whose conduct does not deserve to be imitated or else take the worst and most foolish things which even wise and good people are sometimes guilty of. These they copy, and leave alone all that was good and praiseworthy.

How often do we hear improper conduct defended by such foolish excuses as these, "Other people do so, and why should not I?" "It is no worse than almost everybody else does." "He used me ill therefore I have a right to use him the same." "I gave her as good as she sent." This is the way the world says; but if you read the New Testament, especially this very chapter where the question stands, you will find that our blessed Savior teaches very different lessons. (Read the last six verses).

Jesus went about doing good. He permitted His disciples to accompany Him, in order that they might receive His instructions and follow His example. Now one reason for Jesus putting this question to His disciples was that they knew more than others, and were following Him and hearing Him teach; therefore it was to be expected they should do better. Christ's disciples could not say, as many people say today, "They did not know better," yet many people of today know better than they do. Christ's disciples could not say they did not know better when they heard the law of God explained by the great Teacher sent from God, and even the law always before them, written out as a copy, in all He said and did, nor yet can it be pleaded by those children who are taught to read the Gospel, and whom good ministers and teachers are continually taking pains to instruct, for in His holy Word which He has given He still teaches us.

What His evangelists and apostles wrote down they wrote at His command and for our instruction in righteousness; and of His faithful ministers He Himself says, "He that heareth me; and he that despiseth me" (Luke 10:16).

Now God who has created us has commanded us to obey Him. Sinners will be punished with everlasting torments, unless they repent and earnestly seek pardon from God.

These are all important truths, yet a great many poor children have never heard a word about them.

Let us ask ourselves then, "What do we more than others?" or what is the use of knowledge if it does not make people better?"

The world is continually watching the individuals in the Church and trying to see how they walk. If their conduct is not what they profess the world will say at once, "I am as good as such and such professor."

Another thing which this question intimates is, that if God has done more for us than for others, He justly expects more from us than from others. Suppose you should see a tree growing upon rocky soil with very little moisture at its roots; and another tree planted in good, rich soil and having much moisture and all the necessary attention, which tree would you expect to bear the most and best fruit? You will say, "The one planted in the good ground, to be sure." If this tree should stand for years and only bear worthless fruit, would you not say, the tree is no better than the one in the rocky ground. There are a great many children in the world whom nobody cares for. They have no Bibles (perhaps they have never heard of one) and no one invites them to the house of God to learn the way to heaven. What a different lot is ours. By the goodness of God we are permitted to have Bibles and attend divine services, being carefully planted in His service and we through His Word are watered and nourished with all we are in need of and, "what do we more than others?" Are we more honest and sincere, more diligent and obedient and kind and more useful in the world, than those who have not had our advantages? Remember, to whom much is given of them also will much be required (Luke 12:48).

Let us ask ourselves before God, "What do we more than others?" As the Christian has better rules to go by, and better motives to act upon than the worldly person, so we should not do as the world does. We should ever remember that, "Thou God seest me," and if we confide in that we shall ever be pleasing to God, knowing that He trieth our hearts. Isaiah (43:21) says, "This people have I formed for myself, they shall show forth my praise." Therefore we should ever be ready to do much more and more for Him who has done so much for us, not stumbling over what the other man is doing, but always trying to advance, to be climbing higher and higher.

"What do we more than others," in giving to the needy? Do we withhold everything so tightly that we are afraid of giving anything. "He that giveth to the poor lendeth to the Lord?" (Prov. 19:17). Do we not realize that we are reproved for withholding? (Read Deut. 15:9; Prov. 11:24; Mal. 3:8, 9; II Cor. 9:6). "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase, this is also vanity." By withholding all these earthly treasures God has given us, we in the end will not be satisfied. Do we think our temporal riches will profit in that day when we are called to give account of our stewardship. Listen! "Riches profit not in the day of wrath but righteousness delivereth from death" (Prov. 11:4).

Let us then look into the subject more and more, sincerely studying the Word and profiting thereby, that when our days here are ended we may hear the welcome, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." :" Enter thou into the joys of thy Lord."

Washington Boro, Pa.

HOW DO WE READ THE WORD OF GOD?

By Alice H. Nissley.

For the Gospel Herald.

> My sheep hear my voice, and I know them, and they follow me:
>
> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
>
> My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hands.—John 10:27-29.

Jesus was correcting the Jews because they doubted that He was the Christ. He told them that His sheep know His voice. They will follow and obey Him.

No questionable person, book or paper can easily mislead the watchful and prayerful child of God. Everything we do, and the way we do it should be sanctioned by the Word. God's promises are for the faithful. They receive eternal life, shall never perish, neither shall a stranger get any power or control over them, because God, who is greater and more powerful, will not allow it. Do we always think of this when we are tempted to turn some away?

Would Jesus turn us away when we come to Him? "Him that cometh unto me I will in no wise cast out." Do we, who are apt to pick out our own liking, ever stop and consider our life from childhood and the life that others were forced to lead for want of better influences and better training? May we, who are tempted to be influenced

one way or the other in this line, satisfy ourselves by having heart-to-heart talks with those who seem as we may think so different to us. There are trials, temptations, questions to answer, decisions to make, and burdens to bear that many of us know nothing about. Somebody has to confront these things daily. When we go to our brother and sister (be they poor or rich) and help lighten their burdens by sympathizing or helping in any way we can, it is not more than our duty and we will be the happier. Many of us go on in this world in our own way. We are careful with whom we associate. We keep to a certain class with whom we often come in contact. We are apt to have their ways of living, their ways of thinking and reasoning. We seem to stop there. But we should go farther. There are some people who have not the privilege to think, reason and live as we do. They do not know any better till some one teaches them. Who will go and teach them? O, the excuses that come at this point. "They must keep house as I do, then they could get along better?' "I had to save too, or I would not have what I have." "They ask too much help." "Let them learn for themselves." "Some just come to the Church to be helped." "Some are too ignorant to be helped," and other remarks are made which are great hindrances to the cause of Christ. What is more, it is harmful to the one who makes such remarks. God helps us, we should help one another. That is why we were created. How sad that any of us should undertake, with our limited amount of knowledge, to judge any one because they do not do exactly as we think or because they committed sins that we did not.

Is God more lenient with a small sin than with a greater sin? No. We know that all sin looks black in God's sight. Sin must be punished. God does not refuse or discard the penitent. If He forgives, should not we? When we repeat the Lord's prayer, what do we mean when we say, "Forgive us our debts as we forgive our debtors?" As we forgive others we ask God to forgive us. Do we truly believe the Bible? "Woe to the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh" (Matt. 18:7). Offences must come; but we need to watch and pray that we are not so easily offended ourselves and that no one has reason to stumble by our inconsistent lives. "All have sinned and come short of the glory of God." Jesus shows no partiality. He makes no distinction. He loves us all. In James 2:2, 3 we are told what Jesus expects of us. We are to love the one clothed in poor clothing as well as the one clothed in rich apparel. Jesus was blamed for eating with publicans and sinners. Did Jesus come to save only those who think they are better than other people? No. He says, "I came not to call the righteous, but sinners to repentance." In Luke 7:36-48 we see how Jesus corrected the Pharisee who blamed Him for allowing "a wicked woman" to anoint His feet with ointment. Read what He said to the Pharisee. Jesus knew their hearts as well as ours. He proved to them that he or she that hath many sins forgiven, loveth much, he that hath few sins forgiven loveth little. Christ should reign and rule in our hearts or we will be side-tracked in some way or other. We can not for a moment afford to depend on our own ideas or opinions. Our life should be hid with Christ in God. We should build on Christ the true foundation and be a lively stone in the spiritual temple.

Jesus knows them that are His. Those who ill-treat any of God's little ones, they themselves suffer the most. We may think we have the right way of looking at things and deciding certain matters; but if we look, as Paul says, circumspectly from all sides then we have God's way, and it will cause a change in our lives. Let God have His way with us. We do not want to be lost by doing just as we think. Let us become so well acquainted with God's ways that Satan can not use us as his tools to work out his plans. We have the privilege to know these things and if we do not we are held accountable. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40).

Lancaster, Pa.

YE DID IT UNTO ME

By S. E. Roth.

For the Gospel Herald

If you should meet upon the street
A waif, sad and forlorn,
Do you suppose that Jesus knows
The attitude you've borne
Toward that waif?

If Jesus knows (I know He does)
Our every deed and thought,
Why is it then than often when
Our Lord to us has brought
An opportunity,

We hesitate and halt and wait,
And sometimes we neglect
To help the poor right at our door?
Say, how can we expect
To escape judgment?

Oh, brother, friend, can we pretend
To follow Jesus, when
We see mankind in sin, all blind,
And not do all we can
To save them?

We may pretend but in the END
The truth made known will be.
Jesus will say in that great day
"Ye did it unto me"
What then?

(Read Matt. 25:34, 41, 42.)

Woodburn, Oreg.

OMNIPOTENCE OF CHRIST

By A. Mary Hershey.

For the Gospel Herald.

How I love to learn of the almighty and unlimited power of the Master I serve. First, He says that He is "the beginning and the end who was , is and is to come" (Rev. 1:8). It is given unto Him to be the head of all things in church (Eph. 1:22). The Catholic has his guide called the Catholic Bible. He says no one after leaving years of innocency can enter heaven immediately after death, for the reason that we all have sins, and must suffer for them a certain length of time; also the more we suffer here the less we need to endure after death. He says no one likes and is ready to meet death. It is a terror to him.

How beautiful and comforting are my Master's words compared to that of the Catholic. He demands of us to look to the cross, believe, repent and do His commandments. Surely we will cease from doing our own will, to obtain eternal life, it being comparatively easier than that which our Master did for us in order that we might know of eternal life. We needn't wait until the unknowing time of death to be assured of eternal life, He gives it now (Jno. 6:41). Then as we journey and err daily, my Master is so kind and gracious and forgives them (Mark 11:25). What darkness and gloom would hover round us if we were to suffer torment of hell for awhile. It is no surprise to me that the Catholic says, "Death is a terror." He doesn't want to die. He even says if some people say they are ready and desire death it isn't true. My Master says that His ignominious death on the cross was to deliver me from the wrath to come (Rom. 5:9). Further, how beautiful, we learn that we have not been created to taste of wrath but to obtain deliverance through Jesus Christ (I Thes. 5:9). He says happiness immediately after death (Luke 16:25). Those whom He chose to bear His name to all the world had a desire to die (II Cor. 5:8).

The Catholic is veiled with wonderful darkness. Sadder still, he hardly takes a fair look and hesitates to read Bible literature for fear of being a traitor to (as they think) the first and only true church. On entering on Bible subject discussions he is ignorant. He gives history. His soul is robbed of the wondrous beauty and glory it contains and is the soul's chiefest delight. He stands like a stonewall upon what the priest says and admits, "Nobody can make me believe different."

How we praise the Lord that we can give something far better than history, it is, "Thus saith the Lord," the word which works and proves itself. Final-

ly the ground which we have stood upon are the words of our blessed Savior. He says His Word is truth. As for the plan of salvation He says, "Let God be true and every man a liar." We are glad to serve Him who has created the heavens and the earth, and at His command they shall be dissolved. And to Him every knee shall bow at the appointed time. As obedience to His Word instills such wonderful joy and peace in our souls, let us not live independent but throw out the Word to everybody, every place, and everywhere, that others may partake of joys eternal. Many souls would rejoice to live better lives if they knew the way.

Hanover, Pa.

PUNCTUALITY IN CHURCH AND SUNDAY SCHOOL WORK

By Ida Kreider.

For the Gospel Herald.

Since we have the privilege of having church and Sunday school services we should do all in our power to make these meetings profitable and interesting. One of the most important factors is punctuality. Let us always remember to be on hand at the beginning of the service lest we interfere with the interest by coming in late. By being tardy we are sure to draw the attention of some who should be interested in the Sunday school lesson or devotional exercises or some other part of the service. We also do an injustice to ourselves by not being in time for the devotional exercises, for by missing that part we miss the part which helps prepare our hearts to receive the good thoughts presented.

It has been truly said that a Sunday school is of more value to a community than a police force, and of more value to a nation than a standing army, and should therefore have the personal support of every church member.

In order to be faithful to our Sunday school we must be punctual.

A superintendent finds it difficult to stand before a school when he can see that those who are coming in late are absorbing the interest of those who are already there; so let us all individually put forth greater efforts to be present and be there on time, with prepared lessons.

To those who are teachers I would say, always strive to be on time. What can be more of a hindrance to a class than a tardy teacher? Imagine the success a public school teacher would have should he be in the habit of starting his school after the regular time. And how much more important that a Sunday school teacher should be on time.

Then on the other hand let the teacher also be punctual with the closing of the recitation. Teachers should try to arrange their plans in such a way that the entire lesson can be covered in the given time, for if the superintendent must wait on one teacher who has run over time the entire remainder of the service is delayed.

Constant and strict punctuality should be one of the rules for all services. It is just as important to close on time as it is to open promptly. There are plenty of reasons why this is so. First, it is not treating the people quite fairly to run beyond the appointed hour for closing, they are urged to come promptly and are rewarded if dismissed promptly. Again it is a fact that the lives of all people are regulated by the "time table" so to speak, now much more than in former years. This is true on Sundays as well as on week days. Some of the workers have each Sunday filled with acts of Christian service and if the exercises are run over time these workers are hindered and worried.

Then in speaking from the viewpoint of the Sunday school alone, there are reasons affecting the success of the study system, and the whole school. If the session runs over time every Sunday it is like acid poured on polished steel, it corrodes and spoils it, the effect of the teaching is injured and sometimes lost, and in time it will result in a weakening of the grip and the attractive power of the school, and in the loss of some scholars.

Extra business, extra items on the program or extra interest in the lesson may some times be sufficient reason to justify prolonging the exercises beyond the appointed time but it is usually better to omit some things rather than to have the school restless and uneasy at the close.

These same reasons for being punctual in Sunday school work will be found to be just as effective in all other services and so I would say let us strive to be punctual throughout the entire services and the attention will be increased and better results will be had.

La Junta, Colo.

Be honest, but hate no one; overturn a man's wrong-doing but do not overturn him unless it must be done in overturning the wrong.—Sel.

When you have done a really good thing, do not stop to talk to others about it, but hasten to do another. Not one good deed, but many, make life grand and glorious.—Sel.

There are people who may not hear our sermons, but I tell you they will read our life seven days in a week.—D. D. Miller.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

What should be the attitude of the Church toward members who sign a petition for granting saloon licenses? C. S.

One of great pity, and in case they have been sufficiently enlightened on the question, the same as toward any other transgressor. We are in full accord with the action of most of our conferences in making this a test of church fellowship. However, in all places where the Church has not been as diligent in enlightening its members concerning the awful destructiveness of the saloon business, we would favor diligent and faithful teaching before asking as much of erring members as in such places where the proper instruction has been given. Recognizing that the sin of intemperance inflames the lusts of men and thus fosters almost every other crime imaginable, the Church can not take too positive a stand against it.

Is it not strange that the whole world, both heathendom and Christendom, should have believed Satan's first lie: "Ye (immortal souls) shall not surely die," and have disbelieved God: "Ye (mortal souls) shall surely die" (Gen. 2:16, 17; 3:4)? Russellite.

It would be strange indeed if it were true, but it is not true that real Christians believe the devil's statement and reject God's. Man died the day that he ate the forbidden fruit, in the sense that Paul speaks of in Rom. 5:12: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The trouble with the Russellite theory (or rather atheistic theory) is that it recognizes but one kind of death. As we heard one of their number expressing it, "When a man is dead he is dead," meaning that a dead man and a dead horse are exactly alike—out of existence so far as life is concerned. If that be true, then it will take a second creation to bring the soul to life again. But the Bible teaches no such thing. It recognizes two kinds of death: natural and spiritual. Hear the testimony of Paul: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). If death means death in the Russellite sense, then here is a case where people who were once out of existence were recreated and lived as human beings again. Another text that plainly shows the fallacy of the Russellite theory of one kind of death only is I Tim. 5:6: "She that liveth in pleasure is dead while she liveth." According to their

theory, here is a case where a person is both (naturally) dead and (naturally) alive at the same time. According to the Bible she is dead spiritually and alive naturally. It is not hard to believe the Bible when we allow the Bible to do its own talking from beginning to end.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

July, 1912

2. Bible Conference begins at Minot, N. D.—Sunday School Workers' Meeting at E. Vine St. Mission, Lancaster, Pa.
4. Mission Meeting at Hubbard, Oreg.—Sunday School Meeting at Baden, N. D., and at the Glade Church near Grantsville, Md.—Special all day services at Sterling, Ill.—Sunday School Conference at Tuleta, Tex.
5. Meetings close at Minot, N. D., and begin at Calverton, Va.
7. New church dedicated at Clearspring, Md.—Meetings close at Vineland, Ont., with 4 confessions.—Sunday School Quarterly Meeting held at Metamora, Ill.—Sunday school reorganized at Denbigh, Va.
8. Meetings close at Carstairs, Alta.
9. Sunday School Meeting at La Junta, Colo.
10. Harvest Meeting at Risser's Church, Lancaster Co., Pa.
14. Bro. Oscar Burkholder of Markham, Ont., ordained minister.—Thirty-three precious souls received into church fellowship at Walnut Grove, O.—Sunday School Meeting at Pea Ridge Church near Palmyra, Mo.—One precious soul received into the fold at Waynesboro, Va.—Meetings began at Wolftrap, Va.
17. Bible Conference opened at Baden, N. Dak.
18. Bible Conferenc closes at Baden, N. D.
19. Bible Meeting at Elizabethtown, Pa.
20. Sunday School Meeting at Elizabethtown, Pa.—Harvest Meeting at Hagerstown, Md.
21. Opening session of annual Sunday School Meeting held at Nappanee, Ind.
22. Meetings close at Baden, N. D., with 7 confessions.—Sunday School Meeting at Habecker's Church near Central Manor, Pa.
23. Sunday School Meeting closes at Nappanee, Ind.
24. Quarterly Mission Meeting at the Paradise Church, Lancaster Co., Pa.
25. Christian Workers' Meeting at Elizabethtown, Pa.
27. Harvest Meeting at Risser's and Chestnut Hill Churches, Lancaster Co., Pa.
28. A new Union Chapel dedicated at Terre Hill, Pa.—Harvest meeting at Jet, Okla.
29. Opening session of Ohio State Conference of National Christian Association held at Bluffton, Ohio.
30. Above Conference closed.

REPORT
Of the Mennonite Old People's Home near Lancaster, Pa.

For the Gospel Herald.

July

Donations: Provisions, clothing, etc., were sent in by the following: Ida Hostetler, A Sister from Gordonville, Abraham Sauder, Three Sisters from Millersville, Rohrerstown Sewing Circle, Mrs. David Eby.

Cash.—Barbara Burkhart, $1; Joseph L. Horst, $1; A. L. Benner, $1; Elmer Mack, $1; Lizzie Mack, $1; John D. Buckwalter, $1; Fannie Bechtel, $2; Magdalena Diener, $1; Catharine Good, $1; E. D. Leaman, $1; Martin R. Hershey, .50; L. L. Beck, $2; Mrs. L. R. Nissley, .50; Mrs. Harry M. Flory, .50; Mrs. B. F. Enswiler, .50.

Services.—July 9 Bro. Jacob Conrad, the oldest brother in our Home, died. He was in his 93rd year. Funeral services, July 11, by Bro. D. H. Mosemann. Text, Heb. 4:9, 10.

July 14. Regular services by Bro. John B. Bucher and A. B. Eshleman. Scripture lesson, 34th psalm; text, I Pet. 3:12.

July 21. We were visited by Bro. S. G. Shetler, who admonished us as to our duty from Jno. 6:48 in German and Psa. 62:8 in English.

July 28. Regular services by Bro. Isaac H. Brubaker and Christian Charles. Scripture lesson, I Jno. ; text, II Cor. 4:3.

Health is not so good. Some of the aged are failing in mind and say they are not at home. This reminds us that they say that this world is not their home, but that they look for one, "an house not made with hands, eternal in the heavens." My prayer is that we may all prepare ourselves for that home. Pray for us that we may be instrumental in that cause.

Gratefully acknowledged,
T. E. Moyer.

Married

Lehman—Metzler.—Bro. Ivan Lehman and Sister Elsie Metzler were married at the home of the bride's parents, Bro. and Sister Joseph Metzler, of near North Lima, O., Aug. 1, by Bro. A. J. Steiner. We wish them God's richest blessings.

Obituary

Thomas.—Infant child of Bro. Amos and Sister Fannie Thomas of near Hollsopple, Pa., died July 23, 1912. Funeral services were conducted July 24 at the home by L. A. Blough. Buried at Blough Mennonite Church. May God's richest blessing rest upon the sorrowing parents.

Roth.—Sister Sarah A. Roth died July 1, 1912; aged 68 y. 2 m. 28 d. Funeral July 4 at the home, conducted by D. F. Moser, and at the church, conducted by Jacob F. Bucher and Amos W. Myer. Text, Jas. 4:14, middle clause. Body laid to rest in the cemetery near Mummasburg, Pa. Peace to her ashes.

Miller.—Martha Lydia, daughter of Bro. Samuel and Sister Catharine Miller, was born Nov. 4, 1911; died July 21, 1912; aged 8 m. 17 d. Death was caused by whooping cough and brain fever. She leaves her parents, 2 little sisters and an aged grandfather in the home. Funeral services by S. E. Weaver (Gen. 37:30, latter clause) and Y. C. Miller (Mark 5:39, latter clause) at the Shore M. H. Remains were laid to rest in the Miller cemetery. Thus another little darling has gone to its beautiful home above. Y. C. M.

Kurtz.—Pauline Caroline Stadelmier was born in Obendorf, Wurtemburg, Germany, Sept. 11, 1857; came to America, Aug. 20, 1882; was united in marriage to Wilhelm Kurtz, Aug. 24, 1882. To this union were born 4 sons and 6 daughters, all living. She died with heart failure while visiting her daughter at New Paris, Ind; aged 55 y 8 m. 19 d. She united with the A. M. Church 24 years ago and lived a Christian life until death.

Funeral services were held at the A. M. Church, Nappanee, Ind., Aug. 1, by David Burkholder in German (Text, Rev. 14:13) and J. H. McGowen in English (II Cor. 4: 17, 18).

Hershey.—Edith May, daughter of Bro. Enos J. and Sister Sue Eby Hershey, of Paradise, Pa., peacefully passed away July 20, 1912, after an illness of one year's duration, being bedfast four months; aged 21 y. 11 m. 22 d. She had a complication of diseases and was on a fair way to recovery when peritonitis set in, which resulted in her death. Every thing that medical aid could possibly do was done, but all to no avail. She was a very patient sufferer, never once complaining. She was a member of the Mennonite Church, never missing Sunday school or church until her health failed her. Edith was a faithful and obedient daughter, loved by all who knew her, which makes it very hard indeed to part with her, but He who doeth all things well thought it best to take her where sufferings are unknown.

She leaves to mourn her early departure father, mother, 3 brothers and 3 sisters who deeply feel their loss, besides a host of friends and relatives.

Services at he house by Bro. John B. Senger and at the Paradise Mennonite Church by Bro. C. M. Brackbill. Interment in the adjoining cemetery.

Kauffman.—Elizabeth Miller was born in Somerset Co., Pa., July 5, 1845. She was one of a family of 8 children. Two brothers and 2 sisters have preceded her in death. She was united in marriage to Joseph Kaufman in Somerset Co., Pa., May 23, 1862. In the same year they both united with the Amish Mennonite Church and on coming to Michigan they united with the Mennonite Church of Bowne and have both remained faithful until death took them home.

The deceased was the mother of 1 son and 7 daughters, the father and 3 daughters having gone on before a few years ago.

Sister Kauffman with her husband and family came to Michigan in 1884, living for a few months in Bowne then moving to Campbell township where they purchased the farm that was her home until shortly after her husband's death. Since then she has lived with her children, who gave her loving care and attention, doing all they could to brighten her declining years. Most of the time she has resided with her daughter, Mrs. Noah Thomas of Bowne, with whom she was living when death came. Though being in very poor health, she seemed to be in her usual health and attended services at the Mennonite Church Sunday morning. In the afternoon, while enjoying the presence of her family and friends and entering heartily into the cheerful conversation, God sent the sudden summons "Come home," and without a struggle she quietly and peacefully passed away. She was aged 67 y. and 29 d. A devoted and faithful mother has gone on before and leaves to mourn her loss her son, Jonas Kaufman; four daughters, Mrs. David Livingston, Mrs. Noah Thomas, Mrs. Lizzie Birman, and Mrs. Nathanael Thomas; three sisters in Pennsylvatia, 14 grandchildren and 5 great-grandchildren, also many other relatives and friends.

"One by one they have crossed the valley
One by one they have reached the shore;
Father, sisters and now mother,
Bids us good-bye and have gone on before."

Funeral Aug. 6 from the Bowne Mennonite Church. Services at the house by Isaac Weaver and at the church by Jacob P. Miller, assisted by Aldus Brackbill.

Items and Comments

"What is beer?" is a question which now seems to vex the government officials at Washington, D. C. Thousands of beer-bloats could answer that question without any trouble.

The Protestant Sunday schools of the world are scattered among some fifty countries. Together they have about 3,000,000 teachers and 27,000,000 scholars.—Reformed Church Messenger.

According to the testimony of Chief Justice Hill of Georgia fully three-fourths of the criminal cases which come before the courts of appeal in that state have their origin, either directly or indirectly, to the influence of liquor.

Another record price of beef on foot was made at Chicago recently when several car loads of cattle were sold at $10.25 a hundred pounds. Had the beef trust not been "dissolved" recently the prices might have gone higher.

After a continuous session of seven months the British Parliament adjourned Aug. 7 for a two months' vacation. Among other enterprises fostered by the government was an appropriation of $3,000,000, in a contract with the Marconi Company, toward erecting buildings and the establishment of a wireless circuit around the globe.

After a three days' session of the national convention of the Progressive Party at Chicago, former President Theodore Roosevelt was nominated for President and Governor Hiram W. Johnson of California for Vice President. As is usually the case when national conventions are held, the delegates went home predicting victory for their candidates.

In a terrific explosion at Port-au-Prince, Haiti Aug. 8, Cincinatus Leconte, President of the Republic, lost his life and some 300 or 400 were either killed or injured. The explosion took place in the powder magazine attached to the President's palace. General Tancrede Auguste, former minister of public works, was elected his successor at a joint meeting of the chamber and senate.

The Salvation Army began its work in Philadelphia in the year 1880 in an old dilapidated building. Last year the Army held 173,000 open-air services. It is estimated about 15,000,000 attended these. 215,000 indoor meetings were held, with an attendance of men, women and children of about 9½ millions. 40,000 men claimed to have been converted by the Army's open-air meetings.—Reformed Church Messenger.

Lady Henry Somerset states the fact that in one district in Liverpool, in which there are no saloons, there is but one pauper in every 1,000 inhabitants. In another district, in which there are 200 saloons, there is one pauper in every twenty-eight inhabitants. It is likely that investigation would disclose similar conditions in the wards and precincts of all cities, American as well as English.—Strasburg (Pa.) Home

According to a recent report from the agricultural department at Washington, D. C., the 1912 crop promises to be the largest crop produced in the United States for ten years, the total value of the crops amounting to several billions of dollars. Of course there are a number of things which can yet intervene to cut down this crop. But we are sure of enough to praise God for what we have and to give a practical demonstration of our gratitude by giving liberally to the Lord.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference of the Southwestern Penna. Conference District, will be held at Springs, Somerset Co., Pa., on Aug. 29 and 30, 1912.

The Sunday School Conference will precede the Church Conference, beginning on the evening of the 27th and continuing on the 28th.

The bishops and executive committee will meet at Springs on the 27th of Aug. at 2 P. M.

Those coming to conference should come to Meyersdale and there take the trolley to Elk Lick. The brotherhood has requested that each congregation ascertain how many are going to attend conference and report to N. S. Maust, Springs, Pa., so that ample provision can be made for carrying all persons from the trolley to the church.

All are invited and all will be welcomed to attend these meetings.

W. C. Hershberger,
Secretary.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

J. R. Shank, Secy.

BOOK REVIEW

Joseph Funk—Father of Song in Northern Virginia

This is the title of an interesting biographical sketch of Joseph Funk, pioneer writer and teacher of music in Rockingham county, Virginia, written by John W. Wayland of Harrisonburg, Va. The work first appeared as an article in the Pennsylvania German, a monthly magazine of Lititz, Pa., and was later published in magazine form by the Ruebush-Kieffer Co., Dayton, Va. It contains sixteen large, double column pages and contains much matter of historic interest, especially those who are interested in the history of Rockingham Co. It is retailed at 25c. per copy, and may be had by sending to

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

ANNOUNCEMENTS

Indiana-Michigan Sunday School Conference

The Annual Indiana and Michigan Sunday School Conference for this year will be held at Nappanee, Ind., Aug. 21-23.

All Sunday school workers are expected and all who are interested are invited. The brotherhood of the two Nappanee congregations are desirous to accommodate all who wish to come.

Pray for this work that it might prove helpful to all.

E. S. Mullet, Sec.

God's gracious promise comes to fulfilment
Never too soon and never too late;
Bright o'er the clouded arch of His future
Shineth the legend: Trust then and wait.
—Selected.

Table of Contents

305—Editorial
306—How Bring About that Happy Condition in which the whole Church is United, every Member upon the Altar, Obedient to the whole Gospel?
307—Characteristics of Primitive Christianity
308—No Time for Secretism
From Our Mission Stations
One Reason why so Few become Christians, openly, in this Part of India
309—The Mission Home at Goshen
Questions and Answers on Mission Problems
310—Killing Time
311—The Sunday School
Our Young People
312—Field Notes
313—Correspondence
314—The Hour of Prayer (Poem)
A Letter to the Young Members
316—"What Do Ye more than Others?"
How Do We Read the Word of God?
317—Ye Did it unto Me (Poem)
Omnipotence of Christ
318—Punctuality in Church and Sunday School Work
Question Drawer
319—Daily Record of Events
Married
Obituary
320—Items and Comments
Book Review
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, AUGUST 22, 1912 No. 21

EDITORIAL

"If thou canst believe, all things are possible to him that believeth."

Idolatry of Masonry.—One of our exchanges publishes an euthnsiastic three-column writeup of the new Masonic Home at Elizabethtown, Pa., now nearing completion. One paragraph with which we were much impressed reads as follows:

"The Masons of Blair county have erected a Greek temple to the goddess of Water, at a cost of over $7,00. It is of reinforced concrete, with six columns on each side and four at each end. The flooring is of red tile. Eventually it will have a fountain in the centre."

This is idolatry, pure and simple. The fact that this structure finds a place on Masonic grounds shows that it is the fraternity, not merely a few enthusiasts, which endorses it. While there are other features about Masonry which are fully as bad as its idolatry, it is not often that this feature of the system is so boldly acknowledged.

A Great Problem.—An extended discussion of more than ordinary importance is found elsewhere in this issue on the question, "The Application of Gospel Principles to Present Conditions." There is both uniformity and variety in these articles. Though the brethren dwell upon different phases of the question, there is an evident oneness about their testimonies which gives added strength to what they say. Briefly summarized, they set forth the following facts:

1. The wisdom of God foresaw the needs of man, and the principles of the Gospel are admirably arranged to suit all the conditions and meet all the needs of man in every clime and age.

2. These principles are heaven-ordained and eternal, and can not be modified or set aside by any act or will of man, nor violated without injury to the violators and as a rule to others.

3. We should fully accept all of God's teaching and as far as it applies to our individual case it should be put into practice.

4. All honest people may know God's will concerning them.

5. The customs of men, especially of worldly men, should never be substituted for the Word of God as an interpretation of Gospel principles.

6. The Church is the authority to which we look for the interpretation of Scripture and its application to present conditions.

7. We should pray for wisdom that the work and discipline of the Church may be but the wisdom and will of God in action.

Where are the dead? A brother sends us a copy of the "People's Pulpit" in which this question is ably and culp-ably discussed. We find fault with the discussion referred to in that it takes the atheistic view that there is but one kind of death. But the Bible speaks of more than one kind, and as a believer in the infallibility of God's Word we believe just what the Bible teaches.

Where are the dead? Those who are "dead in trespasses and sins" (Eph. 2:1) are on their way to the bottomless pit. Unless they repent and hear the voice of the Son of God (Jno. 5:25) before they reach the end of the way they will have their part in the lake which burneth with fire and brimstone, which is the second death (Rev. 21:8). They who are dead to sin (Rom. 6:2, 8; Gal. 6:14; Col. 3:3), are living a sinless life, on the altar of the Lord, fighting the good fight of faith, growing in grace and a knowledge of our Lord and Savior Jesus Christ. They who are physically dead are in the hands of a just God, the righteous in conscious bliss, the unrighteous in conscious woe (Eccl. 12:9; Luke 16:19-31; II Cor. 5:8, 9; Phil. 1:23) until in the final judgment there will be a reckoning according to Matt. 25:31-46. A more important question is, Where are the living? Are we both naturally and spiritually alive? If while living in the flesh we see to it that we become "dead indeed unto sin, but alive unto God" (Rom. 6:11) God will take care of the soul after the body is dead.

Indifference.—We have often wished that something might be said or done that would awaken all people to a sense of the awfulness of this spiritual malady. The popular idea is that it is a state of the mind and soul in which we are inclined to take life easy, and Satan has a way of painting up the word that makes it look like contentment and peace; but really it is a spiritual paraylsis brought on by the charm of the serpent. If your community were in the throes of some terrible malady like small pox, yellow fever, cholera, the bubonic plague, etc., would you be indifferent about it? If your child were encompassed with flames not able to escape without the aid of some one, or yourself surrounded with wild beasts liable to be torn into shreds and eaten at any moment, would you be indifferent about it? Yet men are woefully indifferent to the work of awful destruction going on all about them. Sin is a more terrible malady than any that we have named and daily hundreds of thousands of victims are hurled into an eternity of never-ending woe! But for the indifference of Christian people, many of these might have been rescued and saved for eternal glory! Indifferenme is a sin so terrible that the very name of it should awaken us out of our slumbers and make us diligent in being about our Fathers' business. Let the Christian Church awake and go forth to her mission of rescue and of conquest. Let us pray God that the paralyzing effects of the poison germs of sin may be removed; that the awful, blighting effects of sin and of folly may never be allowed to take hold of our souls and create that abominable disease called INDIFFERENCE.

THE APPLICATION OF GOSPEL PRINCIPLES TO PRESENT CONDITIONS

For the Gospel Herald

The Bible does not pretend to go into details in telling all people of all ages all things that they should do or should not do, pointing out all things that are right and all things that are wrong. God had them all in mind from the beginning, but to write them all in a book would make it so large that no one could find time to read it, to say nothing of the fact that the book would be impractical in that most of it would not be applicable to the things of the present time. So God has wisely given us a book in which the issues of life and death are fully and clearly stated and in which are unfolded the fundamental principles of truth and godliness which are applicable to all conditions in every clime and age, and which if properly understood and rightly applied will insure the happiness and well being of man in both time and eternity. One of the greatest problems confronting the Church of all ages has been so to interpret and so to apply these principles that the will of God might be carried out and the greatest good accomplished. This is the problem which our brethren have undertaken to discuss. Follow them closely, and compare what they say with what the Bible teaches concerning the things which they name.

The Wisdom of God, and Vested Authority in the Church

By D. H. Bender.

The Bible is the Word of God. It is the revelation of the mind and will of God, and, as far as the needs of man are concerned, it is the embodiment of the wisdom of God. Insofar as man is able to comprehend, the Bible is the epitome of all that God is, what He does and what He expects to be and to do. It is the final authority on any and all questions that affect the weal or woe of man—historically, scientifically, socially, morally, religiously, eternally.

The principles of the Bible consist of a code of laws and regulations, a series of restrictions, a plan of ethics, a list of ordinances, an order of daily living that fit all ages, peoples and conditions.

God foresaw and foreknew all that would ever confront man in the history of the ages, and divine wisdom associated with His great concern for the safety, happiness and eternal welfare of His highest creation was enlisted in producing a Gospel that would provide for all these conditions. In short, the Word of God contains all that man needs as a guide for his rule and deportment of life for all time. And since our Divine Head is "the same yesterday, and today, and forever" (Heb. 13:8), He knew and made provisions for all the changing conditions of all the ages.

What I mean to say particularly is that the principles of the Gospel are just as applicable to conditions in the closing year of the world's existence as they were in the opening year. The principles of the Gospel of Jesus Christ are just as applicable now as they were a century ago, and will fit conditions just as well a century hence as they apply to this or any other period of time. If this were not true, then God would have been obliged to give each century a new Gospel or play unfair with man in certain ages and under certain conditions. But we know that God is just and "no respecter of persons", much less of time and seasons.

The laws and precepts of the Old Testament served the age of Old Testament times, and served it well. No one will dispute this fact. Some of these regulations, however, are not applicable to the Gospel age, and have been omitted from the Gospel, or New Testament teaching. Much that was obligatory under the Old is obligatory in the New, and has been carried over into the New and has equal force with all that has been given under Christ and the apostles.

We conclude, then, that all the principles of the Gospel are applicable to the present age and its teachings are in full force at this time; that no one can ignore or disobey its teachings without incurring the displeasure of God and suffer the penalty, and all who obey and make the principles of the Gospel their rule of life invoke God's favor and eternal reward.

Thus far, no doubt, the vast majority of Christian professors say, "Amen!" But the serious question to be considered at this point is, How these Gospel principles are to be applied. There is a saying that customs change frequently, but principles never. Our estimate of the value of custom and the place assigned it largely determines our ability to distinguish between the right or wrong application of the same as a rule of life.

The serious danger that confronts the Church today is the tendency of allowing the ever-changing customs and fashions of the age to cover up, destroy the power of and even supplant the principles of the Gospel. For instance: The world in general, or at least the professedly Christian portion, recognize that man was created the head of the woman, and that with man in authority and bearing the heavier burden of the executive and woman taking her place as a help-meet is according to God's order, but custom has so overshadowed this order, even in the Christian Church, that woman has discarded the religious head- covering, removed the "sign" of her submission, and, not only in the Church, but in every other calling and vocation of life she has left and is leaving her place. Thus the force of principle is destroyed and the race suffers.

All Christian bodies (or practically so) teach the principles of nonconformity and separation from the world, but custom comes in and demands certain forms of dress, rules of etiquette, manner of amusement, affiliation with worldly organizations, etc., etc., that the principles are entirely lost and custom holds full sway and conducts a ruinous riot in the world and the confines of the Church.

The Remedy

The remedy lies with the Church. The Christian Church is the only institution organized by Jesus Christ. It is the only institution recognized by Him. It is the only institution essential to the Christian. All other necessary Christian institutions are a part of the Church; auxiliaries to the Church—the Sunday school, Christian workers' associations, missions, benevolent, educational, publication institutions, all are and of right should be a part of, under the control of and subject to the Church.

The Church is heaven's representative on earth. God works through the Church. He has given her absolute authority (Matt. 18:15-18). He holds her responsible. He is the foundation (Matt. 16:18; I Cor. 3:11); He is the Head (Eph. 5:23); He is the body (Col. 1:24) of the Church. Christ is incarnate in the Church. While He speaks through His Word He uses the Church as the human mouthpiece. It therefore devolves upon the Church to see that the principles of the Gospel are kept in force, that they are correctly applied, that no custom, tradition of man, spirit of the age or cunning device of Satan are allowed to in any way interfere with their practical application.

Customs change; principles do not. Some one must have the authority to say what is principle and to what extent custom should have a place in our lives. This authority is vested in the Church. The men and women of the world never question, never hesitate to bow down and worship at the shrine of custom and fashion as directed by the head of worldly economy, no matter how ridiculous, how unbecoming, how uncomfortable, how unhealthful, how expensive, how immoral. Why should not the Church with the wisdom imparted to it by the Holy Ghost and the authority of the Gospel back of it be looked up to for direction and be obeyed?

We conclude, then, that every principle of the Gospel is applicable and essential to true Christian life in this present age; and that the Christian Church bears the burden, and embodies the divine authority to see that these principles are properly applied.

Hesston, Kans.

For the Safety and Prosperity of the Individual, the Church and the Nation, these Principles must be kept in Force

By E. J. Berkey.

In this day of "fast living" many people deem the Bible out of date, behind the times, a relic of the past.

The God who in His infinite wisdom has supplied rich bounties for His creatures in all ages of the world has also given a law and Gospel to govern His creatures under all conditions, in all ages. These principles given in His great Sermon on the Mount are as practical, and if lived up to as effective, today as when spoken. The principles there given were the true essence of life, the secret of binding humanity and the Church; the foundation and frame work of good society, good government, and the true Church. These principles have held nations to good citizenship, civilization and Christianity. Omit one of these vital principles and your framework of character is weakened to that extent. Ancient Greece, Rome and all nations of past ages, so long as they cherished these principles, were looked to as models, ideals of real strength and worth. Idolatry, greed of wealth, and "Self-life" set aside these living principles of the Christ and their strength failed, the frame-work of character was wrecked and the foundation uprooted.

America has upheld these principles and is looked up to by all the world as a model, a light, a strong Christian nation. Today she is sacrificing some of these vital elements, the secret of true manhood, and degradation and moral wretchedness will be the result. This is true of the individual, the nation, the Church. Sacrifice Gospel principles even in our present finely educated, highly cultured, truly Christianized America and how long before the Church frame crumbles, the nation is demoralized, the individual degraded. Only recently a conference of over 400 of her ministers voted out the doctrine of eternal punishment and spread literature all over the land that late translations find this doctrine erroneous and it is not so. Encourage such a belief and note the increase of crime, murders, suicides, etc. How soon other doctrines will be lost, how soon America will be a heathen, ruined nation of the past with the same black record of fallen nations. If this doctrine be true why send missionaries to the heathen, Why labor, sacrifice time to preach, Why have a Church? Remove the Church and its Gospel principles and away go true education, true influence, true morals, true manhood, true citizenship. Individuals form communities, churches, nations. How soon individuals who have sacrificed these vital things will influence those about them.

Safety depends entirely on living in detail the "all things" of a divine government. Nonresistance in this age is practical if it ever was. People say "Don't be run over, stand up for your rights, even if you must take life in self defense." The result is that many more lives are sacrificed where this Gospel teaching is unheeded. Nonswearing is essential in this day of irreverence even among Christian professors. The principle of nonconformity to the world in all respects is the secret of power among those filled with true love to God. It is the dividing line of distinction which should be upheld to the end of time. The popular Christian professor has lost his full assurance, his happiness, his influence, his power, by sacrificing these principles to be like the world. So each phase of these Gospel essentials forms a part of character which if unheeded weakens the true life.

Retain these Gospel principles in all their detail and we have fellowship with Christ, an influence for Him, a power for good among men, a practical, every day religion which will fit us for that eternal kingdom and habitation where these same Gospel principles will be the rule and government forever.

Sacrifice these and we become strangers to God, to the true Church, to the Word, to heaven, and turn our faces to the Egypt of sin and eternal bondage.

Warrenton, Va.

The Evils of Compromise

By Abram Metzler.

One of the great failings of many of God's people, all down the ages, has been to neglect or forget the fundamental truths, principles of God's law or will to man. This has resulted in breaking loose from the moorings of faith, and practical godliness and drifting into worldliness and idolatry.

Is this true of the present time? Surely it is. The trend to worldliness, and twentieth century idolatry is apparent on every hand.

What is the remedy? How stem this awful tide of worldliness? How may the hearts and lives of God's people be safe-guarded against the present current of worldliness, and false doctrine? Thank God, there is a remedy, sure and unfailing. May we as a Church arise to our opportunities, and under the blood-stained banner of Christ **teach,** and **apply** the principles of His precious Gospel.

What do we mean by Gospel principles? Is in not the fundamental truths of the Gospel, the basis of God's soul-saving plan or system?

"Yes, but conditions have changed so wonderfully," some say. Very true, indeed, and it would be very foolish of us as a Church to positively ignore the fact of changed conditions. We need to act intelligently, and proceed with much heavenly wisdom. Yet I would say, let us hold our ground for God, the Church, and a lost world by **teaching** and **applying** Gospel principles even under present conditions. As long as the world stands conditions will change but the principles of the Gospel never change.

One of the most effective tactics of the enemy of the Church ever has been to change conditions, and make them so wonderfully complex, that it is only as God's children are possessed with much heavenly wisdom and the power of God that they are saved from worldly entanglement.

We take this position: the principles of God's Word are **fundamental,** they are **life**—the application of these principles by the Church, collectively and individually, is (in part) the expression of that life. In our Church polity this question resolves itself into our customs, our rules of life and action. Now is it not true that all customs, or rules of action that we incorporate into our lives are (either voluntarily or involuntarily) the product of recognized principles? So in our Church life and spiritual activities, our peculiar forms and customs are but the reasonable, and convenient expression of the life of recognized Gospel principles.

In nature we know that life has its expression (primarily) in leaf, twig, and branch, which are all important in the development of the desired fruit. But keep cropping off this expression of nature's life indefinitely, and it will be only a matter of time till life is lost.

Now, brethren, are we not plainly and forcibly taught by history, observation and the evidences of God's Word that the same is true in the Spirit life, and the maintenance of Gospel principles in the Church? For instance, the doctrine or principle of nonconformity or separation from the world, unless, in connection with the teaching of this important principle, we endeavor to apply the same in a tangible, evident way, we can not accomplish or bring about the desired results.

Let us see: We teach the doctrine of separation in worldly pleasure or amusement. Do we apply the same? Yes, by staying away from all worldly gatherings, otherwise our teaching would be of little effect.

Again in relation to our business life we boldly teach and uphold the importance and beauty of honesty, and the Golden Rule. Do we practice and apply it? Most assuredly, if we have

a spark of love for God and man. Even under present conditions of commercialism and sharp business competition, avarice and greed for worldly gain, we as faithful and loyal followers of our Master (Christ) stand aloof from all questionable business or vocations, deal honestly and squarely with every man or corporation. lest we would lose out in our spirit life, grieve God, and bring just condemnation upon ourselves.

Also as to social life we zealously proclaim and teach the importance, beauty and power of social purity. Do we try to apply the principle of nonconformity along this line under present appalling conditions? A thousand times **Yes,** if we would have our teaching effective to the saving of our boys and girls from going down in the awful whirlpool of social impurity. We take advantage of every reasonable, and lawful means of applying the golden principle of social purity.

Also in regard to dress or attire, is there a principle involved? We all acknowledge there is, by consulting God's Word, and our better judgment. We all say yes, we recognize the principle or doctrine so plainly taught in the revealed Word. So often, however, we look worldward, and with a weakening, far-sounding accent, and expression some will say, "But, conditions have changed." Yes, conditions in the world have changed; but God's law of separation and simplicity in attire has not changed, and we dare not change in the application of the principle of non-conformity to the world in dress, if we would save our beloved Church from going down in the present powerful vortex of pride and fashion.

How apply this part of Gods' law under present conditions? Well, so far as placing the ban on jewelry and fashionable and extravagant attire, that is settled once, and for ever in God's Word, and the Church can not, dare not, take any other position. Let us take warning from other branches of the visible or nominal church. Some years ago while in conversation with a prominent minister of the M. E. Church, in comparing the confessions of faith, rules, etc., of the M. E. and Mennonite denominations, this minister said, "In our discipline and rules we have much in common, but we Methodists have got away from the old land-marks." The rest of the story is plainly told, and many of their people are lamenting the condition.

Let us put the question fairly. Will we follow the forms, follies, abominable cuts, and fashionable strides of an ungodly world, or will we rather in the spirit of loyalty and humility and simplicity submit to the forms and customs of the Church? The world is blindly rushing on in her soul-destroying forms and fashions. We dare not conform to fashion or follow after (I Pet. 1:14). So we boldly contend for the Gospel principle of separation from the world in dress, and the application of that principle by the Church having a form of dress that is serviceable and convenient. So while we teach and warn against the world's changing forms, and immoral fashions, our people have something tangible in the cut and form of dress that can be applied and practiced and thus give positive and visible expression to the life of this Gospel principle so plainly taught.

"Tradition," we hear some say. Yes uniformity of attire may in a sense be a tradition; but let us cling to the traditions of our Church fathers, that do not antagonize the Word of God, and make it easier by God's grace for ourselves, and our children, and perhaps generations unborn, to maintain, and live by the principles of the Gospel. II Thes. 2:15; 3:6.

There are other phases of this practical subject that need our serious and prayerful consideration—the relation of Church and State, marriage and divorce, etc.,—but time and space will not permit us to discuss them at this writing. May we all be willing to hold fast the profession of our faith, grounded on the Rock Christ Jesus, and in all our Church work, and life's engagements be governed by the principles and rules of life revealed in His blessed Word, which will stand though the heavens fall.

Yours for the continued growth and power of the Church, the principles of which cost the precious blood of Christ, and were sustained and confirmed by the suffering and death of the martyrs. Cheerfully will we teach and apply these principles, even under ridicule and the persecution of a sinful world, rejoicing in the blessed hope of eternal glory when He comes. To this end we pray.

Martinsburg, Pa.

Principles are Eternal, and may be Easily Applied by Honest Seekers after Truth

By J. A. Ressler.

To an honest mind there is no difficulty presented by the Word of God so far as the application of it principles to present day conditions is concerned. The principles of the Bible are eternal truths that do not change with the seasons, nor with the whims of human customs, nor with the different stages to which human knowledge has developed.

In the Bible, principles are interpreted: (1) By direct moral precepts, as in the ten commandments; (2) by ordinances, in which there is a symbolical meaning, as well as a test of obedience, as in baptism and feetwashing; (3) by examples of correct application of the principles of the Book and the results of so doing, as in the greater part of the life of David; (4) by examples of violations of those principles, as in the latter part of the life of Solomon.

Take a few illustrations:

The Bible nowhere says how grain shall be sown, whether broadcast by hand and covered with the branch of a tree drawn by an ox, or with a Superior grain drill drawn by a fine team of horses. It does not say whether the grain shall be cut with a sickle or a self binder. But it does give the eternal principle, "Whatsoever a man soweth, that shall he also reap."

The Bible nowhere says of what material or texture our clothing shall be made, and it does not describe the cut or style that shall be worn. Gold, pearls, costly array and immodest apparel are forbidden as examples of the violation of a principle—that of supreme love to God. Patterning after the style, cut and fashion of the world (conformity to the world) is forbidden as a violation of the same principle (Rom. 12:2). The prince of this world is the enemy of our souls. He desires nothing for our good. If we seek to imitate his subjects we certainly have lost our supreme love to God.

Defending ourselves in a way that will endanger the life or the good of an enemy is forbidden, because it violates the principle of love to man.

Again we say, These principles are so plain their application so simple that no honest mind need err therein. God's Word is always up to date, fresh, and new. It will never grow out of fashion or primitive.

Scottdale, Pa.

Truth is Truth, and must have Its Way to Bring the Blessing

By Sanford C. Yoder.

We are living in an age of application; an age in which a principle which if not applicable will sooner or later be discarded as being of no value and that which meets the demand will be supplied. Educationally, religiously and politically, we are undergoing such a change which can not but be of value if brought about by the right motive, for the right purpose and, above all, in the right way.

We find, however, that the motive which calls for such a change is not always a desire to so adjust conditions as to bring out that which is highest and noblest and best in man as much as it is to qualify him to become a successful combatant in the commercial arena where the god is self and the the reward is the mighty dollar and that which it buys; namely, luxury, extravagance, honor and ease—and

(Continued on page 333.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE CALL OF THE LORD

Outcasts and outlaws, linger and listen!
Wherever ye wander on lea or sea,
In dens of shame or in pens of prison,
The Lord, your Lover, is calling ye.

Adrift in tempest, or lost in forest,
Whatever the fate befalling ye,
O hearts the sinfulest, hearts the sorest,
The Lord, your Lover, is calling ye.

For He was once as an outlaw hounded;
He, as an outcast, heaped with scorn;
By friends abandoned; by foes surrounded;
Betrayed, forsaken, and left forlorn.

Seized was He, like a prey for prison;
Scourged, and nailed to the ghastly tree;
Outcasts and outlaws, linger and listen,
He suffered tortures for such as ye.

E'en in the throes of His crucifixion
He brothered the thief on the cross beside,
Nor breathed on His murderers malediction,
But ruthfully prayed for them—as He died.

Yet once was He wroth—at the moneychanger
Fouling the temple for things of dross—
Our Friend, who was born on the wood of a manger
To die into God on the wood of a cross.

Outcasts and outlaws, linger and listen!
Wherever ye suffer by lea or sea,
With a heart that glows, and with eyes that glisten
Through tears, your Lover is calling ye.

For He came unto men as "the Man of Sorrows,"
With oft no pillow to rest His head,
That He might shed light over all men's morrows,
And that men may rise who in sin are dead.

Outlaws and outcasts, where'er ye wander,
In sin's, or in sorrow's, deepest needs
Pause ye a moment ponder
Just a few of your Lover's deeds;

He bade the wanton wife go scatheless,
Without condemning, to sin no more;
Pitied His followers weak and faithless;
Forgave His enemies all the score.

Outlaws and outcasts, brothers and sisters,
Whatever the shame or the sin may be,
Through the night that glooms and the day that glisters
The Lord, your Lover, is calling ye.

Adrift in tempest, or lost in forest,
Whatever the fate, or its weight, may be,
O hearts the sinfulest, hearts the sorest,
The Lord, your Lover, is calling ye.

—Henry Austin in Sunday School Times.

A child of God startles at the very thought of despairing of help in God.—C. H. S.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.
(200 S. 7th St.)

Beloved in the Lord, Greetings of II Pet. 1:2-4:—Although this month is generally regarded as one of the least favorable for city mission work, we are glad to say that the average attendance at our Sunday school for the last two sessions was 96, and the attendance and interest at the Sunday evening meetings has been good.

There is one applicant for membership for which we praise God.

From former Supt. C. A. Hartzler's last annual report we clip the following: "2753 pieces of clothing were given out. Only 2175 had been received and **the dispensary is at present almost empty.**" We are thankful for some donations of clothing since the above report was made, but are in need of much more. Individuals and sewing circles desiring to have a part in replenishing that dispensary will please write us and we shall be pleased to tell (D. V.) what kind of clothing are needed at the time of your writing.

Then, too, we lack teachers in Sunday school.

For young sisters who are efficient housekeepers, having the cause at heart, whose lives are consistent and are well established in the faith, for such we are in a position to obtain employment with splendid wages and sufficient time "off" on Sundays to assist in Sunday school, children's and young people's meetings as well as attend the other services during the day.

Two sisters who had been employed in Kansas City and assisting here Sundays have gone to their country homes and are greatly missed. Who will step into this open door of opportunity for getting some practical experience in city mission work and at the same time have the privilege of earning wages?

On the evening of July 21 we were agreeably surprised by having Bro. D. H. Bender of Hesston, Kans., stop with us. Needless to say that his presence and help in Y. P. meeting was highly appreciated, as was also his sermon that followed.

A similar surprise was that of Sister Martha Shenk of Oronogo, Mo., who came here a stranger. In our lack of workers she remained a few weeks and endeared herself to the folks and work here to such an extent that we were loath to have her leave again.

Bro. A. C. Brunk, prospective missionary to India stopped here last week. He came in time to take charge of our Tuesday evening prayer meeting at the home of Sister Toombs. Pre. Jos. Geil and wife of Broadway, Va., were also with us at this meeting.

Among other visitors here since the last correspondence were the following: S. E. Hostetter, Roseland, La.; Geo. Reber and family, La Junta, Colo.; Dea. Jacob Geil and daughter of Broadway, Va.; D. J. Driver, Versailles, Mo., and Sister Grove with two daughters from near Hesston, Kans.

We have changed the hour of preaching services on Sunday from 10:45 A. M. to 3:00 P. M., immediately following the Sunday school. Preceding the Thursday evening Bible class Bro. Ezra Bowman conducts a class in rudiments of music.

Definitely craving the prayers of God's people in behalf of the work and workers here, I remain,

Yours for the lost and needy of K. C.
J. D. Mininger.

Aug. 13, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Today we refused admittance to five little children that Bro. Leaman of the Chicago Mission asked us to care for. We would have the room but have not enough workers to take care of them. There is scarcely a week passes but we are obliged to exercise similar painful duties.

Six girls look after the needs of the 84 inmates, many of them being less than six years old. This makes 14 children to each girl and more than 30 rooms to keep clean, besides the washing, ironing, mending, cooking, canning and drying fruit, etc., etc. Several of the workers will be obliged to take a much needed rest. While I am writing these words I am in receipt of another letter from Bro. Snyder of Roaring Springs, Pa., entreating us to admit a "strong, hearty," boy baby and adds, "This is one of those deserving cases and a sad one." What else can we do but to "harden our hearts" and shut the door? We would very gladly shelter the babe for a short time until we can find a Christian home for it, but have no one to care for it; and such cases come up quite frequently, which makes it impracticable to accommodate all.

We all love the work. Very pleasing results of the work manifest themselves almost daily which gives renewed courage and strength. God is blessing the work bountifully insomuch that we feel our unworthiness to even receive the bounties bestowed. We have resolved to do what we can as well as we can and as long as we can, by His grace, knowing that as our day so shall our strength be. But we heartily crave an interest in the prayers of all whose hearts ache for the lost, needy and homeless ones.

West Liberty, Ohio.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

DON'T FORGET TO WRITE

In the dear old home they miss you,
Miss the sunshine of your face,
Miss your happy, cheerful chatter;
No one else can fill your place.
They are thinking of you often,
When in distant path you roam;
Don't forget to write a letter
To the dear ones left at home.

One can see they're sad without you,
Though they smile and do their best;
Half life's music floated from them
When the birdling left the nest.
How they love to get a letter
In your own familiar hand—
All the comforts it can give them
Only parents understand.

Do you know that since you've left her
In your mother's glossy hair
Threads of silver intershining
Tell of years of toil and care?
Just a bit the line has deepened
On your father's thoughtful brow,
Don't forget to write—write often,
For they miss you sadly now.

When they sit around the fireside,
And the shadows gather near,
When they think of happy hours
When your presence brought them cheer.
Come, sweet tender memories thronging,
When the stars shine in the blue,
And they breathe their hearts' deep longing
In a silent prayer for you.

Write a letter to the dear ones
Who on you their hopes have stayed;
They may seem a trifle childish,
If your letter is delayed.
For they miss you from the family prayer,
Miss you more than words can say,
Then write promptly, don't forget it,
Write a letter home today.

Sel. by Mamie M. Enck.

HIS MOTHER'S SAVIOR

"The memories of bygone years,
My mother's love, my mother's tears;
The thought of all her constant care,
Doth bring the answer to her prayer."

He was fifty-five years old, when I heard him tell it. It was in a testimony meeting following a season of prayer. The audience was made up of the ordinary group of men and women, hard workers, the most of them, to whom the mid-week prayer-meeting was a real resting-place to gather strength to go on for the morrow with its toil and trials. We had just sung the chorus,

"Jesus knows all about our struggles,
He will guide till the day is done,
There's not a Friend like the lowly Jesus,
No not one, no not one."

when he rose slowly to his feet and said, "Over fifty years ago, I, a little lad of about four years of age, was playing in the bedroom one morning as mother was making up the bed. She had spread the last quilt on the bed, I was watching for I knew that as soon as she took up the pillows and after shaking and patting them, placed them on the bed, my play spell in the bedroom would be over. But this morning a strange thing happened. Instead of taking up the pillows she fell on her knees beside the chair on which they lay, and burying her face in them began to talk and cry. I stopped my play, and watched her for a moment. I could not understand what was the matter with mother, I finally went to her side, and pulling at the sleeve of her dress said, 'Mamma, what is the matter with you? Who are you talking to, and what are you crying for?' She did not make any reply, and I tugged at her sleeve again and repeated my question. She did not say anything this time but put her arm around me and drew me close to her.

"I waited a minute and then began again, 'Mamma, what are you crying for, and who are you talking to?' This time she raised her tear-stained face and pressed it against mine, and as she did so, said as nearly as I can remember, "Dearie, Mamma is sick in her heart this morning, and she has been telling her dear Savior all about it, and asking Him to help her in her trouble.' Then, as she put both arms around me and kissed me through her tears, she added, 'Dearie, you are only a little boy now, but when you get to be a big boy, and then a man, as Mamma hopes you will, always remember that when you are in trouble and need help tell Jesus all about it and He will help you every time. He is our Savior and Friend, and always comes to help us when we ask Him. Will you try and remember this, dearie, and always take all of your troubles to Jesus?'

"Of course I did not understand then what it all meant, but what was said there in that room that morning has never been forgotten. Mother went to be with her Savior over thirty years ago. The little boy grew to be a man, and his feet have gone afar in travels, from ocean to ocean. He has met the various experiences of joy and sorrow that come to men. In all times of trial and sorrow, times when help was sorely needed, he has always found in the Savior on whom his mother was calling that morning, all that his soul needed. Help, comfort, friendship, peace, joy, and everything needed has been graciously given by my mother's Savior, who is also mine. Five years ago I stood by mother's grave in a beautiful cemetery hundreds of miles from here, and I knelt there and thanked God for a mother who knew and trusted Christ as mine did. The Savior my mother trusted I, too, have trusted and He has never failed me at any time. Will you please sing the second verse of 'Jesus lover of my soul,'

"Other refuge have I none,
Hangs my helpless soul on Thee,
Leave, O leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenceless head,
With the shadow of Thy wing."

We sang it as he asked, but the most of us sang from memory, for the tears which filled our eyes kept us from seeing either words or notes.—Selected.

THE CHRISTIAN HOME

Love is the foundation of the home. But our own age has too much forgotten that on the parents' part it is love set in authority. The true home requires much more than a providing and acquiescent affection. It needs a love which guides and teaches and controls and such controlling love is a blessing to those who are under its authority. Parental love which refuses this responsibility is but a form of selfishness. There are too many homes in America where the easy-going temper, which would be amazed if denied the name of love, is doing its worst to ruin the lives of the children. At the other extreme, of course, and equally to be avoided, is the love which wears a mask of severity and fails to reveal itself as love. But that is an infrequent danger nowadays beside the other. We must show what Christ can do in the home, or we shall be forced to apologize for our Christianity. This we can only do by making Him our life Companion.—Congregationalist.

GOD IS LOVE

When courting slumber,
The hours I number,
And sad cares cumber
My wearied mind;
This thought shall cheer me,
That Thou art near me,
Whose ear to hear me
Is still inclined.

My soul Thou keepest,
Who never sleepest,
'Mid gloom the deepest
There's light above.
Thine eyes behold me,
Thine arms enfold me,
Thy Word has told me,
That God is love.

—Sel. by H. K. D.

O, how wise, how infinitely wise, is obedience to Jesus, and how dreadful is the folly of those who continue to be His enemies!—C. H. Spurgeon.

True grace can be shot at, but can never be shot through.—Spurgeon.

Sunday School

For the Gospel Herald.

Lesson for Sept. 1, 1912.—Mark 6:14-29

THE DEATH OF JOHN THE BAPTIST

Golden Text.—Be thou faithful unto death, and I will give thee a crown or life.—Rev. 2:10.

Introductory.—It is hard to tell which phase of this lesson impresses us most, the pathetic story of the tragic death of this innocent man or the sublime picture of a man going down to a martyr's death without a spot on his record or a trace of dishonesty or cowardice.

Second only to the crucifixion of Jesus is the sadness of this story. John the Baptist was faithful to his trust as the forerunner of Jesus. He held forth the standard of righteousness and cast his whole life into the effort for the uplift of his nation. Sin he condemned, no matter where he found it. He refused honor for himself and pointed all men to Christ. That a man so devoted to purity and holiness, so much attached to the cause of the moral and spiritual uplift of man, should be the victim of the foul plot of a murderous woman is one of the saddest things we can think of.

But through it all we are thrilled with the grandeur of his character. He feared not to rebuke sin, though the king upon the throne should be the guilty man. So sublime and just was his attitude that even the guilty king was compelled to respect and admire him. His prison life did not shake him in his testimony for truth. He went down to his death not only as a martyr but also as a Christian hero. The verdict of all the world today is that we would rather have the character and the fate of the martyr than the character and empty glory of the king.

A Guilty Conscience.—When Herod heard of the mighty works of Jesus he concluded that this must be the John whom he had beheaded. He had learned to love and respect John, even though he was a party to his death, but the thing that bore upon him most was the awfulness of a guilty conscience. If this same man whom he had beheaded has power to rise from the dead, who knows how soon he will be around to visit the wrath of vengeance upon him for his vile treatment of him? There is nothing so cruel as the hauntings of a guilty conscience.

Why John was Beheaded.—Herod had married his brother Philip's wife, and John the Baptist rebuked him for it. This angered Herod, but the main one to be offended was the woman he married, the wicked Herodius, and for her sake he cast John into prison. But Herod feared John because of his good and noble qualities, and with mingled feelings of anger, fear, resentment, and admiration he heard John "gladly," giving him attentions that no ordinary prisoners received.

Herod's leading traits of character were his vanity and his weakness. Herodius was the real power behind the throne. By and by there came Herod's birthday. This was Herodius' chance. She made a birthday party for him. "There was music and dancing." Evidently there were plenty of intoxicants there, as is usual on festive occasions. Then came the daughter of Herodias and danced before the king. He was immensely delighted and made a rash vow. "Give me the head of John the Baptist in a charger," was the demand. She would rather have that than any other gift or favor, even to the extent of the half of Herod's possessions. The spirit of vengeance is vindictive, unreasonable and knows no limits. "Jealousy is as cruel as the grave." What had John the Baptist to do with this? Herodias was thirsting for his blood, and this was her opportunity.

Now notice the weakness of Herod. He was sorry. What made him sorry? Possibly it was the fear of vengeance coming from the God of John the Baptist, possibly it was his admiration for John, possibly it was the haunting of a guilty conscience, knowing that John had told him the truth and that he had been shamefully mistreated. But he was sorry. Why did he not refuse the request? "For his oath's sake, and for their sake that were with him." Many a man wanting to do right, was too weak and cowardly to carry out his convictions for fear of the scorns and ridicule and contempt of sinful associates. Are we like Herod—slaves to sin and sinful associates—or like John the Baptist—wedded to truth, though it cost us our heads?

John and Herod.—The disciples of John came, lovingly removed his body from where it had been buried in disgrace and laid it in a tomb. As for Herod, his life was ended in exile and in disgrace. Of John the Baptist it was said that "Of all the men born of women there has not risen one greater than John the Baptist," and his name has ever since been cherished as one of the best and purest characters in history. Herod's name has been handed down from generation to generation as a reproach and a by-word. John the Baptist is wearing and will continue to wear the victor's crown through eternity, while Herod's name is linked with all them "that obey not the Gospel of our Lord Jesus Christ" (I Thes. 1:8).—K.

Our Young People

A LEADER OF MEN.—Josh. 1

Topic for September 8

MOTTO

"As for me and my house, we will serve the Lord."

OUTLINE OF TOPIC

I. A Sketch of the Life of Joshua.—

1. Parentage.—I Chron. 7:27; Num. 14:6.
2. Leads Israel against the Amalekites.—Ex. 17:8-14.
3. Is Moses' minister.—Ex. 24:13.
4. Is appointed a spy.—Num. 13:8; 14:6-9.
5. Succeeds Moses as the leader of Israel.—Num. 27:18-23.
6. Is successful in bringing Israel into possession of the land.—Josh. 11:23.
7. Divides the land by lot.—Josh. 14:1-5.
8. His last addresses and death.—Josh. 23, 24.

II. Qualities of Character Fitting for Leadership.

1. An obedient and faithful servant under Moses.—Ex. 33:11; 24:13; 17:8-10.
2. A man of great faith and unflinching courage.—Josh. 6:1-20; 10:12-14; Num. 14:6-10.
3. Ordained by God's special gift to lead Israel.—Josh. 1:5; 3:7; Num. 27:18-23.
4. Obedient and faithful to God.—Num 32:12; Josh. 11:15.
5. Daring to stand alone with God.—Josh. 24:15.

STUDY OF THE TEXT

Josh. 1

"The Lord spake unto Joshua."—We notice in the Lord's message a definite outline of the work before him, (Vs. 2-4). Joshua was in a condition to receive this largeness of vision. His former faith and obedience and devotion fitted him at this hour to receive the view of the present task before him.

"I will not fail thee nor forsake thee."—When Joshua saw the work to be done, —the Lord also gives words of strength for the building up of his courage.

"Turn not to the right hand or to the left."—Here was the secret of continued success and victory. With God's guiding hand and continual presence and an open Book of the Law, Joshua was sure of a prosperous career.

"Then Joshua commanded the officers," etc.—We will note the prompt action of Joshua throughout his whole career. When God commanded, when duty was clear, then "Joshua arose up early" and began his work (Josh. 3:1; 7:16; 8:3).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Serve."**
2. Commit Psa. 8.

For Young People.—

1. Worthy Qualities of Leadership.
2. Joshua's Preparation.
3. Joshua's Power as a Leader.

For Older People.—

1. Decision of Character.
2. Motives for Leaders.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 22, 1912

Field Notes

Sister Anna Stalter's address until the time of her sailing for India will be Lima, Ohio, Route 3.

Bro. D. H. Bender of Hesston, Kans., filled the regular appointment at Gortner, Md., on Sunday, Aug. 18.

The executive committee of the M. B. of M. & C. held several meetings during the Ohio Sunday School Conference, in which some important business was transacted.

Bro. J. E. Hartzler filled two appointments with the Summount, Ohio, congregations Aug. 14, the evening service being in the form of a lecture on the heresy on Russell and Russsellism.

The Ohio Sunday School Conference held near Smithville, Ohio, closed with a very impressive service in which twelve young workers volunteered for special work under the direction of the Mission Board.

Bro. Simon Culp and wife from the Yellow Creek, Ind., congregation, stopped at the Ft. Wayne, Ind., Mission, Sunday, Aug. 18, on their return from a trip to Mahoning Co., Ohio, where they were called to attend the funeral of a relative.

The churches in the vicinity of Orrville, Ohio, where the Ohio Sunday School Conference was held last week were favored with special appointments Saturday and Sunday filled by a number of the ministering brethren who had attended the conference.

The Christian Monitor is fast becoming recognized as a necessity in the hands of our young people, and older ones as well, in preparation for service in the different departments which it represents. Nineteen new subscriptions were sent in from the Ohio Sunday School Conference.

A Bible conference is announced for the Cedar Creek Church, Sept. 30-Oct. 4, near Manson, Ia. The instructors appointed are Bros. E. L. Frey of Wauseon, Ohio, and Samuel Gerber of Tremont, Ill. The Lord grant the brotherhood there a profitable and spiritually edifying meeting.

Among those who worshiped with the congregation at the Mennonite Church near Freeport, Ill., on Sunday, Aug. 11, were Bro. John McCulloh of Morrison, Ill., who handed out the bread of life; Bro. Amos Kreider of Sterling, Ill., and Bro. Noah Detwiler and wife of Cherry Box, Mo.

Following is a list of appointments announced for the Philadeplhia Mission:

Aug. 25, baptismal services, by Bro. C. M. Brackbill, Kinzer, Pa.

Sept. 1, regular appointment, by Bro. William Landis, Telford, Pa.

Sept. 15, regular appoitment, by Bro. A. S. Mack, Pennsburg, Pa.

A Correction.—In the Aug. 15 number of the Gospel Herald it was stated that "Bro. D. F. Driver of Versailles, Mo., accompanied Bro. and Sister Joseph Geil and several other Virginia brethren and sisters to the Kansas City Mission and Garden City, Mo." The information is only partly correct. Only Bro. Driver went to Garden City, while the rest went direct from Kansas City to Iowa, as stated in the message from Kansas City, found elsewhere in this issue.

The rains have come on in proper quantity and the crop prospects in the vicinity of our India mission are good.

A report of the second biennial Sunday school conference held at the Stumptown Church, Lancaster Co., Pa., came too late for publication this week but will appear in print next week, Providence permitting.

A program of the third annual Sunday school meeting to be held at the Diller Church near Newville, Pa., Sept. 15, lies before us. Practical questions assigned to Spirit-filled workers are two favorable features noted in the grogram.

Bro. A. D. Martin, secretary of the Mennonite Publishing House, has, we regret to learn, been threatened with sickness during the past few weeks. Later reports are of an encouraging tone and we hope soon to hear of him being restored to robust health.

We are in receipt of a program of an all-day Sunday school meeting to be held at Habecker's Church, Lancaster Co., Pa., Aug. 22. After the opening services the program begins with a sermon by Bro. Abram B. Herr and closes in the evening with another sermon by Bro. J. H. Mosemann. A good meeting is in prospect.

A recent letter from India reports that Bro. Friesen has been having severe fever for some time and that on account of his condition Sister Friesen was not so well as could be desired. They had both gone to Champa for a few days' rest and change. Bro. Lapp had also suffered from fever for a few days but was well again. The work is quite strenuons and efficient help would be very much desired.

Bro. Harvey Woolsey of Oronogo, Mo., commenced a series of meetings at Birch Tree, Mo., on Sunday, Aug. 11. A letter from that place says, "Some who are serving Baal are slowly moving toward Elijah's God." The Lord be praised. May they not only be fully persuaded to say, "The Lord he is the God," but serve Him in gladness to the end of their earthly journey.

Passage has been engaged for Bro. A. C. Brunk and Sister Anna Stalter on the steamship "Caronia" of the Cunard Line, due to sail from New York Oct. 19, and due at Liverpool Oct. 28. They are to leave Liverpool Oct. 31, by the steamship "City of Athens," of the Ellerman Lines, due at Bombay Nov. 25. The steamer is due at Port Said, Egypt, about Nov. 11, where mail will reach them if sent in time.

Bro. A. C. Brunk, prospective missionary to India, is spending some time in the middle west. He spoke before an interested congregation at the Mt. Zion Church near Versailles, Mo., on Wednesday evening of last week.

Bro. A. P. Heatwole of Waynesboro, Va., was with the brotherhood in Fauquier Co., Va., recently handing out the bread of life. Among those who attended part of the meetings were Bro. Frank Gardner and wife of Middlebury, Ind.

Bro. Levi Mumaw, foreman of the book department of the Mennonite Publishing House, left on Wednesday of last week for Smithville, O., where he attended the Ohio State Sunday School Conference held at the Salem Church. This week he is in Indiana, expecting to attend the Indiana State Sunday School Conference at Nappanee the latter part of the week. He reports a good, live meeting.

Our aged bishop, Bro. David Keim of Springs, Pa., has called for the ordination of another bishop to assist him in his work. Our brother is quite robust for a man of eighty, but he realizes that the evening of life is approaching and he desires to make provisions that the work be not hindered after his strength fails him. The Lord grant him many years of efficient service in the Master's vineyard.

Correspondence

Marion, Pa.

Dear Herald Readers, Greetings of Love:—On the afternoon of July 27 we held our harvest meeting at the Marion Church, at which time Bro. Samuel Hess of Shiremanstown, Pa., preached a very appropriate sermon from Psa. 103:1-5, reminding us of the many blessings we enjoy and the visible evidence of God's kindness and mercy toward us. On Sunday morning Bro. Hess again preached a very helpful sermon from Rev. 21:7. In the evening he filled the regular appointment at the Pleasant View Church. Text, Psa. 142:4, last clause, speaking with power and pointing out how many souls are neglected and uncared for.

On Aug. 10, in the afternoon, Bro. C. R. Strite was present at the harvest meeting at the Pleasant View Church, preaching from Prov. 3:9, 10. Bro. Strite greatly emphasized the fact that special blessings are continually enjoyed by those who follow agricultural pursuits and he earnestly plead that we might save our boys and girls from city life with its snares that lead to shame and disgrace. On Sunday morning, Aug. 11, Bro. Strite again preached from Rev. 3:8, setting forth the truth that many at the present time are endeavoring to enter by climbing up some other way and not by the door. In the evening he filled the regular appointment at Marion. Text, John 15:7, 8. Some visitors from a distance enjoyed these services with us.

The Lord willing, we intend to hold our Sunday school meeting Aug. 28 and 29. All are invited.

We are glad to say that recently one soul has become willing to forsake all for the Master. Pray for the work at this place, also that the workers may be found faithful.

Lizzie Martin.

Aug. 12, 1912.

West Liberty, Ohio

On Sunday evening, Aug. 11, a children's meeting was held at the Bethel Church. The children had full charge of the services and the exercises consisted of songs, essays, declamations, talks on different topics, etc. The house was crowded and many could not find standing room inside. Great interest was manifested and the very best of order prevailed throughout the entire services. An offering of $7.86 was taken for the Orphans' Home.

A program has been arranged for the next quarterly mission meeting to be held Aug. 29, at the Oak Grove Church.

Cor.

Aug. 12, 1912.

Elizabethtown, Pa.

A workers' meeting is to be held at the Mennonite Church, Elizabethtown, Pa., on Thursday evening, Aug. 29, 1912. The program is as follows:

Lesson for Sept. 1, by Frank Shotzberger, Elizabethtown.

Lesson for Sept. 8, by David Landis, Florin.

Lesson for Sept. 15, by John H. Mosemann, Lancaster.

Lesson for Sept. 22, Jacob Grove, Bossler's.

C. H. Musser, Secy.

Aug. 13, 1912.

Brandon, Colo.

We have again reason to be thankful to the Giver of all that is good for His continued mercies to ward us. As Bro. John Thut was attending the teachers' institute at Eads (our county seat), he came over on Saturday evening, Aug. 10, and on the 11th preached three very instructive and helpful sermons from the following texts: Jno. 4:19-26, II Cor. 16:13, and Psa. 13. He very earnestly taught us from these texts in a plain, concise way, so all could understand. May God ever bless the brother so he may be an instrument in His hands to powerfully proclaim the glad tidings of peace to a sin-cursed world, and that many that are yet in darknes may come to the marvelous light that is in Christ Jesus. We have fairly good growing weather. We ask an interest in the prayers of God's people.

Yours in His service,

J. C. Hershberger.

Aug. 14, 1912.

Calverton, Va.

The meetings announced to begin Aug. 5 at Calverton, Fauquier Co., Va., were conducted by Bishop A. P. Heatwole of Augusta Co., Ca., and closed Aug. 11, in the evening. In the morning of same date communion services and feet-washing, of which 23 partook, were held. The latter ordinance was apaprently novel to at least part of the mixed assembly, who adhere to denominations who have allowed the ordinance to become obsolete.

Be it ours to build our portion in a solid, substantial manner, so that they who come after us may be at once thankful for our thoroughness, and inspired by our example.

Of the meetings held in grove no visible results ensued, other than believers strengthened. Besides our bishop brother, visitors were Bro. and Sister Halterman from West Virginia and Bro. and Sister Shifflet from Vienna, Va.

May God's blessing rest on, and His grace enable us to promote the great cause is our prayer.

Elam Horst.

Aug. 17, 1912.

Chambersburg, Pa.

Dear Herald Readers, Greeting:—I thought that a few lines from this place might be of some interest. On Sunday evening, July 28, we were pleased to have in our midst Bro. Samuel Hess of Shiremanstown, Pa. The brother admonished us to go on in the good work and remain steadfast in the faith, hoping by the grace of God that we may be found among the faithful ones.

On Aug. 10 we had our harvest services at which time we had with us Bro. C. R. Strite of Hagerstown, Md. The brother preached two interesting sermons while with us at this place and gave us many warnings against the evil that is confronting us at this age. May we all continue to thank God for the plentiful harvest we have again gathered and hope we may not use its worth in dishonoring God but let us use it to strengthen the work of the Lord and the upbuilding of His kingdom.

We truly feel to thank God and the dear brethren for their visit and wish that these few lines may impress the minds of many more of our ministering brethren to come to visit us at this place of labor. May God bless the work is our praper.

Nancy N. Wadel.

Aug. 17, 1912.

Miscellaneous

OLD RYE'S SPEECH

I was made to be eaten,
And not to be drank;
To be threshed in a barn,
Not soaked in a tank.
I come as a blessing
When put through a mill;
As a blight and a curse
When run through a still.
Make me up into loaves,
And your children are fed:
But if into a drink,
I will starve them instead.
In bread, I'm a servant,
The eater shall rule;
In drink I'm a master,
The drinker a fool.
Then remember the warning,
My strength I'll employ:
If eaten, to strengthen;
If drank, to destroy.

—Sel. by H. K. D.

THE VALUE OF RELIGION IN LIFE

By Stella Shoemaker.

For the Gospel Herald.

If we were to choose a text upon which to base the discussion of this subject, probably no words more suitable could be found than the words written by Paul in I Tim. 4:8: "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come."

From the foundation of the world to the present time, nearly all people and groups of people have had some form of religion, whether it be a form of paganism or the Christian religion. There seems to lie within each individual an instinct or longing to worship some god, whether it be ancestors, ancient customs, gods made with men's hands or the true God. There are, however, persons destitute of religion; but all normal beings are religious to some extent. The very fact that all people have had and do have within their own selves this tendency to worship a God and have continued to cultivate these desires to worship, proves to us that religion within a man is of value to him.

There are in nearly every creed some good qualities, some characteristics which contribute to the normal growth of a man or some features which are commendable. But we wish to speak of Christianity, or the religion brought to us through the Lord Jesus Christ, and its value in one's own life.

Why is godliness profitable? Why has it been profitable? What does this Christian religion contribute to an individual? What does it contribute to the people as a whole? These are questions we may answer.

"Anything is valuable so far and only so fas as it satisfies real want." From this statement we conclude that there are three factors which enter in to enhance the value of Christianity; fiirst, does this religion satisfy the urgent needs of humanity? secondly, does every person, every country and every nation of the entire world need Christ? and, third, are we completely satisfied when we have Him in our lives?

If these three questions can be answered satisfactorily, we believe Christianity will be proven to be of inestimable value to the individual and to the world.

1. Does this religion satisfy the urgent needs of humanity? Each one is insufficient in their own selves. They are constantly meeting with obstacles, which must be surmounted, problems to be solved, difficulties to encounter, temptations to be resisted and it is only through the abiding presence of Christ that help is found.

"The eternal God is our refuge and underneath are His everlasting arms." The very utterance of these words seems to bring us help from God. Truly may we find in the religion of Christ a "refuge and strength, a very present help in trouble." Where but in Him have we a shelter from storm, a shadow from the heat of life? In our many temptations He alone knows and is ever near, in sorrow His pity revives our fainting souls, in prosperity He alone can keep us humble; as children He leads us step by step in the paths of peace and safety.

We can truly say that every human need shall be satisfied, "For my God shall supply all your needs according to his riches in glory."

2. Does every person, every country, every nation need Christ? We can readily answer yes, when we look about us and see those who do not have God as a father. Nations that are without Christ and the influence of His Gospel are not only uncivilized but wrapped in ignorance, superstition and idolatry. We find the most prosperous nations of the world are those where the light of the Gospel of Christ has been disseminated, accepted, and at least in part made practical. Our own United States of America stands second to none in this class.

We also find that those nations once seemingly dead are being revived and beginning to prosper because Christianity is being introduced.

Nations desiring to be more thrifty, prosperous and enlightened can only rise to such a standard to the degree that its citizens are ready to recognize Christ as the Prince of Peace, and are ready to make Him a part of themselves. Then shall each man love his neighbor as himself, and peace shall reign throughout the land.

As individuals all men need the Christian religion. It is the reception of the Christ life in the soul that makes man's life a complete life. Addison says: Moral virtues without religion are cold and lifeless. The rich young ruler who came to Christ was a man of excellent morals. He had kept all the commandments from his youth but he was not willing to take Christ as an advisor and for this reason Christ said, "One thing thou lackest."

Nothing is needed more in this world than honest, true-hearted men and women, and these are found among those who have God as a Father, Christ as a Savior, and the Spirit as a Guide.

The every day religion of the Master is that which makes men honest, active and loyal; constrains one to bear great responsibilities; improves every opportunity of doing good and is of loving service to mankind.

Godliness is certainly profitable to every individual, as well as to every country and nation.

3. Are we completely satisfied when we have Him in our lives? We all know the life of a true Christian to be a happy one. This happiness is the result of the union of man's life, thoughts and purposes with those of God. Then is realized the fulfilment of Christ's prayer: "That they may be one as thou, Father, art in me and I in thee, that they also may be one in us."

True happiness, freedom and liberty is granted to the Christian. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry Abba Father." We are free from the fear of man, of sin and of death. We are God's children living in our Father's house, reconciled to Him, at peace with Him, with His love shed abroad in our hearts, then is our work easy and our way onward.

Peace of mind is promised and is given to His children, "For thou wilt keep him in perfect peace whose mind is stayed on thee." Our wants are supplied, "For they that seek the Lord shall not want any good thing."

Satisfaction comes to the servant who knows he is serving to please his master, to the steward when he is accomplishing the work assigned to him, or to the child who is completing the work set before him. So to the faithful Christian comes that joy of satisfaction which can only be had when fulfilling the purpose of his creation, that of honoring God and serving his fellow-men.

Who then can say that the Christian religion is of no value in life, or that godliness is not profitable to all? For with the all-sufficient, ever present Spirit of Christ, joy, happiness, peace of mind, liberty and satisfaction reigns supreme in our lives and not only in our lives, but the hearts of others are touched by this mute language and they open their hearts to the reception

of the transforming power of the Spirit of Christ.

Then after the conquest, when the individual through the religion of Christ, has been of great usefulness to his fellow-men in making their lives stronger and nobler, the crown of life which is of priceless value will be given to the faithful ones, by Him who loved us and gave Himself for us.

Freeport, Ill.

LIGHT AND DARKNESS

For the Gospel Herald

We recently heard the above subject discussed in a young people's Bible meeting. After the assigned subjects had all been discussed there were about five minutes left for general discussion. The interest was good and the responses prompt, brief and to the point. Below we give four out of the five pointed talks heard in that brief time. We publish them, partly because the thoughts themselves merit a careful consideration, but more especially because we wish to encourage the idea of open discussions when opportunity affords. Much might be done if all opportunities along this line were improved. A live interest while the subjects are presented and a prompt rsponse in a general discussion at the close makes a good, live meeting.—Ed.

Keep Near the Light

There are a few thoughts that came to me while listening to the speakers, that I wish to give. In John 1:8, 9 it says, "He was not that Light, but was sent to bear witness of that Light. (Speaking of John the Baptist, the forerunner of Christ.) That was the true Light, which lighteth every man that cometh into the world." Christ is "the light of the world." The closer we stay to Christ the better we will be able to see, for all around us is darkness. You remember the experience of Peter. He followed Christ that night, but the Bible says he "followed afar off." And it wasn't long until poor Peter was in trouble. So let us keep close to Jesus. Let us "walk in the light."

R. W. B.

Seeing Essential

To distinguish between darkness and light we must be able to see. A blind man is in darkness, even if surrounded by the light. Blindness in the natural sense is not often found; there are few persons that are unable to distinguish between natural light and darkness. In a spiritual sense blindness abounds. It is the natural condition of man. As man grows up to accountability, God's grace is offered him; he may accept it and receive his sight spiritually. But he who has experienced this, to make use of his spiritual eyesight, needs the light. The light is the Word of God (Psa. 119: 105) or, more definitely, it is Christ Himself whom the Word reveals. In so far as the Christian professors exemplify the teachings of the Word and reflect the true Light, they are the light. Much of the darkness and its works that are prevailing in the world go under the name of the light and are largely accepted as such. The Athenians at the time of Paul believed they had about all the light that was worth having, since Athens was the world's center of culture and learning, but Paul's spirit "was stirred in him when he saw the city wholly given to idolatry." The darkness prevailing in the world is due partly to a lack of spiritual sight and partly to unwillingness to accept the light.

J. H.

Darkness the Absence of Light

Considering the subject of light and darkness, there is one special feature that comes to our notice—the power that light has over darkness. Wherever there is light, darkness must recede. The same is true in the spiritual sense. As long as we let our Gospel lights shine and "walk in the light as he is in the light," the powers of darkness cannot harm us. Should we close our eyes to the light that we have, our own lights would soon grow dim and the influences of darkness would be upon us. Speaking of the natural things, a blind man cannot discern light from darkness. The same is true in the spiritual sense, our eyes must be kept open through the knowledge of His Word that the two factors may be recognized.

L. M.

Light and Darkness can not Dwell Together

If all the works of darkness would appear as black as coal we would have no difficulty in steering clear of them. All the works of darkness are as black as coal. Their deceptiveness lies in the fact that they do not appear to us as they really are.

If we take a black board and put a few coats of white paint on it, the blackness will even be noticed underneath the paint. The paint has not thoroughly covered all the blackness. So it is with the works of darkness. Satan covers over their actual condition so that at a distance they appear white, but on a closer examination their true character can be seen underneath.

Light and darkness cannot dwell together. There is a time each evening and morning when neither light nor darkness reigns supreme. We cannot say that it is light or dark. Both light and darkness seem to be in conflict to gain the supremacy. So the works of darkness may appear to have much of light so that it is difficult to determine their real character.

There is only one way that we know whereby we will be able to drive out all the works of darkness from our lives and be able to detect them, and that is, by keeping our heart and life open to the Source of all light, Jesus Christ. A building with an opening toward the sun from morning till night will be flooded with light, but as soon as it is shut it will be full of darkness. Just so can we drive out the darkness from our lives and readily detect all the works of darkness by keeping our lives open to Jesus Christ, the Light of the world. Darkness and light will not, and can not dwell together.

H. F. R.

VALUE OF SUNDAY SCHOOL TRAINING FOR FUTURE WORK

By Barbara Troyer.

For the Gospel Herald.

I do not believe that it can be estimated how much value a Sunday school training is worth; for in Prov. 22:6 it is written, "Train up a child in the way he should go, and when he is old, he will not depart from it." Therefore if we have a good Sunday school training in our youth, it will be a great help to us in the future.

Paul tells Timothy to be "strong in the grace, that is in Christ Jesus, and the thing that thou hast heard of me commit thou to faithful men, who shall be able to teach others also" (II Tim. 2: 1, 2). If we are taught the ways of the Lord in our youth it will be of great value to us later on in life.

Paul further admonishes Timothy, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus" (II Tim. 3:15).

If the Christian training that Timothy had in his youth was valuable to him in wisdom and salvation, then a Sunday school training (if conducted along Bible lines) will be of great value to us provided we will do as Paul said to Timothy, "But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them" (II Tim. 3:4).

The teaching should be made plain, so that the children can understand and become interested in the work and be willing to go to the Sunday school because they want to, not because their parents compel them to go. They will need all the training they can get in their youth in preparation for the work that they must take up in the future.

Shickley, Nebr.

What is your greatest treasure? Is it your fields with their beautiful crops? Is it your bank stock? No; it is your boy and your girl.—S. G. S.

THE KING AND THE FARMER

King Frederick of Prussia, when he was out riding one day, saw an old farmer, who was plowing a field and singing cheerfully over his work.

"You must be well off, old man," cried the king. "Does this acre belong to you on which you so industriously labor?"

"No, sir," replied the old man, who, of course, had no idea that he was speaking to the king: "I am not so rich as that. I plow for wages."

"How much do you earn a day?" asked the king.

"Eight groschen," returned the man. (That would be about twenty cents of our money.)

"That is very little," said the king. "Can you get along with it?"

"Get along! yes, indeed, and have something left."

"However do you manage?"

"Well," said the farmer, smiling, "I will tell you: Two groschen are for myself and wife; with two I pay my old debts, two I lend, and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," said the king.

"Then I must solve it for you," replied the farmer. "I have two old parents at home, who kept me and cared for me when I was young and weak and needed care. Now that they are old and weak, I am glad to keep and care for them. That is my debt, and it costs me two groschen a day to pay it. Two more I spend on my childrens' schooling. If they are living when their mother and I are old, they will keep us, and pay back what I lend. Then with my last two groschen I support my two sick sisters, who cannot work for themselves. Of course, I am not compelled to give them the money; but I do it for the Lord's sake."

"Well done old man," cried the king, as he finished. "Now, I am going to give you something to guess. Have you ever seen me before?"

"No," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is, indeed, a riddle which I cannot guess," said the farmer.

"Then I will solve it for you," returned the king; and with that he put his hand into his pocket, and, pulling out fifty gold pieces, placed them in the hands of the farmer.

"The coin is genuine," said the king, "for it also comes from our Lord God, and I am His paymaster. I bid you good-bye."

And he rode off, leaving the good old man overwhelmed with surprise and delight.—Morning Star.

"He that hath lost his faith hath little else to lose."

SELF- COMMENDATION CONDEMNED

By George Hostetler.

For the Gospel Herald.

> For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.—II Cor. 10:12.

Paul dared not commend himself and thereby make himself of the number that measure and commend themselves for their spiritual attainments and (perhaps unconsciously) seek honor from one another. Jesus said, "He that speaketh of (or about) himself seeketh his own honor." Such people are not wise.

There are only two classes of people, the saved and the unsaved or the wise and the foolish. But if we measure ourselves by the measure (Christ) that God has given us we will have no occasion to commend ourselves or to condemn others for their short-comings in order to exalt ourselves above them.

In II Cor. 10:18 Paul says, "For not he that commendeth himself is approved, but whom the Lord commendeth." In other words, he that commendeth himself is not approved of the Lord, but he whom the Lord commendeth is. This is verified by a number of scriptures. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). If we (redeemed, cleansed, overcoming, satisfied Christians) say we have no sin we deceive ourselves. What? Shall we continue in sin? "God forbid. How shall we that are dead to sin live any longer therein?" This has no reference to living in sin, but only to self-commendation which is a sin in itself and a most distasteful one as shown in Rev. 3:14-17. Here it was said to the Laodicians, "I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." You can drink all the hot or cold water you want but drink a lot of lukewarm water and you cannot stomach it but will be compelled to spew it out. So here is a church in a condition that He cannot retain it.

Now let us see what that condition is. "Because thou sayest, I am rich and increased with goods (spiritually) and have need of nothing." It was not what they were doing or leaving undone, but their confession. Now he uncovers their real spiritual condition and the awful and fatal delusion under which they were securely and peacefully resting. He says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Now notice the contrast in the answer to the church at Smyrna: "I know thy works, and tribulation and poverty, (but thou art rich)." Also in the two that went up to the temple to pray. The one thanked God that his lot had fallen in pleasant places and that he had not been brought up to be a robber or other wicked person and then commended himself for his much fasting and liberality and so failed to secure God's approval; while the other one smote on his breast and said, "God be merciful to me, a sinser," and he received justification. Surely "he that exalteth himself shall be abased, but he that humbleth himself shall be exalted" and "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Oh, how much better and safer to ask God for mercy than to thank Him for the mountain-top experience which we imagine we are enjoying.

Harper, Kans.

THE SUNDAY SCHOOL LITERATURE

Nothing is of more importance in Sunday school work than the literature put into the hands of the children. This cannot be over-estimated, as what a child reads, and learns is character-forming. Tender, impressive little hearts, so open to the Spirit, need to be given the purest heart and mind food. Doctrinally childhood is the time for laying the foundation in essential Bible truth as a basis for faith and experience. It is noticeable how children relish doctrinal teaching. We have seen a ten year old child with a keen discernment of vital Bible doctrine, detecting error like an old theologian. What a sin to deprive children of this right by giving them trashy religious reading or unsound Bible teaching!

Satan has a new and more deeply insinuating scheme in what is known as the "Syndicated System of Graded Sunday School Lessons." The Evangelical Messenger's "Note of warning" says:

> "Unfortunately for the graded lesson idea itself, and still more for the Sunday school world at large, this triple interdenominational syndicate seems to be following a policy and idea of interpretation of Scripture of such serious departure from orthodoxy, as to be calling forth strong protest, even from among the direct constituency of the syndicate itself. The criticisms focus on the point of the prevailing trend toward the elimination of the supernatural from Bible history."

The Herald and Presbyter says:

> "The graded lessons are criticized, not because they are graded lessons, but because men who prepare them have adopted the theory that religion is a natural development; that there is no new birth; that, as one advocate puts it, 'evangelism antagonizes the normal development of the child;' that there is no place for prophecy or miracles or anything supernatural. This is the theory of the Religious Education

Association, but it is not the theory of our church, nor of any other evangelical church."

The systematic arangement of the International Sunday school lesson has proved a great help in Bible study, but these need to be guarded, as these are times of great defection from sound doctrine. Satan is watching at every point to inject error and unbelief into unsuspecting hearts. Those in charge of Sunday schools need to watch carefully lesson helps and Sunday school papers.—The Vanguard.

BIBLE SALVATION

By Harvey Woolsey.

For the Gospel Herald.

I praise God this morning for old time religion, something that gives one joy and peace in the Holy Ghost. I see more and more how few there are who are going to make the race to heaven. Professors of religion are on the increase, but real Bible Christians are very scarce. In my work I find many people who say they have tried the Christian life and that there is nothing in it. The trouble with such people is that they have never repented of their sins and gotten a genuine case of salvation. The salvation of Jesus Christ satisfies every desire of the human heart. When one gets real salvation, there is no more longing for the things of this world. "Old things are passed away, and behold all things are become new." I am not speaking from hearsay but from actual experience. What God did for me He will do for all that meet the conditions. He is a "rewarder of them that diligently seek him."

Multitudes are now in the regions of the lost because they put off the day of salvation. Felix trembled at Paul's preaching but said, "Go thy way for this time; when I have a convenient season, I will call for thee." The convenient season never came.

Others fail to find salvation because of unbelief. "Without faith it is impossible to please him." What an awful thing it is not to believe God. Without repentance and faith in the Lord Jesus Christ no man shall see God.

Oronogo, Mo.

It is the trick of the enemy to have us over-estimate our own worth and under-estimate the worth of others.—L. J. Burkholder.

"Offer unto God thanks," is a lesson which nature teaches, and common sense should teach us the same thing. —J. N. B.

People now play religion, when they lived it years ago.—N. H. Mack.

(Continued from page 324.)

the sum total of it all a selfish character and a lost soul.

What we need in the present day and under present conditions is not a change of the standard of Christianity but a putting the principles of it into practice. The Church in many instances has been living on profession without a practice of its principles and by so doing has brought reproach upon itself and lost its power for fulfilling its mission in the world.

Everything in the present day seems to stand for progressiveness and in this line the "old time Gospel" is often accused of being too narrow and too limiting in its sphere to be practical. However this may be, the Gospel is still the "good tidings of great joy," as when it was first delivered. The Word of God is still the Word of God with all its power, the same as of old, and always will be. Only as we apply it in full form and unaltered can we expect the promised blessing. This does not imply that the method of teaching and spreading the Gospel may not be altered to suit conditions, but we rather ought to be progressive in this, taking advantage of all former experience, strengthening and developing that which is good and discarding that which time has proven a failure.

The Gospel will naturally not be popular with many because it stands against the liberality which progressiveness brings with it, which fact is evident from the condition of many of the churches in which everything is admitted that is popular and everything is omitted that is unpopular, whether it is according to Gods' Word or not, and the result is that God's house is transformed into a house of merchandise, a place of entertainment and not of spiritual development, and the Gospel of Jesus Christ condemned by the world as having no power and being of no value.

What we need today is to spread the "old time Gospel," pure and undefiled, in a manner which is in keeping with its teachings and apply its principles to our every effort in daily life. Apply it in business, because through business we come in contact with the world which will judge our religion by our conduct. Apply it in conversation because our conversation is far-reaching and we are judged accordingly.

In conclusion, there come to mind the words of Isaiah: "Woe unto them that call evil good and good evil." A thing which in this age is often done for the sake of popularity, but right will always be right whether it is popular or not, and evil will always be evil no matter what man may call it.

Chappell, Nebr.

There are two duties resting upon every normal woman. They are, housekeeping and motherhood.—S. G. S.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Kindly explain I Jno. 3:14, latter clause. M. R.

The verse reads as follows: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The strong teaching of that verse is found in the first sentence. The second sentence, that part of the verse which we are asked to explain, is simply a reason given for the assertion made in the first sentence. It also serves as a check to the enthusiasm of those who might take comfort and get a false hope out of the first part because they are particularly friendly toward some of the brethren. Life and love are inseparable. Whoever has the life of Christ within his soul has the love of God shed abroad in his heart which impels him to have fervent charity for the brethren. If there is hatred in our hearts toward any of our brethren it is proof positive that we are yet dead in sin, for "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Who was the fault of Adam's fall? Why did Adam yield to Eve in helping to eat of the forbidden fruit? M. R.

It was the serpent's fault in beguiling Eve. It was Eve's fault in tempting Adam. It was Adam's fault in allowing himself to give way to temptation.

There is no record that Adam ever told his reasons for yielding to Eve, and what the rest of us would say would simply be guess work.

What did Jesus mean to convey when He said, "It is finished?" A. R. K.

It was the end of His earthly labors. His life work was done. He was now about to seal His testament with His blood. The next sentence, "He bowed his head, and gave up the ghost," tells of the time. What is finished? His sufferings were now finished. His work was finished. The power of His enemies to torment Him was finished. The Old Testament dispensation was finished, and "a better covenant" had taken its place. The paying of the redemptive price was now finished. All that He had come to accomplish on earth was now finished. Henceforth there remained the opening of the grave and the leading of the way to glory. The triumph of the cross was finished when Christ purchased the lost with His precious blood.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

July, 1912

Evangelizing

East Union Cong., Ia.	$ 2.00
Interest	15.00
Total	$ 17.00

General Fund

Interest	$ 45.50
West Union Cong., Ia.	30.00
Union S. S., Ill.	12.50
East Union Cong., Ia.	21.00
Howard & Miami Co. Cong., Ind.	12.74
Cullom Cong, Ill.	20.56
A. M. S. S., Leo, Ind.	20.00
Clinton A. M. Cong., Ind.	33.01
Beach Cong., O.	17.36
Missionary Conference N. E. of High River, Alta.	29.00
Freeport Cong., Ill.	34.00
West Union Cong., Ia.	36.00
Metamora S. S. Meeting	20.00
Kaufman Cong.	10.67
Blooming Glen S. S., Pa.	30.40
Fairview A. M. S. S., Albany	3.00
John Barnhart	5.00
Total	$380.74

India Mission

A Sister, Calif.	$ 5.00
Grantsville, Md. S. S.	10.05
Mary Funk	5.00
Dan Widmer & wife	10.00
Y. P. B. M., Pleasant View, O.	9.26
Fairview Cong. & Bible Reading, Fairview, Mich.	10.82
A. M. S. S., Allensville, Pa.	10.84
Children A. M. S. S., Allensville, Pa.	2.39
Class No. 18, Harmony S. S., Ill.	2.00
Pleasant Grove S. S., Ill.	10.55
A. M. S. S, Mattawana, Pa.	15.90
A. M. S. S. Belleville, Pa.	15.00
Churchtown S. S. Pa.	9.10
Waldo Cong., Ill.	76.00
Sugar Creek S. S., Ia.	26.20
North Lima S. S., O.	10.50
E. C. Bowman	10.00
Scottdale Cong, Pa.	43.75
Missionary Conference N. E. of High River, Alta.	29.00
Zion Cong., Ore.	16.00
Bethel Mission S. S., Ore.	4.00
Dinuba S. S., Cal.	13.80
Surrey Cong., N. D.	2.00
Hopedale A. M. S. S., Ill.	34.06
Martha H. Metz's S. S. Class	1.00
Primary S. S. Sterling, Ill.	8.08
Oak Grove & Pleasant Hill Congs., O.	30.00
Collection, General Conference, 1911	45.00
Maple Grove Cong., Ind.	32.50
Primary S. S., Penna. Cong., Kans.	7.00
From Souderton, Pa.	23.53
S. S. Wood River., Nebr.	14.40
Plum Creek S. S., Nebr.	15.00
Cong., Warwick, Va.	32.00
Total	$589.73

India Hospital

Mechanicsburg, Pa., S. S. Teachers' Class	$ 4.00
Mr. & Mrs. Delbert Myers	1.50
Friends, per Emma Sommers	10.00
Friends, per W. Bert Lehman	36.00
Total	$ 51.50

Special Support

A. R. Eschliman's S. S. Class	$ 3.00
J. T. Hamilton	2.00
Mrs. W. S. Guengerich	8.00
M. P. Yoder	30.00
Bro. & Sister, Wooster, O.	10.00
Bethel Cong., Wadsworth, O.	27.00
Clinton A. M. S. S.	2.00
Sr. Sister's S. S. Class, Salem Cong., Wayne Co., O.	2.00
Total	$ 84.00

Chicago Missions

Dan Widmer & Wife	$ 10.00
East Union Cong., Ia.	2.00
Willow Springs Cong., Ill.	22.67
Scottdale Cong., Pa.	21.50
Sterling Cong., Ill.	15.66
Bro. Hansaker	5.00
Total	$ 76.83

Chicago Building Fund

Henry R. Schertz	$ 3.00
Dave Bachman	5.00
Jos. Smith	15.00
Christ Camp	10.00
Anda Springer	5.00
Jacob Imhoff	5.00
Christ Naffziger	5.00
Debold Householter	10.00
J. D. Schertz	5.00
Edwin Schertz	5.00
Sam Steider	5.00
Edw. Oyer	5.00
Bachman Bros.	20.00
Emil Rediger	5.00
Total	$103.00

Fort Wayne Mission

Forks Cong., Ind.	$ 30.90
Middlebury Cong., Ind.	15.78
Clinton A. M. Cong., Ind.	30.00
Wm. C. Eash	1.00
Total	$ 77.68

Old People's Home

Dan Widmer & Wife	$ 10.00
Interest	75.00
Total	$ 85.00

Orphans' Home

Catharine Mumaw	$ 1.00

Annuity Fund

Bank Stock Dividend	$ 15.50

Bible Fund

Waldo Cong., Ill.	$ 10.90

EASTERN TREASURER

India Mission

Kinzer S. S.	$ 6.00
Mt. Pleasant S. S.	12.00
Lancaster S. S.	17.93
Lancaster Cong.	9.00
Bowmansville Mission Friends	70.00
Elizabethtown Y. P. B. M.	10.00
A Bro. & Sister, Mt. Joy	5.00
Line Lexington Cong.	43.00
Hershey's S. S.	17.84
Mrs. Josiah Book	5.00
Sem Eby	10.00
S. S. Mission Meeting collection	7.00
Amanda Kendig, Trust	20.00
Total	$232.77

India Orphans

Bossler S. S.	$ 15.00

General Fund

Brethren in Md.	$ 11.25

WESTERN TREASURER

India Mission

East Fairview A. M. S. S., Nebr.	$ 27.40
A. M. Cong., Filmore Co., Nebr.	21.50
Pleasant View A. M. S. S., Albany, Oreg.	9.60
Total	$ 58.50

General Fund

West Fairview A. M. S. S., Nebr.	$ 20.16

CANADIAN TREASURER

Sister Mary Ann Snyder	$ 10.00
Wilmot A. M. Cong.	54.31
Israel Cressman	50.00
A Bro. Berlin Cong.	9.24
Sister Esther Eshleman	1.00
N. Woolwich Cong.	2.00
Total	$126.55

LOCAL INSTITUTIONS

Ft. Wayne Mission

B. B. King, Supt.

S. S. Meeting, Leo, Ind.	$ 6.29
Emma Cong., Ind.	21.03
Holdeman Cong., Ind.	30.00
Salem Cong., Ind.	30.00
Shore Cong., Ind.	16.05
Olive Cong., Ind.	25.00
Total	$128.37

Youngstown Mission

T. K. Hershey, Supt.

David Lehman	$ 1.00
Eli Blough	1.00
Aurora Cong., O.	7.00
Rent	18.00
Malachi 3:8	15.00
Mrs. J. B. Zeigler	.50
Lawrence Co. Y. P. M.	5.00
Cash	.25
Collection Box	1.52
Total	$ 49.29

Lima Mission

B. B. Stoltzfus, Supt.

D. S. Yoder	$ 1.00
J. Z. King	1.00
Amos Yoder	5.00
J. Y. King	1.00
J. W. Headings	.50
Amos King	6.00
B. F. Umble	5.00
Total	$ 19.50

Kansas City Mission

J. D. Mininger, Supt.

Surrey, N. D., S. S. Conference	$ 7.25
Rent	10.00
Lizzie M. Weaver	1.00
A Brother	10.00
Sycamore Grove Cong.	15.20
S. S. Fund	1.30
Geo. Reber	2.00
Martha Shenk	.15
Total	$ 46.90

Toronto Mission

J. I. Byler, Supt.

S. S. Collections	$ 12.04
Bible Class	2.70
Collected otherwise	.20
Sent with box	1.50
Total	$ 15.44

Sanitarium

J. M. Hershey, Supt.

Benton S. S.	$ 1.30
E. H. Brunk	5.00
Daniel Shenk	.50
Mr. Linville	2.00
Hospital Fees	204.45
Total	$213.25

Canton Mission

P. R. Lantz, Supt.

D. H. Horst	$ 1.00
A Sister	2.00
Sugar Creek Sewing Circle	5.00
A Brother	10.00
A Sister, Medina Co., O.	5.00
A Brother	5.00
Orrville Cong., O.	3.75
Trinity Reformed Missionary Society	1.00
Total	$ 32.75

Orphans' Home

A. Metzler, Supt.

Aaron Litwiller	$ 3.00
Unknown, Van Wert, O.	10.00
Sadie Byler	1.10
Scottdale Cong., Pa.	9.00
Kansas Friends	4.00
Rent	3.54
Special Orphans	374.96
Total	$405.60

India Missions

M. C. Lapp, Supt.

May

Sallie Godshalk	$ 9.50
Langham Cong.	25.00
Mt. Lake, Minn., Cong.	10.00
Total	$ 44.50

June

Per J. D. Smith, Metamora, Ill.	$ 52.55
Per J. A. Wall, Mt. Lake, Minn.	20.00
Mary Burkhard, personal	40.00
Total	$112.55

IND.-MICH. CONFERENCE MISSION BOARD

India Mission

Elkhart Cong., Ind.	$ 23.00
Mary Witmer	1.00
Holdeman Cong.	1.75
Total	$ 25.75

General Fund

Holdeman Cong.	$ 14.26
Nappanee S. S.	10.55
Yellow Creek Cong.	19.52
Total	$ 44.33

Special Support

C. A. Shantz & Wife	$ 5.00
Elkhart S. S. Class	1.50
Yellow Creek S. S. Class No. 9	6.00
Ft. Wayne Cong.	4.04
Total	$ 16.54

Fort Wayne Mission

Holdeman Cong.	$ 11.65
Mary Witmer	1.00
White Cloud Cong.	3.45
A. R. Miller & Wife	1.00
Total	$ 17.10

Chicago Missions

Mary Witmer	$ 1.00
A. R. Miller & Wife	1.00
Total	$ 2.00

Ministerial Support Fund

Clinton Brick Cong.	$ 15.00

KANSAS-NEBRASKA MISSION BOARD

Home Support

West Liberty Cong.	$ 8.50
Pennsylvania Cong.	13.20
La Junta Cong.	57.10
Protection Cong.	7.50
East Holbrook Cong.	5.50
Pleasant Valley Cong.	5.50
Total	$ 97.30

Home Mission

West Liberty Cong.	$ 1.25
Pennsylvania Cong.	8.50
Protection Cong.	1.00
Pleasant Valley Cong.	2.00
Hesston Cong.	5.00
Total	$ 17.75

Evangelizing

West Liberty Cong.	$ 2.95
La Junta Cong.	10.00
Protection Cong.	1.50
Pleasant Valley Cong.	1.00
Hesston Cong.	3.00
Total	$ 18.45

Chicago Missions

West Liberty Cong.	$ 2.25
Pennsylvania Cong.	2.00
La Junta Cong.	10.00
Pleasant Valley Cong.	.75
Hesston Cong.	1.00
Total	$ 16.00

Kansas City Mission

West Liberty Cong.	$ 2.75
Pennsylvania Cong.	15.00
La Junta Cong.	10.00
Protection Cong.	1.00
Pleasant Valley Cong.	1.50
Hesston Cong.	2.00
Total	$ 32.25

Miscellaneous

Pleasant Valley Cong.	$ 3.50
Spring Valley S. S.	36.14
Total	$ 39.64

India Missions

West Liberty Cong.	$ 14.15
Pennsylvania Cong.	19.05
Protection Cong.	3.00
Pleasant Valley Cong.	3.50
Pleasant Valley S. S.	.33
East Holbrook Cong.	6.25
Hesston Cong.	1.00
Total	$ 47.28

India Orphans

Pleasant Valley S. S.	$ 10.91

Orphans' Home

West Liberty Cong.	$ 1.50
Pennsylvania Cong.	5.60
La Junta Cong.	10.00
Pleasant Valley Cong.	3.25
Total	$ 20.35

Old People's Home

West Liberty Cong.	$ 1.50
Pennsylvania Cong.	1.65
La Junta Cong.	10.00
Protection Cong.	1.00
Pleasant Valley Cong.	1.00
Total	$314.18

Total receipts for July $3459.66

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

THORNS VS. CROWNS

By P. E. Penner.

For the Gospel Herald.

My disobedience caused Him thorns,
That pierced His sacred brow;
But His obedience brings a crown
To fallen sinners now.

Chorus:
Oh, wondrous grace, He died for me;
He paid the price and sets me free.

Oh, wondrous love! I stand amazed—
I cannot understand;
He came to dwell among the thorns —
My home is "Beulah land."—Cho.

Oh, wondrous grace! How can it be
That He could stoop so low,
To bear the shame and die for me
To save me from that woe!—Cho.

I now submit my all to Him
His holy will be done—
My life, my all belongs to Him—
It's His and His alone.—Cho.

Dalton, Ohio.

IN MEMORY

Of Wilbur Miller, who died Aug. 8, 1912

For the Gospel Herald.

"Dearest Wilbur, thou hast left us,
From our sight we see no more;
To thy heavenly resting place,
To rest for evermore.

"And from sin and sorrow free,
Thou hast bid us all adieu;
There we all shall happy be
Rest from sin and sorrow free.

"Dearest Wilbur, thou hast left us
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrow heal.

"A loving one from us is gone;
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Written by parents.

IN MEMORY

Of Bertha Springer, who died near Hopedale, Ill., May 8, 1912

For the Gospel Herald.

How blest it is to be prepared
When death his message has declared
To soar away in endless bliss
And find in heaven a resting place

That resting place has Bertha found
Bertha to whom all hears were bound.
On Chrismas day as well as we
In health and strength she seemed to be.

In many a one the heart grew cold
When the unwelcome tale was told
That she by all so much beloved
Had been by death from earth removed.

Sadly we gathered round and wept,
To see the form which calmly slept,
Laid gently down in earth's cold bed.

But still we hope when death draws near
To meet in heaven our Bertha dear,
Where pain and death will all be o'er
And sorrow shall be known no more.

—By a friend.

Obituary

Miller.—Wilbur Wikan, son of Isaac and Anna Miller, was born in Lima, O., Feb. 27, 1910; died in Elida, O., Aug. 8, 1912; aged 2 y. 5 m. 12 d. He leaves to mourn his departure father, mother, a brother, grandparents, a great-grand-father, and 3 great-grand-mothers and other relatives and friends.

Wilbur was a very good hearted little boy and was loved by all who knew him. He bore his afflictions very patiently until the death angel called him home. Funeral services were conducted Aug. 10 at the Old Order Dunkard meeting house near Elida, by Moses Brenneman and Simon Martin. Text, II Sam. 12:23. Buried in cemetery near Ash Grove. May all prepare to meet Wilbur in that better land.

Springer.—On Wednesday, May 8, the sad news came that Bertha is dead. We could hardly believe it, since she was sick but a short time. I was made to think that her bright smiles will be seen no more as she has always had a bright smile for everybody. Why it is we do not understand but know that what God has done is well done. Bertha in her young years had chosen Jesus as her Savior. May this be the means of drawing us closer to Him who has said, "I will never leave thee nor forsake thee."

Bertha, daughter of Val. and Kate Springer, was born near Hopedale, Ill., Sept. 19, 1896; died May 8, 1912; aged 15 y. 7 m. 19 d. She leaves father, mother, 4 brothers and 3 sisters to mourn their loss. She was a good and obedient girl and will be greatly missed at home and by her neighbors and friends. But we believe she is sweetly resting in that happy home above. Funeral services were held at the Amish Mennonite Church near Hopedale and conducted by John Birkey and Samuel Garber of Tremont and Daniel Nafziger.

Schload.—Daniel L., son of James S. and Mattie Schload died of tuberculosis at noon Aug. 4, 1912; aged 16 y. 1 m. 20 d. He had not been well the greater part of the last two years, but had been real patient and resigned to his lot. He was a member of the graduating class of 1912, of the Akron High School, but through failing health he was compelled to relinquish his studies, much to the regret of his class-mates, principal and community in general. On Saturday evening prior to his death he wished to speak with a minister and Pre. Eli Hershey of the Reformed Mennonite Church of Lancaster was sent for. He gave bright hopes and evidence of being saved and said he was prepared to go. He had learned to pray and trust in the Savior. He leaves to mourn his departure his parents, Mary at home, 2 half-brothers and 1 half-sister, James Herneisen and Walter H. and Minnie E. Schload, and a large host of friends. Funeral services on Aug. 8 with interment at the Evangelical cemetery at Akron. Pre. Eli Hershey preached from John 3:5. A large number of relatives and friends were present to pay a last tribute of respect to one who was loved in the community.

Items and Comments

William G. Fisher, the noted hymn writer of Philadelphia, author of "I love to tell the story," died at his home Aug. 13 at the advanced age of 77 years. Some of his hymns are said to be known throughout the world wherever hymns are sung.

A Massilon, O., preacher refers to the prevailing styles in women's dress in the following complimentary (?) language: "Only one with the shrinking sensitiveness of a rhinoceros could be expected to perambulate about the city in broad daylight clad in the abbreviated diaphonous garments we have been made familiar with since the recent insane edicts of the ruling modistes have gone into effect."

What promises to be a meeting fruitful of results is a conference of evangelists called to meet Sept. 18-20, 1912, at the Moody Institute, Chicago, where a number of live themes bearing on the work of the evangelist are to be considered. In a circular letter annuoncing the meeting the object was thus stated: "The idea is to get together for inspiration and a comparison of methods in order to encourage a strong forward movement in the fall and winter for soul winning."

The enormous coal deposits in the Dominion of Canada are set forth in a recent report by the Dominion Department of Mines. Among other things it is estimated that with the coal already located there is enough to supply the demands for at least 6000 years. The agricultural possibilities of the country are also set forth in a way that invites further immigration. The greatest of all problems is the conservation question —not so much the conservation of natural resources as the conservation of the Christian faith and dependence upon God that His blessings in providing this vast store of resources may receive due recognition and the millions who are to enjoy these blessings may give God the glory for all things.

Prof. Lionel W. Lyde, of London, an acknowledged authority on anthropology, declares that the colored races will eventually rule the earth, and that the white race, in the course of a few centuries, will become entirely extinct. He maintains that the tropics will never be the permanent home of the Caucasian, since he can not live there with a fair degree of health. Darker-skinned races experience no trouble with the trying conditions characteristic of tropical countries, and to them we must look for the development of that region. Prof. Lyde also maintains that the white nationalities of the world are gradually becoming darker. This, he says, is most noticeable in this country, where there is a strong tendency to revert, more and more, to the characteristics of the original inhabitants of the land. —Gospel Messenger.

"The twenty-six Presidents of the United States, considering their church relations, can be divided as follows: There have been eight Episcopalians—Washington, Madison, Monroe, the first Harrison, Tyler, Pierce, and Arthur; six Presbyterians—Jackson, Polk, Buchanan, Lincoln, Cleveland, and Harrison; four Methodists—Johnson, Grant, Hayes, and McKinley; two adherents of the Dutch eRformed Church—Van Buren and Roosevelt; two Congregationalists—the Adamses; two Unitarians—Fillmore and Taft; one Liberal—Jefferson; and one Disciple—Garfield."—Exchange.

Jackson united with the Church after he had served as President; Lincoln never identified himself with any church; Cleveland was a Presbyterian in sympathy only, unless he connected himself with that Church after he left the White House.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The Annual Church Conference of the Southwestern Penna. Conference District, will be held at Springs, Somerset Co., Pa., on Aug. 29 and 30, 1912.

The Sunday School Conference will precede the Church Conference, beginning on the evening of the 27th and continuing on the 28th.

The bishops and executive committee will meet at Springs on the 27th of Aug. at 2 P. M.

Those coming to conference should come to Meyersdale and there take the trolley to Elk Lick. The brotherhood has requested that each congregation ascertain how many are going to attend conference and report to N. S. Maust, Springs, Pa., so that ample provision can be made for carrying all persons from the trolley to the church.

All are invited and all will be welcomed to attend these meetings.

W. C. Hershberger,
Secretary.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

J. R. Shank, Secy.

ANNOUNCEMENT

The Fall Term of the Hesston Academy and Bible School will begin on Sept. 12, 1912. Beginning classes will be organized in all the regular departments of the school —Academic, Normal, Bible, Music and Preparatory. Students are urged to be present on registration day. Catalogues will be sent free and any further information cheerfully given. Address J. D. Charles or T. M. Erb, Hesston, Kans.

D. H. Bender.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Share your joys, my boys, with others,
And you'll always find it true,
The more you give away (just try it),
The more there'll still remain for you!

—Adelbert F. Caldwell.

Table of Contents

321—Editorial
322—The Application of Gospel Principles to Present Conditions
325—The Call of the Lord (Poem)
From Our Mission Stations
Orphans' Home Letter
326—Don't Forget to Write (Poem)
His Mother's Savior
The Christian Home
God is Love (Poem)
327—The Sunday School
Our Young People
328—Field Notes
329—Correspondence
330—Old Rye's Speech (Poem)
The Value of Religion in Life
331—Light and Darkness
Value of Sunday School Training for Future Work
332—Self-Commendation Condemned
The Sunday School Literature
333—Bible Salvation
Question Drawer
334—Financial Report
335—Thorns Vs. Crowns (Poem)
Obituary
336—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, AUGUST 29, 1912 No. 22

EDITORIAL

What to Look for.—New men are continually being called to the ministry. In many of our congregations this is now a live question, for sooner or later new men are to be chosen. As the members are called upon to cast their voices the question naturally arises, What shall we look for in the way of qualifications, that we may know for whom to cast our voices? Following are a few points for consideration:

Look for faithfulness. It is the first essential. "Apt to teach" is a very important qualification, but unless this "aptness" is backed up by faithfulness the more able the preacher the greater the danger. Never cast your voice for any man for the ministry unless you know him to be soundly converted, solid in the faith, loyal to the Church, earnest in the service, willing to do what he can for the advancement of the cause.

Look for intelligence. The question of faithfulness having been settled, the next thing to consider is whether the person you have in mind has the intelligence necessary to become an efficient leader of men. While the success of a congregation depends largely upon the body of members, let us not forget that the ability of the ministry to present the principles of the Gospel clearly and forcibly means much for the Church. Consecrated intelligence on the part of the ministry insures safety and power. Look for your most intelligent men, and see whether they have the other qualifications needed for the ministry.

Look for adaptability. Not all gifted men are gifted alike. It sometimes happens that a good member is spoiled by making a poor preacher out of him. He has the consecration, the intelligence, the love for the advancement of the cause; but qualities which go to make the successful preacher are lacking in him. In this line look for aptness in teaching, clearness and volume in voice, powers of expression and readiness to face a congregation.

Look for stability. Are the brethren under consideration substantial in character, not easily moved by contrary winds? Are they to be relied upon in that you know where to locate them on matters of doctrine and service? Is there that sameness to their attitude, month after month and year after year, that you do not have to be afraid of them flying off on a tangent most any time? We need a ministry that is not easily stampeded by noise or opposition or success.

Look for faults. We have been taught not to look for other people's faults, but while you are considering the qualifications of your brethren for the ministry is at least one of the times that you want to consider their faults along with their virtues. It is important that our ministers be free from faults that will seriously interfere with their ministry. If these faults are acquired they may be overcome, but sometimes they are constitutional and are there to stay through life. We have known men who were intelligent, faithful, well-meaning, even apt to teach; but there were certain things about their makeup that caused them to make blunders that would kill the influence for good of any minister. In considering the faults of a prospective candidate for the ministry it is well to consider whether these are faults that may be overcome or faults that are constitutional and liable to last through life. Another thing to consider in this connection is to remember that you can not expect your young men whom you are considering for the ministry to measure up with strong men who have spent years in the service. If you wish to make any comparisons along this line, let them be made with the way these now strong men were at the time they were ordained to the ministry.

Finally—first, last and all the time—look for divine guidance. In the case of every ordination, whether by the voice of the whole Church or through the instrumentality of the lot, it ought to be true that "the Holy Ghost said, separate unto me ——— for the work whereunto I have called" him. Look heavenward in sincere and fervent prayer that God may give wisdom and guidance. Look to the Bible to see what God says should be the qualifications of shepherds of the flock. Having gotten into the spirit of prayer and the knowledge of the Word you are in position to study the fitness of your brethren for the work to which God and the Church may call them.

Real Faith.—Let not your peace be disturbed by the present widespread discussion of the question as to whether there is such a thing as future punishment for the wicked. The Bible is plain on that. Such expressions as "Everlasting burnings" (Isa. 33:14), "Unquenchable fire" (Matt. 3:12), "Everlasting fire" (Matt. 25:41), "Everlasting punishment" (Matt. 25:46), "Smoke of their torment ascendeth for ever and ever" (Rev. 14:11), can not be misunderstood by any one who is disposed to accept the Bible as the revealed Word of God.

Had the recent resolutions passed by the "International Bible Students' Association" to the effect that the story of future punishment is a myth been sent out as coming from "Pastor Russell," or the "Watch Tower Society," or "Brooklyn Tabernacle" they would have occasioned no surprise or comment; for everybody is accustomed to the views of Russell, and his vaporings are passed by as "millennial dawnism," and dismissed. But here is the same people coming out under the new name of "I. B. S. A." and added interest is given to these exploded heresies. Nor is it alarming that so many professed ministers of the Gos-

pel come out in the open and say they never did believe in a literal hell, for these preachers can do less damage since people know their views than they could if they were still supposed to be orthodox.

Personally, we wish that every preacher who repudiates any part of the Bible would come out in the open and say so. Then we wish that the churches to which they belong would have the courage either to expel them or to avow their infidelity. It would clear the atmosphere wonderfully. A real faith in God and our Lord Jesus Christ admits of no doubt concerning any part of the Bible. Disprove any part of it, and you prove that the Book is not divinely inspired and therefore a fraud and not fit to be trusted. They who pretend to have a reverence for the Bible and loyalty to the faith expressed therein while rejecting part of its teachings, are either deceived or dishonest.

The pointed article on "The Ruler of Darkness" is a message that ought to make some people think.

The article on "The Power of the Church," by Bro. John B. Senger, is worth our serious consideration. Our brother discusses the subject in a practical way that ought to reach every loyal member.

Several articles on the dress question appear on another page. It is well that people know what the Bible teaches on this question. It seems a still more live problem to have people do as well as they know.

General Conference Notice.—We print, on another page, an announcement by the committee appointed on time and place for holding the next General Conference. We trust that there may be a prompt response on the part of all who desire that the committee consider them in deciding upon a location. If you have any suggestions to offer as to either time or place, the committee would like to hear from you.

Conferences.—By the time this reaches the eye of the reader the Southwestern Pennsylvania Conference, the first among our conferences to be held this season, will be in session. One silent prayer to God as you read this and think of the workers assembled at Springs, Pa., may mean much for the cause. Other conferences will be held later. It will not be possible for us all to attend them, but it is possible for us all to have a part in them by holding them up before the throne of grace. In two months more all of our fall conferences will have been held. These will be two months of great responsibility and opportunity. Let us all that can, attend. Let all who can not attend, join the attendants in prayer to God that such records may be made, such actions taken, as will redound to the glory of God and the strengthening of Zion.

That is a graphic pen picture which our Brother Heatwole draws of the work in West Virginia and the efforts of our ministering brethren from the "Valley" of Old Virginia to reach the scene of labor. God is wonderfully blessing the efforts. Scalin those lofty mountains is but a type of the mountains of difficulty which we must encounter and surmount if we would succeed in accomplishing anything for the Master. Looked at in the light of unwelcome duty it is an irksome toil, a great weariness of the flesh. Looked at in the light of opportunity, the very experience is an inspiration. Long live the work in West Virginia. Long may we work and pray that both there and elsewhere the light of the glorious Gospel may shine into the darkened corners of neglected fields and many be saved for God and heaven.

Our Highest Opportunities.—There are opportunities and opportunities. Each moment brings a number of them. Opportunity means simply power to do, and we have power to do evil as well as to do good.

A few illustrations: In choosing a life vocation we have a range of opportunities from that of professional gambling to an out-and-out service for the Lord. Which of these opportunities will we improve? In a single evening we may have the opportunity of spending the time gambling, drinking, carousing, reading, comforting the sick, attending a religious service. Which of these opportunities will we improve? In the choice of locations we may choose a place where our talents may be used in the service of God and the Church or we may locate where our talents are lost to the Church and perhaps our souls lost to God. Which opportunity will we improve? In our business pursuits we have the opportunity of being honest or of being dishonest. Which will we improve?

In considering the question of improving opportunities let us not forget the opportunity of deciding between them and of choosing the highest and the best.

Adorning the Doctrine.—Servants are enjoined to "adorn the doctrine of God our Savior in all things." By this we infer that we are not only to be obedient to all that He teaches but that He teaches but that our lives should be such that this doctrine may find favor in the eyes of those who know us. When Peter testified against ornametal dressing he saw fit to emphasize "the ornament of a meek and a quiet spirit." When the two men went into the temple to pray the virtues of the Pharisee were so completely oversadowed by his vanity and boastfulness that Christ declared that even the sinful publican was better than he. Many people who zealously defend the truth fail to win favor for the truth because their lives are inconsistent with their professions and people refuse to look beyond their darkened lives to see the merits of the doctrine which they defend. It is our duty, therefore, not only to be sound in faith but also consistent in life that the doctrine we profess may be adorned by our lives. We need a well-balanced Christian life—a life that embodies purity, obedience to the Christian faith, zeal for righteousness, humility, meekness, simplicity, sympathy, honesty, soberness, cheerfulness, hopefulness, courage, unselfishness, generosity, temperance, sincerity, faithfulness. Where these virutes are found, sound doctrine is adorned by consistent living.

"**Whosoever** therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

"**Let the words** of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

HIS FAITHFULNESS

By P. E. Penner.

For the Gospel Herald.

His Spirit kindly strove with me,
But I would not obey;
I chose mine own selected plan
And walked my selfish way—
He did not chide nor hinder me.

But as I walked my chosen path,
Without His guiding hand,
I found my path grow very dark—
It was not as I planned—
His smiling face was hid from me.

It grew so dark within my soul,
I almost did despair,
I could not rest, nor could I feed,
On heaven's pasture fair—
I reaped the fruit I sowed.

But in His love the Shepherd came
And touched my bleeding heart;
He took away my grief and shame
And promised ne'er to part—
Now I'll abide with Him.

THE POWER OF THE CHURCH

By John B. Senger.

For the Gospel Herald.

The salvation of the world depends largely on the power of the Church. The power of the Church depends on the spirit of the Church. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The Holy Ghost comes upon us when we surrender ourselves to God. The fulness of the Holy Ghost, or extent of the power we receive depends upon our sanctification, and God can sanctify us only in proportion as we consecrate ourselves to Him and to His cause.

The Church is a wonderful power, when the Spirit of God prevails in all its doings. "All power is given unto me in heaven and in earth" (Matt. 28:18). As the Church is composed of individuals, its power depends on individual consecration. There may be some devoted members consecrated to the cause, laboring faithfully; but their power is held in check because of other members being indifferent and faithless. Joshua and Caleb would have entered the land of Canaan, but were prevented from doing so by the faithless ones. There are, no doubt, many persons who are born of the Spirit but do not make much progress in the Christian life, simply because the new birth, or spirit within, remains a dwarf, it being constantly hindered, or driven to the background by the fulfilling of the lusts of the flesh. The person engaging in spiritual work just enough to keep the Spirit alive while the pleasures and labors of this world occupy most of his time and attention, thus not giving the proper culture of the Spirit. As the Spirit is quenched by the individual so the Church is robbed of the power God intended it should have. Obedience to the Gospel brings power to the Church as in the case of Naaman (II Kings 5:14). Obedience brings fellowship with God; fellowship brings separation from the world; separation produces purity of spirit, hence growth of the Spirit and power for the Church. Therefore the power of the Church depends upon its separation from the world and obedience to the Gospel.

That the Church may have the desired power there must prevail a unity, a willingness to labor together faithfully in the pure teachings of the Gospel. Were all professing Christians consecrated and devoted to the cause as they have the privilege to be, there would be such a mighty power in the works and prayer of the Church that the world would be converted with but little preaching (Acts 12:1-19). Because of intermingling of God and mammon in our lives we lose love for the Church and for lost souls which again means loss of power for the Church.

I beseech you, brethren, by the mercies of God, come out from the lusts of the world, be a separate people, devoted to the cause of Christ, and God promises to give power—power in love, power in prayer and power for the salvation of souls.

Kinzer, Pa.

KNOWING GOD'S WILL

Sel. by M. C. Lehman.

If God has sent into our lives, unsought by ourselves, something that is right and proper—as anything sent by God would necessarily be—we must have an unmistakably clear conviction of duty to justify us in taking the responsibility on ourselves of putting that thing out of our lives. In other words, the burden of proof rests heavily on us in such case to show why we should turn aside from that which, from no seeking of our own, has come to us. In the absence of clear conviction that is is God's will for us to put such a thing out of our lives, it would seem to be safe to leave the responsibility of initiative and further development with God. If God wants us to take some action in the matter, and we are honestly striving to know and to do His will only, we may be sure that He will send us, not confusion, but clearness of mind as to this.

Of one thing we may be sure—to become expert in knowing Gods' will is the costliest thing in the world. It can not be acquired in an emergency, or over night. It calls for sensitiveness of spiritual seeing and hearing that is the result only of habitual, prolonged, disciplinary obedience. Every hour of indifference to God's will in even the smallest, seemingly most trivial and common details of life, and every act of disobedience to God's will, no matter how unimportant the act may seem dulls our spiritual sight and hearing, and makes it the more difficult for us to know His will in the next real emergency or crisis of our life. Thus the common places of our life are crises, and the school of training in knowing God's voice is in session all the time. We have no right to ask how we may know Gods' will unless we are prepared to make a lifelong study and pay the price of our own lives.—Sunday School Times.

Dhamtari, C. P., India.

THE CHRISTIAN'S DRESS

In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array.—I Tim. 2:9.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.—I Pet. 3:3.

The standard of God's Word is against adornment for outward pomp or show, in every form. Our apparel must be modest. This word means, "restrained by a due sense of propriety; diffident; decent; chaste." Articles of dress that we wear should therefore be that which becometh us as Christians. If we follow the fashions of the world; if we run after them and adopt every whimsical change in the waist or skirt, who can tell if we are Christians professing or possessing godliness?

We should be plain in the cutting and making of our clothes, and should conform to rules of modesty and decency according to that which is proper and righteous, God being our Judge. Peg-top trousers, turned up at the bottom; curiously wrought and fashionably cut and shaped pockets, cuffs, etc., is what the world wants. Do we want them? No. Are we going to have them? No; not if we can reasonably avoid them. Hobble skirts, low-necked waists, transparent cloth, short sleeves, plaits that are unnecsary, ruffles, extravagant bows of ribbon, silks, flounces, and a multitude of other inventions are carrying the people away in multitudes. Shall we be carried away with them in their drunken spree and revelry and reckless greed for the latest styles and fashions? No; and if we keep anchored in Christ, we will not.

There are many detestable things that a child of God must avoid if he keeps spiritual and sets a good, influential example in this world. Among the things forbidden by the Word of God to be worn are gold, pearls, costly apparel, broided hair, etc. Other things that violate the laws of propriety and decency, and therefore the spirit of the Gospel, are diamonds, jewels, rubies, and such like. At the present time there is a craze for bracelets. necklaces, gold watches, gold chains and fobs, lockets and such like. Since the Word of God forbids the wearing of gold we should not wear even watches with gold or gold filled cases; for it is a bad example at least; and there are other metals that are cheaper and yet more durable that may be easily procured in exchange or otherwise. A time-piece may be a necessity, but a gold case is not. Bracelets are unnecessary, whether of gold or silver; hence to adopt one of silver would not be approved of God, since the very article itself is superfluous. Thus again spectacles may be a necessity, but gold rims are not; for there is a white metal that will not blacken the nose, which should be obtained when possible.

If we as Christians will leave off the feathers, the ruffles and mufflers, the gold watches and chains, the diamonds, rings, necklaces, gold-rimmed glasses, silk dresses, hobble skirts, low necked waists, embroideries, etc., we shall avoid transgressing the Bible, the Holy Spirit, our conscience, and sinning against the brethren; then we shall stand without fault before the throne of the great Judge who now stands before the door with the record of our deeds.

This can be done without being the least fanatic or extreme. Neatness should always be preserved. To be tidy and decent in our personal appearance is very desirable and by no means objectionable. Then again durable clothing is recommended even in the Bible (Isa. 23:18) and common sense would have us use such economies. Our environment helps to determine that which is proper and right. Follow the law and rule of consistency in all these things, and give no occasion to the adversary to speak reproachfully.

Use plainness in speech and plainness in dress. Do not let the devil deceive you with the vain delusion that you must tackle up in the fashions of this world—the big brimmed hats, the plumes feathers, latest style skirts, rats in the hair, and so forth, in order to be noticed or loved by the world. God pity the soul who is bowing daily to the goddess of fashion, a miserable slave to pride and to the lusts of the eye. What if the world hates you? It hated the Lord Jesus first of all. If we compromise with the world in dress we shall be shorn of the power and glory of the primitive saints; we shall weaken in spiritual simplicity, sear our consciences, shake the confidence of our dear brethren, and lay a foundation for accusations and discouragements; and when we lose this individual strength, we lose individual victory and peace with God.

Seek the unerring guidance of God's Word and Spirit first of all; and in considering the mind of God as to articles of dress, see that modesty is the first rule of the pattern to cut by. This principle will always involve the consciences of others. Paul said that if eating meat would cause his brother to offend (stumble) he would eat no more while the world stood (I Cor. 8:13). Not because it is sin to eat meat, but because of the bad effect it would have upon those whose consciences had been educated differently.

Worldliness in dress is the advertisement of pride. If we are free from the latter let us by all means avoid the former. Keep filled with the Holy Spirit, and walk closely beside the Master. If you find yourself hankering after some questionable article of dress examine your motives carefully and prayerfully. If you seek advice go to the most spiritual ones, especially to those whom you feel pretty sure would condemn it and get their judgment first. The very principle in us that would seek self-justification is a dangerous one to harbor. Keep under the blood, and watch unto prayer.—Selected by J. E. F.

WHY SHOULD A CHRISTIAN NOT FOLLOW THE FASHIONS OF THE WORLD IN DRESS?

By A. P. Shenk.

For the Gospel Herald.

1. Because the desire to do so is a desire, or lust of the flesh, and "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

2. Because hundreds of millions of dollars are thus spent for that which is not bread, and incalculable hours of labor for that which satisfieth not. God through the prophet asks why this is done (Isa. 55:2). Who will give a good reason for doing so?

3. Because the money and labor thus spent should be spent and used to the glory of God by relieving the wants of the poor and suffering and spreading the Gospel.

4. Because fashionable attire is frequently immodest and costly whereas the Christian's dress is to be modest and not costly (I Tim. 2:9).

5. Because it is repulsive and in many cases offensive to the humble follower of God. The Christian should give no occasion for offense (Rom. 14:21; 15:2).

7. Because they are invented by the children of the wicked one, and God does not want His children to imitate His and their enemies. Why should any wish to?

8. Because it fosters vanity and pride, in the young especially, and draws the mind and thoughts away from heaven and things eternal and divine.

9. Because in their effort to keep up with the fashionable, the poor are tempted to and oftentimes do spend that for display which belongs to others and which should be used in paying their debts.

10. Because thousands of poor people stay away from church services because they can not dress as others do and for fear of being looked down upon by fashionable church members.

11. Because the New Testament not only teaches separation from the world in general terms but mentions the clothing especially.

12. Because by their fruits ye shall know them, and if the fruits of the Christian and worldling are the same how can they be known?

Denbigh, Va.

MILLENNIAL DAWNISM

By Leander Smith.

For the Gospel Herald.

We hear much said of late about this silly and sinful subject. In my judgment it is one of the most dangerous forms of infidelity now offering itself as a substitute for Christianity.

The objections to this soul-destroying system are as numerous as they are fatal and in enumerating them it is difficult to determine where to begin and where to end. First of all it denies immortality to a large portion of the human race and this alone should be sufficient to condemn it as un-Christian. Since then according to this teaching an over-whelming part of the human race are to be utterly annihilated this part at least can have no kind of concern for the future. Obviously this places a premium on every sort of sin since the worst that can befall a sinner is final extinction.

Evidently this system is born of a disordered brain and at best a doctrine of devils whose ultimate ambitions is a gospel of delusions with a Christless shroud and a godless grave. Oblivion is its only hope; forgetfulness its only epitaph and dead dust its final deliverance. Not content with the annihilation of the human race it seeks by its seductive teaching to annihilate Jesus Christ. It denies His deity that it may establish His extinction. With blasphemous brutality it contends that the cross ends the existence of our Sav-

(Continued on page 346.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

JOURNEYINGS OF OUR MINISTERS IN THE WEST VIRGINIA MOUNTAINS

By L. J. Heatwole.

For the Gospel Herald.

In keeping with the apostolic spirit there has developed with the Virginia Mennonites the commendable form of Christian service that sends forth their ministers from the sacred associations of home and kindred ties that they may bear tidings of peace and good will from God toward men to regions where the Gospel is not yet fully known or obeyed.

Looking back to the early beginnings of this phase of the Lord's work in the Virginias, it is observed that with the year 1857 the first Mennonite ministers crossed the Shenandoah Mountain and preached the Gospel in what is now Pendleton Co., W. Va.

At this time and for many years afterward, the mode of travel was exclusively by the horseback and pack saddle method. Later on, with the change from bridle path trails to the more desirable drive-way, the present mission station at Job in Randolph county, must be reached by way of the long, winding water courses where the forest trees with their densely interwoven branches render the shadows even at midday, as deep and profound as the twilight—over the rock-strewn course of the roadway which leads by the base of over hanging cliffs and up the steep mountain slopes, till the elevation of 4,000 feet above sea is reached at the crest of the Shenandoah mountain.

It is from this point that the inspiring view is obtained of the great missionary field of West Virginia which here stretches westward in a vast panorama of verdure-clad hills and forest-clothed mountain slopes that lift their dome-shaped heads to the region of the clouds—a scene that is best described by the well known poem:

"O, the West Virginia hills—
How majestic and how grand—
With their summits bathed in glory
Like our Prince Immanuel's land."

To penetrate this region for more than 60 miles westward from the top of the Shenandoah Mountain has been the work of the Virginia ministers—after having endured the hardship of every form of mountain travel, through storm and sunshine, the fording the numerous deep and swift torrents of swollen streams, the scaling of heights that bring on a weariness that not infrequently prompts the query, "Is it worth while?"

The entire journey to every one who has made it, find the route attended with similar experiences as those met by Paul and Barnabas during their missionary tour from Pamphylia through the mountain region of Pisidia—a work from which John Mark shrank at first and for which Paul thought him still unworthy when Barnabas essayed to take him along on their second tour (Acts 15:38).

On the evening of Aug 12 the writer arrived at the Mennonite Mission at Job in Randolph county, making the journey of 85 miles alone in private conveyance, except in the instance where the good brothren, H. B. Keener and R. L. Smith, had come to the east side to help across the rugged steeps of the Alleghany Mountain—the passage of which is calculated to test the courage and physical endurance of any one—be he ever so richly imbued with the mission spirit.

Job, W. Va.

SCENES FROM THE NEEDY FIELDS

By Sanford C. Yoder.

For the Gospel Herald.

A number of scenes from the needy fields may perhaps be of interest and stimulate prayer and supplication before the throne of grace in behalf of the neglected communities within easy reach.

That there are communities in dire need of the Gospel, almost at the door of every church, is no question with those who have an interest in the salvation of souls and the welfare of the Church.

In earlier days, when the question of religious liberty was the motive that prompted people to leave home and friends and venture into places that were unsettled and unsubdued by the hand of man, the Church was the first institution to be established. At present, however, when the restlessness is prompted less by a desire of spiritual betterment than by the lure of the dollar, the Church occupies a much less prominent position in the new fields than heretofore, and in its place we find other institutions designed to divert the mind away from the Church, and here the money-seeker into its giddy whirl of pleasure which will ultimately deaden or destroy whatever spiritual convictions he may have retained and brought with him. Hence instead of finding the Church occupying the most prominent place in the community and its holy influence lifting all who come in contact with it to a higher plane of spirituality and bringing the unsaved to conviction and eventually saved, we are an advertising factor of real estate men who boast of the religious atmosphere of their community from the fact that it contains a church house seldom open save in some pleasure-seeking connection, and far more prominent are the halls of infamy, the brothel, the gambling den, the saloon and all kinds of pleasure-dispensing institutions and religious-deadening influences.

The question then arises, Is effort under such conditions worth while? If so, in what way ought we to exert ourselves to bring about the greatest good? As a rule there are two ways open: by establishing mission stations and by colonizing. Which would be the more successful would depend upon conditions and circumstances. In this connection I shall take the liberty to cite an instance of each to show that the power of Satan, however formidable it may seem, is as nothing when the power of God begins to move through human agencies.

The first is that a mission station established in one of the Western cities and placed in charge of a missionary from the foreign field, who was retired on account of ill health. But what he lacked in physical strength was more than supplied in strength of character, courage, and an earnestness to do the Lord's work. I was present at the first meeting which was held at the opera house, which was then the only place available, and must confess that I was not overly enthusiastic over the prospect of success for the venture. Later on a hall, humble enough in structure and appearance, was rented and children were gathered from the lane and the street, from the slums and the dive and organized into a Sunday school that finally grew into one of the most aggressive churches in those parts.

As evidence as to whether colonizing is successful numerous incidents could be cited where a number of brethren accompanied by a minister settled in some new field and laid the foundation of a church that later became a power for good in its community, its influence reaching beyond the narrow confines of its immediate field to remoter districts that were indirectly benefited by its influence and example.

As an illustration there comes to mind a settlement in the far west of one of our sister denominations. The nature of the country in which they settled was anything but inviting to those who were accustomed to the conveniences of the homes of the older settlements of the middle west. Instead of fertile fields, there was a dreary sage-brush waste that required diligent effort and honest toil to transform it into anything that could be called home. But God had supplied all the elements (fertile soil, air, sunshine, and water) which if diverted into the right channel and properly applied would make the desert to bring

forth and bud, and turn the dreary waste into a place fit for human habitation. In the spiritual all the elements for a successful church were found. Lost souls, strong hearts and simple, unbiased minds that needed to be watered with God's Word (Isa. 55: 10) to transform them into fruitful plants in God's vineyard. Hence through the instrumentality of that little colony of believers, that which was lacking in the material thing (water) and in the spiritual (God's Word) were supplied and the desert now "blooms forth as the rose," and the Spirit and nature rejoice together because God's will is accomplished in its midst.

Yes, diligent effort in the right direction can win these neglected fields, but it takes perseverance. It takes strong, consecrated men and women who are willing to "endure hardness" for the cross of Christ who can endure persecution and overcome discouragement, who are armed with the sword of the Spirit and able to stand against every foe, for Satan will not desert his strongholds without a desperate struggle.

Chappell, Nebr.

A VOICE FROM KANSAS CITY

For the Gospel Herald.

Dear Herald Readers, Greeting in the name of Him who said: "Foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head."

In His name we desire to make an appeal for a home, for a bright, robust, fatherless boy of about four years of age. The widowed mother being poor, is much handicapped in trying to get employment, because of having a child with her. She would be willing to surrender all claim on the child, if some reliable Christian family can be found where he would be received, regarded and trained as a child of such family.

The mother would much prefer such home to be in the country on a farm.

The Bible tells us that one of the characteristics of "pure religion and undefiled before God and the Father is" a practical interest in the welfare of the "fatherless and widows."

Here is an opportunity.

It appears to me there would be a real demand for boys of this age and description. If interested please write me at address given below.

Yours in Him,
J. D. Mininger,
200 S. 7th St., Kansas City, Kans.

There are yet old fashioned people who believe that society women could serve themselves and their generation better by adopting orphan children instead of poodle and pug dogs.—Word and Way.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord: for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

AN APPEAL FOR THE YOUNG

By Sadie Brubaker.

For the Gospel Herald.

Facing once more the bold efforts of Satan and the perplexing scenes at every side, we send forth our appeal with Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins." When we must see God's altars torn down and the sacrifice offered to Baal; it saddens our hearts. Now to those to whom Christ has said, "Feed my sheep" Isaiah pleads that they "Cry aloud and spare not."

First, may we picture a family hearth surrounded by a father, mother, a son and daughter. God has seen fit to bestow great temporal blessings on this home and nothing was lacking in making life prosperous for this son and daughter, no effort was left untried for making life happy in the way of beautifying surroundings and building up a notable character, etc. Years roll by and they go forth to face the sin-polluted world alone. The son first chooses his associates from among those morally good, and likewise the daughter casts her lot in high society in respect to parents. Soon the young life is lured away in the dreams of youth, the ties of nature are weakened and as soon as the former pride is crushed they step lower and lower. Mother is now gone, father is careless; the youths go on without counsel. A little later the once prided son enters the saloon door never to return. Father finds him, but counsel is too late, the son only says, "Father, you never told me of this danger." The daughter goes into the world unwarned, once a picture of innocency, is now robbed of all her virtue and even cast away by father; and she too says "Father, you urged my notable attainments, and my beauty was your pride; you told me of honor awaiting me but you never told me of this."

How oft may this scene be repeated and how often do we hear grateful hearts express their gratitude for parental counsel in this that they escaped the awful traps of Satan!

Next, may we picture the shepherd and his flock. The duty of the shepherd first of all is to feed the flock. Some weak ones must be carefully fed while others seem quite strong. The lambs who are too weak to walk, must be carried. The wounded ones must be bound up and cared for. Those who are victims of contagious diseases must be separated from the flock. The breachy ones must be yoked or hobbled. There is much for the shepherd to do and the sheep are always looking to him for help.

Now if we are agreed that Christ in His teachings implies all this in speaking of the Church, let us go farther and see results. God's fold on earth invariably includes all these classes and conditions. There are those in our own named Church who are without blemish and useful in the Master's cause. May we thank God for this. Then there are some weak from conditions without; they need tender care. Some have carried into the flock false doctrines and evil motives, a contagion; they **should be** separated. Of course the sheep cast aside from the flock will bleat and cause the shepherd sadness, but justice says it must be so and if carefully doctored it may again be with the flock and can more fully appreciate the safety of the fold. Justice is often disguised in a merciless act. There are those too who are always breechy and getting into Satan's territory unless hobbled, or breaking down fences if not yoked, these are those who wear the yoke "doing things because they have it to do to stay in the Church." Such are the perplexities confronting the shepherds (ministers) of the flock, but how grand it is that God has devised a way whereby the shepherds' work may be lightened. The never-tiring theme of Christ and Him crucified may come with such power that the hobbles and yokes will voluntarily drop off without the screwdriver and hammer, or any such instruments. But as young folks we plead, do not be so merciful and so fearful of marring an hour, a day, or week's pleasure, and go on and spend a long eternity with those who obey not the Gospel. We love to hear of the blessings of God always, and of His love for mankind. The story of the cross **should** be enough to make us submissive to God's whole law but—if it is not and we still would break His commands disregarding our own soul's welfare; let not justice be put at naught for a momentary act of mercy. Oh! how I wish our dear people would appeal earnestly for the counsel and care of those whom God has placed over us! How much easier it would be for our ministers to check the drifting tide.

The school year is again opening its door to our young people. The prime motive of our own schools is that it might be a nursery from which faithful women and men may go out to hold up Christ. Her cause is a noble one and God is blessing it. Now may it be understood that it is just as reasonable for a man to turn his flock into

(Continued on page 346.)

Sunday School

For the Gospel Herald

Lesson for Sept. 8, 1912.—Matt. 9:35-10:15

THE MISSION OF THE TWELVE

Golden Text.—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10:40.

Introductory.—The field of Jesus' labors during His earthly ministry was very small. His entire time was spent in the Roman districts of Judea, Samaria, Galilee and Perea, except for two brief visits beyond, one to "the region of Tyre and Sidon" or Phoenicia, and another to "the parts of Caesarea Philippi" and Gaulinitis.

Galilee is a district twenty-five to thirty-five miles from east to west and fifty miles from north to south. Its area is a little larger than that of Rhode Island but not so large as Delaware. Probably Jesus was well acquainted with every part of this little region, though there are but few places mentioned by name in the Gospels, as having been visited by Him.

The mission of the twelve and the death of John the Baptist took place very nearly the same time. It is probable that the report of the death of John reached them while they were engaged in that mission. The records of Mark and Luke indicate that it was after the second rejection at Nazareth that Jesus sent forth the twelve. They had been with the Master in His school of training for some time and now they were to be sent out to practice what they had learned in the actual field. They were sent out in pairs, thus forming six circuits. In this way it is probable that they could cover Galilee in several weeks' work.—J. A. R.

Supplying the Field with Laborers.—The sympathy which Christ felt for humanity is graphically set forth in the first four verses in our lesson. First, we are told that He looked on the multitudes with "compassion," in that they were as sheep having no shepherd. Then He calls the attention of the disciples to the field saying, "The harvest truly is plenteous, but the labourers are few." But He would not have us think that it is sufficient for us simply to feel sorry for conditions and let it go at that. Neither should we go out in our own strength to supply the need. Rather let us pray "the Lord of the harvest, that he will send forth labourers." Our work for the Lord is effective only as we yield to the Lord and follow His directions in the affairs of the kingdom. To get the missionary spirit we need to meditate upon our Savior's message and study His attitude toward the salvation of men. Then we can understand our mission; then we can understand why He followed up the request for prayer by setting apart twelve men to serve as leaders in this great work.

The Twelve Commissioned.—The ordination of the twelve to be the apostles of Jesus in the great work of the evangelization of the world marks the beginning of organized effort in the Christian Church. Christ did not mean to be with His followers in person always. There was a greater work to be accomplished which would of necessity require His death. It was necessary to leave His work in experienced, competent hands. So that He might instruct them, that they might be with Him and that He might send them forth, He named His men and sent them forth. As we read His commission to His disciples we are impressed with the following:

1. The field—this time they were instructed to go only "to the lost sheep of the house of Israel." The commission to preach the Gospel to all the world came later.

2. The message—"The kingdom of heaven is at hand." It was a direct message from the Lord, going immediately to the core of things. Teachers and preachers may here gather the important fact that directness and simplicity are two essential traits of successful teaching.

3. Their power—they were commanded to "heal the sick," cleanse the lepers, raise the dead, cast out devils." The nation was thus to understand that the power of God is with the ministry of these disciples, that the Church of Jesus Christ has the sanction of high heaven.

4. Their simplicity—they were to provide neither purse nor scrip, have but one coat, and give the Gospel freely.. At the same time they should look to the Lord for their support, knowing that "the workman is worthy of his meat." In this simple message of the Savior we have the essentials of a supported ministry.

5. Their attitude toward the people—theirs was a mission of peace. None were to be slighted. People were to be treated courteously, but they should not impose themselves on any one who did not care to receive them. At the same time they should keep themselves entirely clean from the pollutions of those who reject the heavenly message. In this we have a picture of the Bible doctrine of separation from the world.

6. The curse resting upon those who sin against better knowledge—it is more tolerable in the day of judgment for those who dwell in the midst of ignorance of heathen darkness than for those who in more enlightened communities wilfully reject the truth and sin against better knowledge.—K.

Our Young People

HOW WE ARE SAVED.—Titus 3:5

Topic for September 15

MOTTO

"By grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

OUTLINE OF TOPIC

I. By the Atonement of Christ.—
1. The debt is paid.—Rom. 5:8-11; I Jno. 4:10; Isa. 53:4-6; Tit. 2:14.
2. What prompted God to pay it?—Jno. 3:16; Eph. 2:4-8; Tit. 2:11; 3:4.

II. Because We Meet the Conditions of God's Plan.—
1. By repenting.—Acts 3:19; Luke 24:46, 47.
2. By confessing.—Rom. 10:9.
3. By believing.—Rom. 1:16.
4. By yielding all.—Mark 10:17-21.

III. What We Receive.—Salvation.—
1. Forgiveness.—Acts 10:43; I Jno. 1:9.
3. Justification.—Rom. 5:1.
3. Sanctification.—I Cor. 1:30; 6:11.
4. Regeneration.—Jno. 1:11-13; 3:3-6.
5. Eternal life.—Jno. 3:36; 5:24.

STUDY OF THE TEXT

Titus 3:5

"He saved us."—God is the Power from whence our salvation cometh.

"Not by works of righteousness which we have done."—All our good deeds done have no virtue to commend us, while our life is unredeemed and unregenerate.

"According to his mercy."—There is no other ground which could have prompted the great plan of salvation except mercy and compassion for our helpless condition.

"By the washing of regeneration."—His divine power affects a change from the old sinful nature to a new Christ-like nature.

"And renewing of the Holy Ghost."—We notice throughout the Gospel that the Holy Ghost is always connected with the new birth, stated or implied (Jno. 3:5; Rom. 8:9-16; 5:5; Gal. 4:6; Eph. 1:13; Heb. 8:10). When we are born of God we are given the blessed Holy Spirit as an abiding Comforter. His presence in the believer is the means of continual strength, whereby, "though our outward man perish yet the inward man is renewed day by day" (II Cor. 4:16). The presence of the Spirit is an evidence of the new life (I Jno. 4:13), and we may know the presence of the Spirit by the fruit He produces in the new life (Gal. 5:22, 23).

PERSONAL THOUGHT

"What must I do to be saved?" The man-ward side is simple. Little can I do, yield myself to let God do. Yet it is essential that I meet the conditions. This is not works on my part to buy salvation. All my yielding and faith could accomplish nothing were it not for the fact that the atonement is made and God chooses to save on condition of my surrender and penitence.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Salvation."**
2. Commit Isa. 12.

For Young People.—
1. Man's Need of Salvation.
2. God's Mercy Toward Man.
3. Man's Part in Receiving Salvation.

For Older People.—
1. What Salvation Brings to Us.
2. Tests of the Saved Life.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa

THURSDAY, AUGUST 29, 1912

Field Notes

Bro. Abram Metzler of Martnsburg, Pa., filled an appointment at the Altoona Mission last Sunday evening.

Bro. Noah H. Mack of New Holland, Pa., filled appointments at Vincent, Chester Co., Pa., and at Providence, Montgomery Co., Pa., Aug. 17 and 18.

Sister Ella Smucker of Denbigh, Va., has joined the force of mission workers at the Altoona (Pa.) Mission. May the Lord use her efforts for much good in the great cause.

Bros. Joseph Horning and Martin Good, with their wives, from the Bowmnsville congergation, Lancaster Co., Pa., visited a few churches in Montgomery Co., Pa., Sunday, Aug. 18.

Arrangements have been made for the ordination of a deacon in the Pleasant Grove congregation near Martinsburg, Pa., in the near future. May the Lord so overrule that His name may be glorified and the cause strengthened.

A program of a Sunday school meeting, to be held at the Lititz, Pa., Mennonite Church, Sept. 7, 1912, lies before us. The work proper is to begin with a harvest sermon by Bro. Noah Landis of Neffsville, Pa., and close with a sermon by Bro. C. M. Brackbill of Kinzer, Pa. A number of practical subjects are to be discussed. May the Lord bless the meeting.

The congregation worshiping at the Casselman Church near Grantsville, Md., realizing the need of better service in song have organized a singing class with Bro. Ed Miller of Springs, Pa., in charge.

Bro. J. M. Brunk of Hesston, Kans., stopped at the Kansas City Mission over Monday night of Aug. 19, on his way to Jasper Co., Mo., where he aimed to start a series of revival meetings on the evening of Aug. 20.

Harvest home services are announced for Souderton, Pa., on Aug. 31, and for Line Lexington, Pa., on Sept. 7. These meetings as a rule are largely attended. May they truly bring praise to the One from whom all blessings flow.

Philemon 1:8 was the basis of a helpful sermon delivered by Bro. L. O. King at the West Liberty Church, McPherson Co., Kans., Sunday morning, Aug. 18. Bro. J. M. Brunk of Hesston, Kans., preached at this place in the evening on the subject, Sociability.

An impressive harvest meeting service is reported from the Franconia Meeting House, Montgomery Co., Pa. Among those who had part in the services were Bro. Henry Rosenberger, Perkasie, Bro. I. F. Swartz of Blooming Glen, and Bro. Henry Moyer of Franconia.

The congregation near South English, Ia., is looking forward with bright hopes of enjoying a rich spiritual feast when the conference of that district meets with them next month. Arrangements have also been made for a series of meetings at that place, beginning Sept. 8, with Bro. J. E. Hartzler of Elkhart, Ind., in charge.

An interesting meeting, Sunday, Aug. 18, is reported from the Oak Grove congregation near Smithville, Ohio. Bro. J. S. Shoemaker of Freeport, Ill., handed out the bread of life in the morning and Bro. C. K. Brenneman of Washington, Ill., performed a similar service in the evening. Among those taking an active part in the young peoples' meeting was Bro. C. K. Hostetler of Birmingham, Ala.

On Monday evening, Aug. 19, Bro. J. S. Hartzler favored the Orrville, Ohio, congregation with an interesting talk on Palestine. He was followed by Bro. C. K. Hostetler of Birmingham, Ala., who presented the needs and opportunities of the field in which he has been laboring during the past few years. After the meeting the brethren left for Goshen, Ind., expecting to attend the Indiana Sunday School Conference held at Nappanee, Ind., last Thursday and Friday.

Bro. J. B. Smith of Hesston, Kans., accompanied by his two daughters, recently paid a visit to the West Liberty congregation near Windom, Kans., and broke to them the bread of life.

One of the much-needed improvements being made at the Hesston Academy and Bible School is the erection of a barn on the school farm, this being made possible by the donation of $500 for this purpose by a brother in Colorado.

Bro. Noah E. Miller of Springs, Pa., filled the regular appointment at the Glade Church, Garrett Co., Md., on Sunday evening, Aug. 18. He was accompanied by his family and two sisters, Fannie of Fentress, Va., and Estie of Scottdale, Pa.

Bro. D. S. King of Tuleta, Tex., writes under date of Aug. 20: "Last Sunday we met under an oak tree in first session of our mission Sunday school. Over 60 in attendance. As yet we have not yet started our Sunday school with the Mexicans, but hope to later."

Bro. Levi Mumaw, our book man, returned from attending the Indiana-Michigan Sunday school conference held at Nappanee, Ind., last week and reports a very interesting and profitable session. The conference was well attended by representatives of the various congregations of the district.

Bro. L. J. Heatwole of Dale Enterprise, Va., who has been making the rounds of the scattered membership in the mountains of West Virginia, closed his work of last week by conducting a meeting in a school house near the lumber camp at Moore's Siding, on Friday evening. He expects to return to the work at Job, W. Va., at the conclusion of the work of the publishing committee at Scottdale.

Correspondence

Harper, Kans.

(Pleasant Valley congregation.)

Dear Herald Readers, Greeting in Jesus Name:—A few lines from this place may be of interest to some readers. The services during the summer have not been as well attended as we would like to see; also the prayer-meetings are poorly attended. Possibly the members have left for a vacation.

A few feeks ago Bro. and Sister Buckwalter of Newton, Kans., were in our midst. We are always glad to have people visit us.

Bro. J. S. Shoemaker expects to hold a series of meetings here in November. Let us pray that the efforts he puts

forth may not be in vain but that the lost may see their condition and accept Christ as their Savior.

Aug. 17, 1912. Mamie Plank.

Baden, N. Dak.

Dear Herald Readers, Greeting:—God is still abundantly blessing His people here at this place. We have again been visited by our bishop, Bro. I. S. Mast, preaching three inspiring sermons, and received six precious souls into the visible Church by water baptism. May they prove bright and shining lights for the Master. We are being blessed with good health and abundance of rain and a bountiful crop waiting for the sickle.

Aug. 19, 1912. A. C. Ogburn.

Versailles, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—On July 27 Bro. Jacob Geil and daughter, Barbara Beard, and son Joseph Geil and wife, all of Rockingham Co., Va., arrived at this place and remained with us two weeks, visiting relatives and friends. While here Bro. Geil preached a few instructive sermons.

Bro. Aldine Brunk, prospective missionary, who expects to sail for India this fall, was with us over Sunday, Aug. 11. He also gave several interesting talks while here.

Bro. J. C. Driver, who has been in poor health for some time, is not so well as he had been for a while. He has not been able to be at church for several weeks. May God's richest blessings rest upon our aged brother in his home.

The summer here had been rather hot and dry, until the last three or four weeks we have been having plenty of rain.

Aug. 19, 1912. Bessie Wenger.

Guernsey, Sask.

(Sharon congregation.)

"The name of the Lord is a strong tower, the righteous runneth into it and are safe." We are thankful to God for His mercies and blessings toward us. We have many spiritual revivings, for which we praise God. Bro. D. H. Bender of Hesston, Kans., held meetings last June when four souls confessed Christ. From here Bro. Bender went to Alberta. Last Sunday, Aug. 18, we had baptismal services when three precious souls were baptized and received into church fellowship, and one reclaimed was received. Bro. M. C. Cressman of Berlin, Ont., was with us one Sunday about a month ago. Several visitors from the East have been with us again this summer. Harvest is again at our doors, and we have the appearance of a large crop. May we be faithful stewards of that with which the Lord entrusts us, to assist in some way to gather the eternal harvest of the kingdom of God. Any one desiring to locate in Western Canada would do well to stop off at places where the churches are organized, either locate, or get information regarding places which we would recommend, and not get scattered around singly by worldly land agents.

E. S. Hallman.

Aug. 19, 1912.

Coleman, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—I will try and write a few lines from this place. We have no congregation here, but we hope to have one here some time. Sister and I had a lonesome time here without church or Sunday school. So we decided, by the help of God, to organize a Sunday school. We started with about a dozen pupils and the number has now increased to about 30 or 40. The singing has been poor. We would be thankful if we could only supply the Sunday school with Church and Sunday school hymnals. We have services on the third Sunday in each month by the Saints in Christ preacher from Coleman. Had interesting sermons yesterday, morning and evening. Our prayer is that God may interest one of our ministering brethren to come here once in a while. Our Sunday school will last this quarter only. Our teachers will leave us in September to take up work in public school and some of our young girls will be away in high school in Coleman and Midland. We hate to see them leave, but our prayer is that God may bless them with strength that they may be back again in the spring. We ask an interest in your prayers, that God may give us grace and strength to do the work there is for us to do at this place.

E. Y. Miller.

Aug. 19, 1912.

Scottdale, Pa.

Greeting in Jesus' Name to all Herald Readers:—Sunday, Aug. 25, has been a time of refreshing for the Scottdale congregation. The meeting of the Executive and Publishing Committees of the Publishing House has been used as an occasion for special public meetings at the church. These meetings began on Saturday evening when an address on the influence of literature was given by Bro. I. R. Detweiler of Goshen, Ind. He explained the far-reaching influences of literature for good or bad, in the home, school, and in every walk of life.

Variety was given to the Sunday school by having some of the visiting ministers teach classes. Their help was much appreciated. Following the Sunday school, the regular church service was opened by Bro. A. D. Martin of Greencastle, Pa., and Bro. D. J. Johns of Goshen, Ind., followed with a sermon, using II Cor. 13:5 as a text.

At 2:30 in the afternoon another meeting was held for the discussion of two subjects, "Literature for Sunday Reading,' 'and "The Home Library." The discussion on the first subject was opened by Bro. L. J. Heatwole of Dale Enterprise, Va., and the second by Bro. J. S. Shoemaker. General discussion of the subjects followed each opening speech. The leading thoughts presented were that Sunday reading should be confined to the inspired Word of God and other matter directly related to it, and that the home library should consist of books that are permanently helpful and uplifting.

In the evening the young people's meeting was made interesting and profitable by a discussion of the different phases of the work of the Gospel in rural districts, by brethren A. D. Martin, S. H. Miller, of Shanesville, Ohio, and D. H. Bender of Hesston, Kans. The young people's meeting was followed by preaching service. Bro. Bender opened the meeting by reading Acts 16:25-33. Bro. Geo. R. Brunk of Denbigh, Va., followed with a stirring sermon on the general plan of salvation.

They tell us that the Herald forms will close too soon to report the meeting to be held tonight in which the brethren, Heatwole and Bender, are to discuss the question, "Are our publications meeting the needs of the church? If not, wherein can they be improved?

The meeting of the Southwestern Pa. Conference at Springs, Pa., this week, will take a large part of the office force of the Publishing House away for the greater part of the week and the Herald will go out early as a consequence.

We pray that the influence of these special meetings may long be felt, not only in the local congregation, but throughout the Church, wherever the literature of the House goes.

Cor.

Aug. 26, 1912.

Frazer, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday afternoon, Aug. 18, in the old school house, we had a good turnout in both services. Sabbath school was a very interesting one. May God increase the interest in this direction.

Bro. Jacob Clemens of Lansdale held the church services. He gave us a helpful and encouraging sermon, taking his text from Psa. 51:10, reminding us to pray for a cleaner and purer heart. May more unsaved sinners come to this point where they can earnestly pray for this cleansing, and may God bless all Christian workers who are trying to reach the unsaved.

H. G. B.

Aug. 23, 1912.

(Continued from page 342.)

the pasture with unnecessary yokes on, and expect them to return without, as it is to send from your congregation an unruly member and expect him to come back tamed. In either case you expect more of others than of yourself, though it be in your own charge. Why should it be so? Remember it takes much more pure water to make the muddy water clear, than to make the clear become muddy. So if in only a few cases this would happen, it would not be so bad, but if all "spare the rod and spoil the child" at home the schools may be expected to become quite muddy. Sad it is indeed when such should be said. Brethren, Isaiah says, "Cry aloud, spare not . . . . shew my people their transgressions," and we are confident that this appeal could be many times duplicated by both young and old, who see the need of counsel; yes, reproof and chastening.

May God pour out abundant blessings upon those shepherds who are responsible for the several needs of the flock, and above all may we all with David say, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

Birch Tree, Mo.

(Continued from page 340.)

ior. This alone should be sufficient to make it dreaded and despised by every follower of the Son of God. While affirming an eternal reward it denies eternal punishment, making God a liar that it may stifle the troubled conscience of its votaries. Seemingly the founder of this cult is perfectly willing that his followers shall practice hell here but is unwilling that they should enter into their own hereafter. Surely Satan can make no more pleasing promise to his satellites. Another delightful delusion of this deadly dementia is that after death every one will be given one hundred years in which to accept the Gospel and failing to accept it they will become extinct. Even those who accept the Gospel are to be placed on a further probation of one hundred years. The red-handed murderer and licentious libertine may revel in rottenness and find beyond the grave a place for repentance. Apparently this theory was especially constructed to meet the needs of its advocates. The only wonder is that it has not secured a greater number of those whose lives are suited to its theology.

Clearly it is a man-made religion and splendidly adapted to the wishes of the worst men. We may sum up by saying, Christ has no greater foe, or Satan a better friend, than the destructive delusion of Millennial Dawnism.

Nevada, Mo.

Miscellaneous

"IN THE LAND OF THE BLEST"

Sel. by Mary C. Barbe.

"Dear father (I ask for my mother in vain)
Has she sought some far country, her health to regain?
Has she left our cold climate of frost and of snow,
For some warm sunny land, where the soft breezes blow?"

"Yes, yes, gentle boy, thy mother is gone
To a climate where sorrow and pain are unknown;
Her spirit is strengthened, her frame is at rest;
There is health, there is peace in the Land of the Blest!"

"Is that land, my dear father, more lovely than ours?
Are the rivers more clear and more blooming the flowers?
Does summer shine over it all year long?
Is it cheered by the gladness of music and song?"

"Yes; the flowers are despoiled not by winter or blight—
The well-springs of life are exhaustless and bright;
And by exquisite voices sweet hymns are addressed
To the Lord, who reigns over the Land of the Blest!"

"Yet that land to my mother will lonely appear;
She shrunk from the glance of a stranger while here;
From her foreign companions I know she will flee,
And sigh, dearest father, for you and for me."

"My darling, thy mother rejoices to gaze
On the long-severed friends of her earliest days.
Her parents have found there a mansion of rest,
And welcomed their child to the Land of the Blest!"

"How I long to partake of such meetings of bliss!
That land must be surely more happy than this;
On you, my kind father, the journey depends,
Let us go to my mother, her kindred and friends."

"Not on me, love; I trust I may reach that bright clime,
But in patience I wait till the Lord's chosen time;
And must strive, while waiting His gracious behest,
To guide thy young steps to the Land of the Blest!"

"Thou must toil through a world full of dangers, my boy;
Thy peace it may blight, and thy virtue destroy;
Nor wilt thou, alas! be withheld from its snares,
By a mother's kind counsel, a mother's fond prayers;

Yet fear not, the God whose direction we crave
Is mighty to strengthen, to shield and to save:
And His hand may yet lead thee, a glorified guest,
To the home of thy mother, the Land of the Blest!"

Wolftrap, Va.

THE RULER OF DARKNESS—HIS CHARACTER AND POWER

By George M. Hostetler.

For the Gospel Herald

We understand the term, "ruler of darkness" to mean the Satanic power, the instigator of all that is evil.

As to his character he is a deceiver. Though in reality a roaring lion he more often comes as an angel of light. Because of this characteristic so many hurtful things gradually creep into the lives of those professing Godliness. So subtle is his influence that he lures men and women into sin before they are aware of the fact. He is also alert, methodic, and energetic. These traits we admire when they belong to the promoters of righteousness. This is a hint that we should not be outdone by Satan himself. In his alertness he loses no chance to beguile those who are susceptible to his influence. He does not fail to notice where we are weakest. He readily sees when he may most successfully attack us in these weak places. He has an eye that never sleeps but catches many souls while they are napping.

He is methodic in that he knows what allurements to place before those he wishes to win. He does not present to a pious man or woman a gross sin. He gets such a person to look at his own goodness and to desire the praise of men. That is enough to get possession of his soul. To the young men or young women brought up in pious homes he does not at first suggest the vilest sins but the milder forms of iniquity. He would not nivite **them** into the gambling den or into the saloon but into the cozy parlor to enjoy a card party followed probably by light refreshments and a social glass. In the moving picture show he presents "strictly moral" scenes until he has aroused the desire for something more exciting or sensual. In many other ways he shows method in work. In his energy he labors day and night. He has no holidays or half holidays. He has servants ever ready to go at his bidding. He advertises evil in glowing terms at all times and in all places, even in church papers sometimes calling attention to furnishings for church billiard rooms, **of course to hold the young people of the Church.**

As to power he has full sway over the promoters of the "works of darkness."

The innocent soul who comes to the parting of the ways he has power to transform, little by little or perhaps by

leaps and bounds, into a fiend ready to do his satanic will. An earnest Christian, if in time of severe trial he lets go his hold on God, may be gradually led to the lowest depths of degradation all by the subtle yet powerful influence of this ruler.

Hesston, Kans.

TWO KINDS OF REUNIONS

By Levi Blauch.

For the Gospel Herald.

This is a time of the year when many socalled family reunions are held. People from different sections of the country come together by the hundreds to spend the day together. A few years ago these reunions were held at private homes or religious parks but this changed. Many of them are now held in the most degraded parks to be found. Some of the worst gambling dens are chosen sometimes.

I heard of one reunion a few years ago where even the women past fifty years of age were having wheelbarrow races and the old men trying to outdo the young men in playing ball. "When I was a child, I spake as a child, I understood as a child: but when I became a man, I put away childish things" (I Cor. 13:11). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

It is proven that these earthly family reunions have with them a great deal of foolishness and patronize places that Christian people should not patronize.

Now let us look for a moment at the heavenly reunion. Where is it to be? In an earthly gambling den? No. But it is to be in heaven. Who will be there? God the Father, Christ the Lord, the holy angels, billions of children and all the saints who have died in the Lord. How about the people who love pleasure more than God? How about those who sit down to eat and drink and rise up to play (I Cor. 10:7)?

There is quite a difference between the earthly reunions and the heavenly reunion. The earthly reunions are many. They are held at different places, they are composed of all kinds of people, their worldly amusements are not all of the same nature, their worship is no doubt in vain because of the foolishness connected with it. But the heavenly reunion is one that will be held in a glorious country in the city of the New Jerusalem wherein is the temple of God. The music there is pure and heavenly, sung by the redeemed only. Worldliness in all its forms is done away with. The wicked one has no more opportunity to tempt the redeemed. All tears are wiped from their eyes "and there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:3-5).

Now dear people, which should be our choice, the reunions here on earth which are accompanied with all kinds of worldliness or the reunion in heaven where all kind of worldliness is done away with?

If reunions are needed, why not hold them in some sacred place where God can be present to bless, Christ to comfort, and the angels to protect from sin so that all who are present can truthfully say, it was good for us to be there. The heavenly places in Christ Jesus must be enjoyed by us here on earth, the ungodly places of worldly amusements must be shunned if we wish to take part in that heavenly reunion over yonder.

Johnstown, Pa.

ESSENTIALS TO SUCCESS IN SUNDAY SCHOOL WORK

By Maud Hostetler.

For the Gospel Herald.

Success depends largely upon the interest taken and efforts put forth. In the Sunday school, as in natural things, several things are necessary for success.

1. Teachers should be interested in their pupils and recognize them whenever and wherever they meet them.

2. Children are very necessary. Therefore gather them in and instruct them.

3. Parents should be diligent in teaching the lesson to their children.

4. It is very essential that all Sunday school officers are Christians, doing their work out of love to God and humanity. Being thus interested, we are not liable to neglect the preparation of our lessons.

5. Punctuality on the part of pupils as well as teachers and superintendent, is very important. For a few to commence the Sunday school and the rest to come in later means to disturb those that are there and to miss some good things on the part of those who come late.

6. When visitors come in they should be welcomed and invited to a class. If politely treated they are liable to come back and increase the attendance.

7. Teachers' meetings, if properly conducted, are very useful in Sunday school. The object of the teachers' meeting is to study the lesson, exchange thoughts on the subject matter of the lesson and the best ways of presenting it to the class. It is a place where we can learn for ourselves, thereby equipping ourselves for work. Since we can not lead others higher than we ourselves are, it is important that we strive continually for something higher. Teachers' meetings should not be looked upon as substitutes for home study and prayer.

Tuleta, Tex.

BITING AND CRYING PEACE

By Elam N. Horst.

For the Gospel Herald.

The Savior bids us beware of false prophets which come in sheep's clothing but inwardly are ravening wolves. A true shepherd is one who feeds the sheep. A false prophet is one who devours them. In a sentence Micah describes the false prophets: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him" (Micah 3:5).

The prophet has previously charged them with eating the flesh of the flock which they should have fed, and now he brings these accusations: First, they make God's people to err. This may be done by false teaching and by evil examples. Second, they bite with their teeth. Third, they cry "Peace," when there is no peace intended in their hearts. Fourth, they fight everybody who will not feed them.

These are the characteristics of the false prophets. They are hungry, they are greedy, they bite, and then they cry, "Peace, peace," and with good words and fair speeches deceive the hearts of the simple. If any do not feed them and turn everything into their mouths, they prepare war against them. Such were the men whose iniquities brought ruin upon the Jewish commonwealth. "For your sakes," said the prophet, "Zion shall be plowed as a field." The Lord has His eye upon His flock today. It is scattered by false shepherds who feed themselves and do not feed His sheep and His lambs. It is devoured by those who are greedy and luxurious and never satisfied, never contented, but bring desolation on all who follow their example and heed their words.

The Lord judges such men and in His own time will feed His scattered, slaughtered flock, and destroy the greedy and ungodly men who have scattered, divided and destroyed His chosen ones.

New Holland, Pa.

Moses deserves much credit for this one thing: he appealed to God before he answered his people.—J. A. Brilhart.

THE SECRET ORDER

By an Ex-Lodge Member.

For the Gospel Herald.

In the July 25th number of the Gospel Herald I read an article written by J. H. Larimore. While reading it I felt it my duty to write what I know. I was a member of two secret orders some years ago. I left them because I knew I could be no Christian in the lodge.

The writer of the article referred to says there are Christians in the lodge. There are church members there, but I failed to find any true Christians there. Christ could not enter the lodge room, a person cannot go and be a Christian where Christ is not.

I am opposed to the saloon and vote against it whenever I can, but I firmly believe that the lodge is dragging more people into hell today than the saloon is.

We have it from reliable testimony that Morgan was killed by the Freemasons for revealing some of their secrets. One of the three men on whom the lot fell to kill him was a Presbyterian minister. They took him in a boat out into the river, and as he plead for his life, they threw him overboard. He grasped the boat with both hands. The minister, having a hatchet, cut the fingers off from both hands. Before that minister could die, he made an open confession before God and man that if any minister or lay member goes into the lodge, the Spirit leaves him and he can be no more a Christian until he comes out and repents.

Can a Christian kneel down with one hand on his head, the other on the Bible, with a skull beside the Bible, and take an oath, when Christ said, "Swear not at all?" Some of the degrees are heathenish and not even moral. In one lodge a board is used with rubber spikes, which every one must jump down on before he can go through that degree. He does not know but that they are iron spikes and he is not allowed to examine them.

I could tell much more on this line, but it might make tiresome reading. Before a person is taken into the lodge he is examined by a committee of three. If he has any ailment he must promise that he will not draw any benefits if he gets sick of that ailment.

We had a Baptist minister in our order. Ministers are very often taken in free. They like to have ministers to read their Christless prayers. I am well acquainted with a man who told me that, as he had been told how good the lodge is and how much good it does, he joined the Odd Fellows. They elected him chaplain, handed him the book and asked him to pray. He said he could pray without the book. He tried to pray but could not. Then he thought to himself, "If I am in a place where I cannot pray, I'd better get out of it." And out he came at once.

About seven years ago I gave a clerk in a store a copy of the Manual of Bible Doctrines to read. He belonged to a secret order. His employer was a Freemason. After reading the book they asked me if I believed all it said on secret orders. I said I did, and asked them whether they knew the true definition or meaning of "lodge." As they had no ready answer I told them the lodge is the devil's college to educate people for hell. They could not see it that way. I often talked with the clerk after that, and a short time before I left Pennsylvania he told me, "Amos, if I would want to be a Christian I know I would have to leave the lodge."

A. R. Kurtz.

San Gabriel, Calif.

OBJECT OF THE SUNDAY SCHOOL

By Edgar Unzicker.

For the Gospel Herald.

The Sunday school is an excellent place for every one to attend. It is especially for children. Their minds are clear and tender, and songs and Scripture heard make a lasting impression on them.

A Catholic priest once said, "Give me a child until it is seven years old, and it is almost sure to remain a Catholic." So when a child attends Sunday school regularly the Bible doctrine taught in that Sunday school is hard to erase from his mind. Therefore the object of the Sunday school is to teach our children the Bible. Even though they may not all accept it, if we do our part no one can say that the reason why they are not Christians is because we have never taught them the Word.

Tuleta, Tex.

THE BRIGHT SIDE

By J. A. Burkholder.

For the Gospel Herald.

There are two ways of looking at life, one is to look at the bright side and the other is to look at the gloomy side. This morning I feel constrained to write about the bright side.

There is no use in always looking upon the dark side of life. It has a bad effect upon the one who has the practice of so doing. There are always enough things happening to make one feel bad without hunting them up, and the person who makes it a point to find them is very foolish.

The best way to do is to look continually upon the bright side of life and take in all the sunshine that it is possible to get into the heart. Life is too short to spend it among the dark clouds. God has been very good to all His children. He has made a beautiful world for them to live in, filled with magnificent trees, brooks, birds that can sing, and valleys and mountains that are grand to look upon. His handiwork is all about us and we can become filled with admiration for the beauties of nature and full of praises to God for giving us such blessings.

Let a spirit of love take possession of you, and be a guardian of the happiness He has entrusted to you. Show to those around you that you have found a peace that keeps you happy, no matter what may happen to you.

Ashland, Ohio.

IS THE WORLD GETTING BETTER?

By Israel G. Musser.

For the Gospel Herald.

Read II Timothy, third chapter.

We shall try to give only a few of the startling things happening here in our own enlightened United States, for we are rapidly drifting into heathendom.

There are evils in our land since the Civil War that are wonderful. The Lord only knows what is in store for us. Strong drink has done more harm, perhaps, than anything else on the globe. We exceed every other country in many things. The divorce evil is one. In some states there is one divorce to every five marriages.

Then there are the labor riots, lynchings, graft, and murder. There are about 9,000 murders in this country a year.

Moving picture shows are more numerous of late all over the world and are patronized by thousands of people. During the last seven years they have been investigated by many experts and have been found to do more harm than any other form of theatrical performance, because of the large number of children who attend them.

Some defend the moving pictures on the ground that they sometimes show Christ and other Bible characters. But they are not all of that character. Many of them are so immoral that in a large number of cities they are forbidden by the city authorities.

What is the cause of the divorce evil? The father is in the lodge, the care of the children is left to the mother, the interests of the family are divided, separation follows. There are other causes, but this is a fruitful one. People no longer find pleasure in church going. They seek their pleasures in other places where the soul is starved or poisoned.

Pride and the love of display have brought about a style of dress at the present time that is disgraceful, to say the least.

And last of all, what is the condition of our churches? When there is some work to be done for the cause of Christ —and our beloved Mennonite Church is not exempt from this difficulty—it cannot be done because of the lack of unity. Each member wants his own way and would rather stop a good work than see it carried on in a way different from that which he wants.

And is there not a great lack of Holy Ghost preachers in our day? Let us pray for more of them so that the assaults of Satan may be withstood and his strongholds torn down.

Bowmansville, Pa.

"RIGHT INTO THE JAWS OF DEATH"

By R. D. Becker.

For the Gospel Herald.

This was a sign which attracted my attention more than other signs while in Chicago. This was above the entrance of a moving picture show which was to (and I suppose did) make it more exciting and draw more special attention: but how true their sign is if we regularly attend these amusements.

It not only means death to the body but to the SOUL ETERNALLY. The sign should have been, Right into the JAWS of death to both body and soul ETERNALLY.

Our light may be shining ever so bright, but the moment we step inside one of these amusements, it will go out; and if Jesus should seek us when we are in a place like this (or any other place) with our light out, how sad it would be.

Let us walk right into the jaws of LIFE ETERNAL and be happy for ever more.

Lancaster, Pa.

"THE SENTENCE"

There was an impressive scene in the circuit court at Ottawa when Judge Farand sentenced Thomas Bundy to thirty years' imprisonment in the Joliet Penitentiary, Bundy, who is but twenty-one years of age, had been indicted for the murder of Adolph Rock of Streator. The crime was the outcome of a drunken row. Bundy entered a plea of guilty and threw himself on the mercy of the court.

After briefly reviewing the evidence, the judge said:

"Last January at Dixon, a young man of your age stood before me to receive his sentence on a plea of guilty to the crime of murder. What I said to him, then I want to, in part, say to you now. He was intoxicated when he committed the offense to which you have entered the plea of guilty. Intoxication is no defense in this case. The young man, who at your age, has become a frequenter of saloons, and a habitual drinker of intoxicating liquors is almost certain of moral death before he reaches mature manhood. Could I speak to the young men of the nation, I would beg of them to shun the saloon; let not its shadows fall upon you; they who blight and finally destroy your young manhood.

"There are two great lights which should always control the court. First, justice; second, humanity. I have given much thought in my effort to determine what justice demands, what humanity asks, in this case. We cannot bring back the dead. A life has been taken by you, and the lifeless body of one has been laid in the grave, and if it comes again it must be only, when God commands that the earth and the seas give up their dead.

"We are to deal alone with the living. During the progress of this trial, there has been a picture constantly before us which has caused the court to think deeply of the mystery of life and the tragedy and sorrow of death. Upon one side the father and mother of the one who sleeps; upon the other, those who love you; all sorrowing, some for the dead, others for the living, and it is difficult to determine which of the sorrowing ones suffer the greater grief.

"All this has come because of your cruel act, but through and beyond the sorrow and tears of grief, the court must look alone to the evidence and there search for the light which leads to the right.

"You are a young man having just passed your twenty-first year. In law you have but recently stepped from the scenes of childhood to the more dignified and responsible one of manhood, yet with mental powers sufficient to discern and follow the right and to know the consequence of such a crime as you have committed.

"Under the sentence I am about to impose, you shall have ample time while in prison to think of the past and meditate on the future. Day by day, week by week, month by month and year by year, until the sands in the dial of your life have run low, you shall wear the garb of a prisoner; the narrow walls of the cell shall be your abiding place. When the iron gates close behind you, the beauties of life and the grandeur of nature shall be hidden from you and home and mother will be only memories. But let them be sweet memories. Remember the teachings and virtues of that mother, whose heart you have broken. Her love will follow you and bless you in your darkest hours. I sometimes feel that a mother's love has in it the spark of divinity. I know not the time or place when or where the love of a pure mother will not enfold her child. Under the influence of that love, prepare yet to live according to her prayers and her teachings.

There is a God in heaven whose infinite power and tender mercy can and will penetrate the gloom of a prison cell.

His power enables Him to search and know the human heart. You have transgressed His laws; He alone can give you solace in the coming years of grief."—Selected.

LOSS SUSTAINED THROUGH UNBELIEF

By Annie Kauffman.

For the Gospel Herald.

In II Tim. 3:16 we read, "All scripture is given by inspiration of God." So all scripture must be believed. Unbelief is sin, All unbelievers shall have their part in the lake which burneth with fire and brimstone (Rev. 21:8). "Believe on the Lord Jesus Christ, and thou shalt be saved," is the divine command to and promise for all. It is the only way by which we may receive eternal life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36). There are many doctrines in the world today which are leading people away from the Bible, but to build upon any other hope or belief than Christ is false and will not stand. "Other foundation can no man lay than that is laid, which is Jesus Christ." If we believe in Him we have a foundation that will stand for time and eternity.

There are very few people but that expect some day to go to heaven; but so many are not willing to accept the way that God has provided. They seek the way which they think is easier and better. Some even go so far as to reject God and His Word altogether but the time comes when they must leave this world and pass from time to eternity. Then they will realize their loss —a misspent life here and lost through all eternity.

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Such is the end of all those who will not believe and obey the Gospel.

Woodburn, Oreg.

If there were more Daniels striving for the right, there would be more lions afflicted with the lockjaw. Of the Christians driven out of Jerusalem by persecution, it is said that they went everywhere preaching the Gospel. No one ever accused them of having the lockjaw.—Christian Cynosure.

I like to think of Moses as being educated in Egypt and trained in Midian.—H. C. Deffenbaugh.

HOW DID HE KNOW?

By Rosa V. Weber.

For the Gospel Herald

The other day there was a rap at our front door and mother went to see who was there.

A man, rather dark and untidy looking, stood before the door and for a moment said nothing. Then he said, "I'll not ask you, you belong to the Lord and I work for the devil, I'm a fortune teller." Then without another word he turned and walked away.

He was an entire stranger to mother and knew nothing of her life. How did he know that she belongs to the Lord? It surely must have been in her appearance outwardly.

She wore a prayer head-covering, which is a sign of power (I Cor. 11: 10). Her attire other ways was such as becometh women professing godliness, and he soon decided her standing.

Sisters, is it worth while to show to the world where we belong? Are we going to be ashamed of Jesus and not wear these marks of Godliness which He wants us to wear? Just as the enemy seeks the weak places in a fort, so Satan looks for the weak places in our lives, and if he finds us without our uniform, he will be ready to suggest something more to us.

The "fortune teller" knew there was no use to ask mother to have her fortune told because he **saw** where she belongs.

Show the devil where you belong and he will soon get tired trying to win you because he hates to be defeated. Let the world **know** that you belong to God and they will not invite you to go to questionable places, or engage in things unbecoming for us who have professed that we have put away the things of the flesh.

Let us show by our outward appearance what we **mean** to be and prove by our conduct, our conversation our **whole lives,** that we really are what we "seem to be."

Maugansville, Md.

THE JOY OF RELIGION

Christ made His worship a joyous thing, and not only on Thanksgiving Day, but all the year long, we are to rejoice and be glad in His goodness, and enjoy the bright side of life, never fearing that anything which is pure is in conflict with Christian character. No one in all the world has a better right to be joyous than the Christian, and Christ mingled freely in the social joys of the people. The only caution necessary is summed up in the words of Paul to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Northern Christian Advocate.

True wisdom, fit for kings and judges, lies in obeying Christ.—C. H. Spurgeon.

OUR YOUNG PEOPLE'S PAPER

We are pleased with the growing interest in the Christian Monitor. This interest is manifested in the substantial increase in the circulation during the past twelve months. We are anticipating even a larger increase during the coming twelve months.

We are convinced that there are yet many homes in which the Christian Monitor is a stranger. It is these homes, and especially those having one or more of our young people as inmates, that we wish to reach. The paper contains matter of interest to all the members of the household. It contains the following departments: Bible Study, Missions, Educational, Young People's Bible Meeting, Christian Life, Select Reading, Farm and Home, Sunday School, Current Events and Miscellaneous. A wide range of material touching on various phases of life.

In order to enlarge the sphere of usefulness of the Christian Monitor we are making the following liberal offer:

We will send the paper to new subscribers the **rest of this year, including copies of the August and September issues, while they last, and all of next year for the price of 75 cents.** This is almost one-half the regular subscription price.

All ministers, not now subscribers, are entitled to the above offer for 50 cents, the regular ministerial rate.

Sample copies will be cheerfully sent upon request. Subscribe now in order to secure the two back numbers, only a limited number of each on hand. Send all subscriptions to

Christian Monitor,
Scottdale, Pa.

REPORT

Of the Second Biennial Sunday School Meeting Held at the Stumptown Mennonite Church, near Monterey, Lancaster Co., Pa., Aug. 14

For the Gospel Herald.

Devotional exercises by Bro. John L. Landis, reading the 23rd Psalm and prayer.

Moderator, Bro. Sanford B. Landis.

Evidence that a Sunday school is needed. Bro. John Mosemann.

To teach the Word of God to the children. To develop spirituality among the young members. To keep the Church active. To train members for service.

The workers' work. Bro. H. G. Waever.

Need of patience. Workers together with God. Not your own, ye are bought with a price. Bear the yoke. Yoke means service. Be loyal workers, well balanced, bearing fruit all around. Sacrifice necessary.

Open discussion:

A. B. Lutz, Remember the stranger within thy gate.

J. H. Mosemann, Your presence needed.

Harry Charles, Use opportunities to speak to the unconverted.

Mission of the Holy Spirit. Bro. John W. Weaver.

John 16:7-15. Reveals the things of Christ. Comforts, regenerates, quickens, abides. "He shall lead you into all truth." He helpeth our infirmities. Maketh intercession for us. Word received in much affliction brings joy. Omnipresence.

Discussion:

Benj. G. Weaver—It is our privilege to ask for the Holy Spirit. If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not.

Harry Hershey.—Obey the Holy Spirit. Do not grieve the Spirit.

Peter R. Nissley.—Exercise memory. Heed good teachings. Important to observe ordinances, yet do not lay salvation in them. Beware of the leaven of false doctrine.

Bro. Weaver (German).—Be loyal to Conference and to the Sunday school. Grow and develop.

Afternoon Session

Song service.

Devotional exercses by Bro. D. L. Landis (Jas. 1:12-27) and prayer.

How keep the growing boy in Sunday school? Bro. A. B. Lutz.

It has been said, teaching should begin a generation before. The turning point. Importance of choosing the right road. The prodigal son in contrast with the boy Jesus—the former wasting his portion of goods in riotous living, the latter growing in grace, ever about His Father's business. The power to keep the boy is the love of God. Be a companion to the boy. Holy companionship does not mean over-indulgence.

The believer's blessings.

All blessings come from God. By reason of the curse, blessings shine all the brighter. Live the overcoming life. "Ye are the salt of the earth."

Discussion:

John Charles.—There is work for everyone in the Sunday school.

D. N. Gish.—Perverted appetites lead young people astray. We must somehow get in touch with the boy. The mother's touch. Importance of having good teachers.

The believer's separation from the world. Bro. John W. Weaver.

"Beware lest ye forget God." "Be not unequally yoked together" with the world, but be ye separate. Be sober. Be prayerful. Modest apparel. Humility in every respect. Practice Rom. 12:1, 2.

The meeting was closed by a few well chosen remarks, prayer and benediction by Bro. Abram B. Herr.

May many souls be strengthened and built up and God be glorified by this meeting.

Aaron D. Landis, Secy.

REPORT

Of Sunday School Meeting Held at Willow Street Mennonite Church, Aug. 15, 1912

For the Gospel Herald.

Morning Session

Devotional exercises, Frank M. Herr.

Address of welcome, H. H. Snavely.

Harvest sermon, Benj. Weaver.

Duty of parents to their children and the Sunday school. H. H. Snavely.

Co-operation in Sunday school work. E. H. Risser.

Afternoon Session

Song service.

Prayer by Abram B. Herr.

The integrity of the Bible. Enos H. Hess.

The necessity for the results of wise continued effort. I. B. Good.

How much is the future of the Church dependent on our Sunday school work? Isaac R. Herr.

Some of the principal thoughts:

The offerings we present, should be acceptable to God.

No true thanks can be given without sacrifice.

We often forget His benefits, till His chastisements are brought upon us.

Teach the child while young to honor God: (1) That we may never forget the vow we have made with God; (2) That children may be raised in the Lord.

Parents should rememer that the children of today will be the men and women of tomorrow.

That children may try to eradicate the first sin, teach obedience, teach them to honor father and mother, teach them to be faithful, teach higher motives in life.

The Word was precious under the Old Testament dispensation.

Some of the literature of today draws men away from God.

We should keep evil things away from the minds of children. Keep them from bad society.

Look after the wayward boy and girl.

Amos H. Shaub, Secy.

REPORT

Of the Sunday School Meeting Held at Mechanics Grove, Lancaster Co., Pa., Aug. 8, 1912

For the Gospel Herald.

Morning Session

Devotional exercises by Aaron Harnish.

Address of welcome. Amos B. Miller.

Harvest sermon. D. N. Gish.

Joy and pleasure in Christian work. John W. Weaver.

Afternoon Session

Song service.

Prayer by D. H. Mosemann.

Why advocate mission work. C. M. Brackbill.

Love as a factor in the Sunday school work. John H. Mosemann.

Five minute talks by Sunday school workers. D. H. Mosemann, John W. Weaver, Jacob Burkhart, Amos A. Ressler, John H. Mosemann, Amos B. Miller, Harry Charles.

Some of the principal thoughts:

Making the best time of our opportunities: (1) By diligence in work; (2) By solving problems we meet in every day life; (3) By holding sacred the things of God.

Many are the impressions we make that follow us after our life work has ceased.

Love is a drawing factor between the Sunday school and the Church.

Excellent results follow when these is mutual love between teacher and scholars.

John B. Senger, Mod.
Amos H. Shaub, Secy.

Married

Flischer—Berry.—On Aug. 4, at the home of the bride's sister, Bro. Jacob Flischer and Sister Ina V. Berry were united in marriage. Ceremony was performed by Bro. Geo. Ross of La Junta, Colo. We wish them a long , useful, happy life.

Landis—Weidner.—Bro. John E. Landis of Lancaster and Sister Ellen F. Weidner of Lititz, were married at the home of Bishop Noah Landis of Neffsville, Pa., on Tuesday, July 23, 1912. There were no attendants. The Lord bless this union through life.

Derstine—Hangey.—On Wednesday, Aug. 21, 1912, at the home of the officiating minister, Bro. J. C. Clemens of Lansdale, Pa., Bro. Clayton F. Derstine of Souderton, Pa., and Sister Gertrude Blanch Hangey of Telford, Pa. May God's richest blessings attend them through life.

Obituary

Culp.—Solomon Culp was born in Mahoning Co., O., May 3, 1851; died Aug. 10, 1912; aged 61 y. 3 m. 7 d. He was the son of Jacob and Lydia Culp and is survived by his aged mother, 2 brothers and 4 sisters. His wife Susan (Fry) Culp died on last Memorial day.

He was received into the Mennonite Church before he died. He had never made a profession, but when he saw that he was nearing the end of life's journey he was anxious to make peace with his God.

Funeral services were conducted by E. M. Detwiler and A. J. Steiner at Midway, Aug. 12. Text, John 17:24.

Conrad.—Christian Conrad was born in Stark Co., O., April 24, 1846; died Aug. 10, 1912; aged 66 y. 3 m. 17 d. He confessed Christ and united with the A. M. Church of Louisville, O., and remained a faithful member until death. At the age of 32 years he united in marriage with Anna Krabill and lived in holy matrimony 33 years. Said union was blessed with 3 sons and 7 daughters. The oldest son preceded the father to the spirit world in infancy. He leaves to mourn his departure a sorrowing widow, 9 children, a brother and many relatives and friends. Funeral services were conducted by J. A. Leichty at the home and at the church by J. S. Gerig and John Sommers. Text, Jer. 31:13.

Miller.—Barbara Miller was born in France, Nov. 30, 1835; died July 24, 1912; aged 76 y. 7 m. 24 d. Sister Miller was the wife of Bro. Michael Miller, who preceded her to the world beyond 14 years ago, at their pleasant home in Washington Twp., Stark Co., O. She was the mother of 10 sons and 4 daughters. Three sons and 1 daughter have also preceded her to the spirit world, leaving to mourn her departure 7 sons and 3 daughters, all members of the Beach congregation; also 13 grandchildren, 2 brothers, 1 sister. Funeral services at the home conducted by John Sommers and at the church by Benj. Gerig in German (text, Isa. 35:19) and J. W. Leichty in English (text, Matt. 25:10, latter clause).

Miller.—Clarence Daniel, son of John D. and Malinda Miller, was born in La Grange Co., Ind., Jan. 20, 1897; died Aug. 9, 1912; aged 15 y. 6 m. 20 d. His death was caused by tuberculosis of the bone from which he has been a sufferer for over four years. During this time he suffered a great deal, but always bore it very patiently. He gave his heart to his Savior two years ago and has been a faithful worker ever since, always in a quiet and loving way. He leaves father, mother, 5 brothers and 3 sisters to mourn his early departure, 1 brother, having preceeded him to the home beyond.

Funeral services at the Forks Church on Sunday, Aug. 11, conducted by Yost Miller and S. E. Weaver. Interment at Forest Grove cemetery.

Myers.—Henry A. Myers was born Aug. 22, 1872; died Aug. 2, 1912; aged 39 y. 11 m. 10 d. About 14 years ago he attended camp meeting near Halgate, made confession and was baptized by a minister of the Church of God. He has been bodily afflicted for many years on account of which he could not enjoy life as most of us can, with the free use of our physical bodies, yet he seemed contented, patient and resigned to his lot in life. His favorite songs were such as, "Jesus lover of my soul," "In the sweet by and by," etc. His race is run, his days are done, and he will be greatly missed in the home and the community; and it is a great consolation that we need not mourn as those who have no hope. Buried Aug. 4 in the presence of a large assembly of relatives and friends. Services by Bro. J. M. Shenk at the Blanchard River Church, Putman Co., O.

Leaman.—Aug. 18, 1912, in Lancaster, Pa., Harry W., son of Bro. Geo. H. and Sister Amelia Walter Leaman, entered into rest at the age of 3 y. 1 m. 26 d. of a complication of diseases after 8 weeks of great suffering. With all his suffering he was very patient for one so young. When he could not talk any more he would follow us with the eyes that we knew he knew who was in his presence. Then he calmly fell asleep in Jesus. Oh, how we miss him. There is left to mourn his departure parents, 3 sisters, 2 brothers, 2 aged grand-fathers and grand-mothers and many relatives and friends, and especially an invalid aunt who will miss him when the father comes without little Harry. It was hard to say good-bye, yet we know dear Harry's suffering is over and we hope to meet him on the other shore. Funeral Aug. 20, conducted at the house by Bro. Jno. N. Lefever (Text, II Sam. 12:17-23) and at Mellinger's Church by Bro. Jno. N. Lefever (Text, Rom. 8:18) followed by Bro. Jno. L. Landis in German (Text, Matt. 18:1-4). He was buried in the adjoining graveyard.

By his aunt.

Weidner.—Sister Lizzie M. (Fry), wife of Bro. Benjamin Weidner, of Warwick, Lancaster Co., Pa., was born Feb. 21, 1863, and died Aug. 13, 1912, of a complication of diseases from which she suffered for the past year. She bore her affliction patiently until God saw fit to take her to that home to which she had a great desire to go. There there is no more pain, no more sorrow, but all is peace and love.

She had in her last hours selected that old familiar hymn, "I'm going home to die no more," to be sung at her funeral. Her age was 49 y. 5 m. 22 d. In the year 1881 she was united in marriage with Bro. Weidner, who, with 5 sons and 3 daughters, mourns the loss of a dear companion and father. Three brothers and 1 sisters also survive.

The funeral was held Aug. 17. Services were conducted at the house by Bro. Noah Landis and at the Warwick Mennonite Church by Bro. Noah Landis and Bro. Jacob Hershey, assisted by Edwin Brubaker. Interment at Hess' cemetery.

"One by one they have crossed the valley,
One by one they have reached the shore,—
Bid us good-bye and have gone on before."

A Niece.

Sommer.—Lingering in an unconscious state for five days following a stroke of apoplexy, John Sommer died at the home of his daughter, Lizzie Sommer, in Metamora, Ill., Aug. 2, 1912; aged 76 y. 11 m. 27 d. He has been in failing health since three years ago, when he suffered a paralytic stroke at the home of his son John, in Oklahoma. He was brought back to Illinois a few months afterwards, and has since then made his home with his daughter Lizzie. He was born in France Aug. 6, 1835, and two years later came with his father's family to Partridge Twp., where he grew to manhood and was married to Anna Smith, June 24, 1863. Thirteen children were born to this union, 9 living, of whom all but one were at the father's bedside during his last days of illness. His wife preceded him in death, July 25, 1900. He united with the Dunkard Church at Stuttgart, Ark., 14 years ago and remained a faithful member to the end. The surviving children are George I., Joseph D., Bena, Lizzie, Lena, wife of John Wagner, John J., Chris W., Anna., wife of Sam Studer, and Peter B. Five brothers and 1 sister also survive; also 23 grandchildren.

Funeral services Aug. 4 at the Union

(Continued on next page.)

Items and Comments

A new use for tea is being practiced in Burmah, where the plant, instead of being infused and used as a beverage, is pickled and eaten as a condiment.

European Turkey has suffered severely from a recent earthquake in which it is reported that a thousand persons were killed, five thousand injured and fifteen thousand rendered homeless.

There are at present four hundred Catholic priests in prison in Portugal charged with duplicity in the Monarchistic plots that have so much disturbed the peace of the nation during the recent past. This is another striking proof that the affairs of church and state should not be considered common ground.

The British government is threatening a boycott on the use of the Panama canal because the United States insists on allowing the ships of her own government the free use of the canal while all other nations are to pay toll. The nations of the world are looking on the struggle between these two mistresses of commerce with interest. Should England carry out her threat of boycott, it is evident that the Suez canal toll will be made very materially less and thus the nations will profit by the boycott. Selfishness and commercial greed have not yet lost their grip on the nations of the world.

During the past few weeks the public has been startled by the revelations of fraud and other crimes in some of our larger cities. In New York the beginning of the sensational developments was the assassination in broad day-light of gambler Rosenthal who was about to make revelations exposing the rottenness of the police force in that city. An investigation was started immediately, which has led to the indictment of Lieutenant Becker and a number of other men on the police force. Time will tell what will be the result of the trial. In the meantime we may reflect that the golden age is not yet at hand and that there is much work to be done and great reformation to be made before America can justly claim the credit of being a Christian nation.

Fifty years ago a movement was started by an obscure Methodist preacher in behalf of the poor, the down-trodden and the outcasts of London. It grew very rapidly and soon assumed the name of "Salvation Army." For a while the name was a reproach and a by-word and great opposition to the work of the Salvation Army was in evidence in many places. In course of time this opposition was overcome, the movement continued to spread, until today the Salvation Army is known the world over and welcomed into all the cities of the civilized world, while the organizer and head of this movement, known as General William Booth, is one of the most widely known and best loved men of the present. This remarkable man died at his home near London, Aug. 20, at the advanced age of 83. His successor as commander-in-chief of the Salvation Army named in his father's will made more than twenty years ago, is his son, Bramwell Booth.

Love is the greatest thing that God can give us, for He Himself is love; and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Jeremy Taylor.

It costs something to be a Christian; it costs a thousand times more not to be one. —J. S. Shoemaker.

(Continued from preceding column)

Church, Metamora, Ill., conducted by E. Eschliman and Andrew Schrock. The services were attended by a large throng of relatives and friends of the family. After the services the remains were taken to the Hickory Point Cemetery west of Metamora for burial.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

J. R. Shank, Secy.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church. Daniel Graber,

Noble, Iowa.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

L. O. King, Secy.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

ANNOUNCEMENT

The Fall Term of the Hesston Academy and Bible School will begin on Sept. 12, 1912. Beginning classes will be organized in all the regular departments of the school —Academic, Normal, Bible, Music and Preparatory. Students are urged to be present on registration day. Catalogues will be sent free and any further information cheerfully given. Address J. D. Charles or T. M. Erb, Hesston, Kans.

D. H. Bender.

GOSHEN COLLEGE

Fall term opens September 25. This is the best time to begin work in any department. For full information address,
Goshen College, Goshen, Ind.

Table of Contents

337—Editorial
339—His Faithfulness
The Power of the Church
Knowing God's Will
The Christian's Dress
340—Why should a Christian not Follow the Fashions of the World in Dress?
Millennial Dawnism
341—Journeyings of Our Ministers in the W. Va. Mountains
Scenes from the Needy Fields
342—A Voice from Kansas City
An Appeal for the Young
343—The Sunday School
Our Young People
344—Field Notes
345—Correspondence
346—"In the Land of the Blest" (Poem)
The Ruler of Darkness—His Character and Power
347—Two Kinds of Reunions
Essentials to Success in Sunday School Work
Biting and Crying Peace
348—The Secret Order
Object of the Sunday School
The Bright Side
Is the World Getting Better?
349—"Right into the Jaws of Death"
"The Sentence"
Loss Sustained through Unbelief
350—How did He Know?
Our Young People's Paper
Reports
357—Married
Obituary
352—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, SEPTEMBER 5, 1912 No. 23

EDITORIAL

Righteous art thou, O Lord, and upright are thy judgments."

Read Bro. Metzler's letter found on another page of this issue. We praise God for what has already been accomplished through that institution and pray for greater things to come.

On another page we print the first of a series of articles on the Young People's Bible Meeting from the pen of Bro. D. D. Hartzler, an experienced worker in these meetings. These articles will be especially helpful to all beginners in this kind of work, and may be read with profit by all.

One of the questions discussed at several meetings which we recently attended was the best method of studying the Bible. The answer was very wisely given that there is no best method. There are some methods better than some other methods, and for most Bible students individually there is one method better than all others. But what is best for one may not be best for another. It depends upon the environment, training, natural makeup of the student, etc., as to which method may be used to greatest advantage. But while we may discuss the merits or demerits of the different methods, there are three things that should be kept in mind: (1) There should be diligent study. (2) There should be method (system) in our study. (3) For the average student no one method can be used exclusively to the best advantage.

Speaking of method in Bible study, it has also been said with truth that more important than method is the hungering and thirsting after righteousness. You may sit down to a table loaded with the best of victuals served in the most orderly and best of style, but unless you have a good appetite you are not liable to eat much. Therefore, before method becomes a serious question with us, let us see to it that the appetite for Gospel food is in a normal condition. Unless there is an earnest desire to know the Word and will of God the best of methods will fail in their purpose until the spiritual appetite is restored. Get the appetite normal, and method will help you in your search for the truth. Of the three things—food, appetite, methods of reaching the food—the first two are most important. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

This leads us to another question: How develop a good, healthy appetite for things spiritual? Again we go to things natural for illustration. For every ailment there is a cause. The way to get rid of the ailment is to remove the cause. As a rule loss of appetite may be attributed to one or more of the following causes: Over eating, eating or drinking unwholesome things, lack of sleep, lack of proper exercise, coming in contact with contagious or infectious diseases. Make your applications to matters spiritual, and you meet up with the same causes. If you find yourself without this hungering and thirsting after righteousness, see which one of the above causes you are afflicted with, and if you remove the cause or causes you will find your appetite returning. We might discuss these causes at greater length, but space forbids. Let each reader continue the meditations.

What is the use in having mission study classes? asks some one, is it not enough to read the Bible and to know that God wants us to carry the Gospel to all nations? Certainly the Bible should be studied, and they who study it prayerfully and submissively can not but be filled with the love of God which goes out in behalf of all men. But here is a point: We get interested in any one's special welfare only as we learn of his conditions. For illustration: there may be some one near you who is in trouble, may be in danger of his life. But you are not interested until you hear his cry; then you hasten to his rescue. So in studying the mission field. Study their needs, and you begin to hear the cry. As you hear the cry your interest and your zeal are aroused and by the grace of God you will undertake and accomplish things that before you thought were impossible. Study the field, and you will hear more definitely the Master's command to go forth to the rescue.

Faith, brother, means much. Faith in a wrong cause means destruction and faith in God means salvation. People sometimes wonder why faith has so much to do with our salvation. It is this: When we believe God we take Him at His word. Taking Him at His Word, we meet the conditions of salvation. Faith in God binds us to God, which means the protecting, saving power of God in our lives. What is true with reference to faith in God is also true with reference to faith in our brethren. The man who has confidence in his brethren is drawn near to his brethren and they to him. As faith fails us distrust and suspicion take its place. Like begets like. As we lose faith in our brethren we are led to act in a way that will cause them to lose faith in us, which fact destroys our influence to the extent that faith is wanting. Let us pray with the disciples, "Lord, increase our faith." With faith in God, trust in His Word, confidence in His people, we are in position to go forward, winning mighty victories in His name.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.
If ye love me keep my commandments.—John 14:15.
But speak thou the things which become sound doctrine.—Titus 2:1.
In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

"THE BURDEN BEARER"

When the clouds hang heavy on us,
And the way seems dark and drear,
When the sky is all beclouded
Which was once so bright and clear,
Then, oh, then we need to trust Him,
Need to cast our every care
On the patient burden bearer,
For He's ever, ever near.

When the path seems rough and thorny
And the way seems very steep.
When the stones that lie about us
Seem to pierce our weary feet,
Then, oh, then we need to trust Him,
Need to cast our every care
On the willing burden bearer,
For He's ever, ever near.

When the friends we love so dearly,
And we thought were tried and true,
Seem to turn their back upon us
As we toil life's journey through,
Then, oh, then we need to trust Him,
Need to cast our every care
On the gentle burden bearer,
For He's ever, ever near.

When life's sorrows seem so heavy
That we long for sweet release,
And it seems that fate withholds us
From that heavenly joy and peace,
Then, oh, then we need to trust Him,
Need to cast our every care
On the loving burden bearer,
For He's ever, ever near.

When the trials and temptations
Seem to crowd upon our way,
And our faith grows faint within us
As we strive from day to day.
Then, oh, then we need to trust Him,
Need to cast our every care
On the faithful burden bearer,
For He's ever, ever near.

If we falter by the wayside,
Wondering if we'll ever know
Why we had to toil and suffer
In this dear old world below,
Then, oh, then we need to trust Him,
Need to cast our every care
On the world's great burden bearer,
For He's ever, ever near.

If we trust our loving Father
When the prize seemed almost lost,
If we lean in faith upon Him
As we bear our heavy cross,
Then, when all of life is over,
And the race so fully run,
He will greet us and reward us
When we reach life's setting sun.

—Sel. by R. J. H.

CHURCH LOYALTY

By O. H. Zook.

For the Gospel Herald.

There is no question that should concern the child of God more than the growth of the kingdom of heaven on earth. In a recent issue of the Gospel Herald, (July 11, 1912), there was a strong editorial on the subject "what kind of a church member does God want you to be?" The editor pointed out six things God rightly expects of each member of the church, namely: (1) A converted member, (2) A happy member, (3) A victorious member, (4) A loyal member, (5) A hard working member, and (6) A hopeful member. This editorial was followed in the Aug. 15, issue by another on the subject of "Church Loyalty." In this article the editor points out the responsibility of being loyal to Christ and the Church and emphasizes the fact that "loyalty is a matter of the heart."

Every one who is really anxious to do the whole will of God would do well to re-read both these editorials several times and study each phase carefully. It is not our purpose to try in this article to divert the mind of the reader from what has been written, but simply to add our testimony to what has been said by adding a few thoughts. It is only reasonable to conclude that a just God should expect each of us to be pure in heart. It is only natural that when one comes out on the Lord's side and renounces the world and the evil that it in it, that from the heart every ordinance that God has ordained and established will be cheerfully and willingly obeyed. It is only the rightful duty of each member of the Church to know just what the Church expects and to comply with these regulations as laid down. It may not be as fully known as it should be that God has vested a great deal of power and authority in the Church. When Jesus was giving instructions to the Church in regard to her duties he said, (Matt. 18:18), "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This being true, there is but one thing left for each member of the Church to do and that it to **obey.** Obedience to the Church means obedience to God, while disobedience even in the smallest things is nothing less than disobedience to God. There is only one kind of a Christian and that is one who is soundly converted and is true to God in word and deed (Col. 3:17). To keep the whole law and yet offend in one point makes us guilty of all (Jas. 2:10).

When Christ established His Church on earth, He naturally meant that all His followers should be members of it. Jesus foreknew the inclinations of man and therefore, as the Head of the Church He gave us a number of ordinances to keep **that must be obeyed.** He also foresaw the need of adding a few restrictions to keep us within the bounds of decency and order. In our Christian experience these likewise must be reckoned with. Besides what the Word gives us as a guide, there are a number of rules and regulations which of necessity must be made by the Church that we have no direct "thus saith the Lord" for. But the very fact that Jesus grants these privileges and duties to the Church and places the seal of heaven on them by saying, "whatsoever ye shall bind on earth shall be bound in heaven" makes it necessary on the part of every member to render implicit obedience. Open disobedience and rebellion is an abomination to the Lord (I Sam. 15:22-23). We have no right to expect a just God to bless us when from the heart we wilfully and openly disobey Him.

When God said, "Whatsoever a man soweth, that shall be also [illegible]" He made no distinction between good deeds and bad ones, between obedience and disobedience; but as good seed will bring forth good fruit, so also bad seed will bring forth bad fruit, and the reward will be given according to the deeds done in the body whether it be good or bad (Rom. 2:6).

Practically all the restrictions that God has given us are broad and indefinite and in most cases it remains for the Church to interpret and analyze them. Hence there is frequently a diversity of opinion in regard to certain things. So long as there is no church rule regulating such things, there is privilege for every one to be "fully persuaded in his own mind." But after the Church has acted on the matter and agreed on any one thing, then no one can disobey that rule without becoming a transgressor against the laws of heaven. To explain our point more fully, let us give one illustration: The Bible has considerable to say about "Modest apparel" (I Tim. 2:9-10, I Pet. 3:3). But what is modest apparel? Here many disagree. But when the **Church** decides that stiff hats, stand up collars, cuffs, flashy neckties, fashionable clothing, gold watches and fobs, etc., do not comprise modesty in dress for men, then these things ought willingly to be put away. When the Church decides that hats, showy ribbons, low neck dresses, shirtwaists, hobble-skirts, puffed hair, jewelry, etc., are **not** modest apparel for women, then no sister can wear these things without transgressing the laws of the Church and of God. Other illustrations could be given, but we do not deem it necessary at this time. But we are sure that if due confidence be exercised by the Church in her leaders, to interpret the Word, that the result will be a cheerful and willing obedience, prompted by a desire to do the whole will of God from the heart and a burning love for the cause. We could hardly conceive of any one who would be loyal to God and at the same time disobedient to His Church, obey her precepts and doctrine, have faith in her Head—Jesus Christ, and her leaders, give your life in her service, and God will bless you both in time and eternity.

Belleville, Pa.

THE LORD'S WAY FOR THE LORD'S CAUSE

Here is a letter from a good sister who is deeply pained because the women of her church, with the concurrence of her pastor, persist in giving "poverty parties" and doing other unseemly things to raise money for "the cause." The sister encloses a program of an undignified and frivolous entertainment given under the auspices and for the benefit of the church. She says: 'I am strongly opposed to these things, and I feel so heart-broken and humiliated, I don't know what to do."

We sympathize with the sister. As we look upon these things, she has cause for grief and humiliation. Why church members will resort to worldly and doubtful methods to get money for the Lord's work is more than we can understand.

All such methods for securing money for the church, harm the church and the cause more than they help it. Many things to which zealous and good-meaning church members resort to fiance the church are a discredit and disgrace to the churches. The church is cheapened and pauperized in the eyes of the world.

One of the things for which A. J. Gordon is remembered is his warfare on what he called the "cooking stove apostasy."

The Lord has a better way. He intends this His cause shall be self-supporting. He has not authorized any of his disciples to pass the hat to the world. Nor has He authorized His disciples to coax money out of each other for His cause by the use of ice cream, strawberries, oysters, "poverty parties" and other entertainments. The Lord does not ask for or expect from His people more than they are able to do. What He asks, is liberal, sacrificial, giving, inspired by love to Him and a sense of obligation to Him. And to be worthy of Him, they must give both liberally and cheerfully. If the Lord's people will give to the Lord's cause according to their ability, and give for love of Him, there will be no need and no place for worldly, unbecoming and harmful methods for raising money. In the Lord's treasury there will be enough and to spare.—The Word and Way.

WHY I BELIEVE IN THE DOCTRINE OF ETERNAL PUNISHMENT FOR THE WICKED

By S. H. Martin.

For the Gospel Herald.

Since I have been at the Battle Creek Sanitarium I am in constant touch with people who believe there is no hell and who can quote Scripture for believing as they do. But the Scripture they use has reference to the body or material things and not to the soul or spirit. To my mind, the Bible reason, and experience teach just the opposite.

Nearly all persons agree that there are good and bad people in the world and that there is a God and a devil. If they believe in common so far, why not believe in heaven and hell? If one of these places is eternal, then both are eternal. Greek scholars tell us that the original for everlasting and eternal is the same and that it occurs 174 times in the New Testament. Twenty times it refers to God, 27 times to Christ, 86 times to saints, and 18 times to the wicked. In Dan. 12:2 the awakening of the dead is referred to—"some to everlasting life, and some to everlasting shame and contempt." If the word means forever in the one case it certainly does in the other. Christ's own words in Matt. 25:46 say, "These shall go away into everlasting punishment, but the righteous into life eternal."

The passage in Luke 16:22-24 is very plain. It is the familiar passage about the rich man and Lazarus. According to Christ's own words hell is the first place reached by the wicked dead. In it they are conscious, can see, feel, speak, and can see and speak to the righteous. Though they may pray and be willing to do missionary work, it is too late. Who could make Dives believe that there is no hell after an experience like that?

The apostles testify regarding the state of the wicked after this life. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:9). Peter, in II Pet. 2:9, speaks about the angels that sinned and had been cast "down to hell and delivered * * * into chains of darkness, to be reserved unto judgment." From this we learn that God will not allow sin in heaven, nor any being that loves sin.

In Rev. 14:11 the smoke of the torment of the wicked is spoken of as ascending "forever and ever." That does not spell annihilation to me. In Rev. 20:10 it is said that the "devil that deceived them * * * shall be tormented day and night for ever and ever."

Heaven is a place prepared by God for people and hell is a place prepared for the devil and his angels. Yet if people would rather believe, worship, follow, live and die for, and make their eternal abode with the devil, than worship God and live with Him forever, they have their choice; but they must suffer the consequences and can blame no one but themselves.

The dying testimonies of many unsaved persons cannot be ignored. Their visions of hell and the awful dread with which they approached the last moments of life form a most wonderful contrast with the joy with which a true Christian approaches the time of his departure. And there are experiences on record of persons seeing in visions both heaven and hell. These are not mere illusions or figments of a diseased imagination. They are visions which God grants to people to warn the careless of their awful doom.

God is just, as well as merciful. The Bible teaches, the severity of God as well as His goodness (Rom. 11:22). His will is fully revealed in His Word and the future condition of both righteous and wicked is fully foretold, ample provision is made for the salvation of all mankind, so that if a person is lost eternally he has no one to blame but himself.

Battle Creek, Mich.

PRIDE

For the Gospel Herald.

The following article first appeared in the Herald of Truth a number of years ago and is now republished by request.—Ed.

It is thought by some that this subject receives more than its share of attention. But when we think of the amount of attention the Bible gives it, together with the fact that this sin is everywhere to be found working its fearful havoc among the souls of men, it makes us feel that we need more Gospel light on the subject, and more grace and practical piety to be doers as well as hearers of the word. The Bible is very complete and very emphatic in its treatment of this subject, and contains many pointed warnings which should never be forgotten so long as temptation exists. A prayerful consideration from a Bible standpoint of this far-reaching sin and its terrible effects is wholesome study. Below we present in brief an outline setting forth some Bible teaching.

I.—Admonitions against.—Isa. 28:1; Jer. 13:15; Rom. 12:3, 16.

II.—Pride in talk.—I Sam. 2:3; Prov. 8:13.

III.—A proud look.

1. The Lord hates it.—Prov. 6:16, 17.
2. Is sin.—Prov. 21:4.
3. Will be brought down.—Psa. 18:27.

IV.—A proud heart. —

1. An abomination.—Prov. 16:5.
2. Is sin.—Prov. 21:4.
3. The Lord will destroy (R. V.)—Psa. 101:5.
4. Deceives its possessor.—Jer. 49:16.

V.—God—

1. Rewards.—Psa. 31:28; 94:2.
2. Hates.—Prov. 8:13.

VI.—Named in catalogue of sins.—Mark 7:22; Rom. 1:30; II Tim. 3:2.

VII.—Origin of.

1. Self-righteousness.—Luke 18:11, 12.
2. Ignorance.—I Tim. 6:4.
3. Unsanctified knowledge.—I Cor. 8:1.
4. Inexperience.—I Tim. 3:6.
5. Power.—Lev. 26:19; Ezek. 30:6.
6. Wealth.—II Kings 20:13; Psa. 73:6.

VIII.—A barrier against—

1. Seeking after God.—Psa. 10:4; Hos. 7:10.
2. Improvement.—Prov. 26:12.

IX.—The proud.

1. God resists them.—Jas. 4:6; I Peter 5:5.

2. Knows them afar off.Psa. 138:6.
3. Will destroy their habitation.—Prov. 15:25.
4. Saints encouraged not to respect them. —Psa. 40:4.
5. Saints weep over them.—Jer. 13:17.
6. Scattered.—Luke 1:51.
7. Humiliation.—Isa. 25:9.

X.—Results of—

1. Contention.—Prov. 13:10; 28:25.
2. Pompous display in attire, etc.—Matt. 23:1-5; Mark 12:38; Luke 20:46.
3. Persecution.—Psa. 10:2.
4. Deception.—Jer. 49:16; Obad. 3.
5. Shame.—Prov. 11:2.
6. Condemnation.—I Tim. 3:6.
7. Destruction.—Prov. 16:18; 19:23.

XI.—Examples.

1. Hezekiah.—II Chron. 32:25, 26.
2. Pharaoh.—Neh. 9:10, 11.
3. Moab.—Isa. 16:6, 7.
4. Israel.—Hosea 5:5-9.
5. Judah.—Jer. 13:9, 10.
6. Babylon.—Jer. 50:29, 32.
7. Nebuchadnezzar.—Dan. 4:30; 5:20.
8. Belshazzar.—Dan. 5:22, 23.
9. Edom.—Obed. 3:4.
10. Scribes.—Mark 12:38, 39.
11. Herod.—Acts 12:21-23.
12. Laodiceans.—Rev. 3:17.

It will be seen from the foregoing that the Bible has nothing in the way of commendation for pride. Those who pride themselves in taking pride in certain things, should either reverse their feelings or find another name for expressing their feelings. In the examples given, it is found that in every instance the most terrible consequences were connected with pride. The only way to avoid these consequences is true repentance.

In pleasing contrast with the subject under consideration is the Christian grace, humility. As darkness vanishes at the approach of light, so pride does not exist in a heart filled with humility.—K.

THE ATONEMENT

By Lena Kreider.

For the Gospel Herald.

God in His infinite power created this beautiful earth and placed man, whom He had created in His own image, upon it. Adam and Eve dwelt in the beautiful garden of Eden for some time having no knowledge of sin or suffering. But Satan tempted Eve and persuaded her to eat of the forbidden fruit. She gave of it to Adam, so both fell from the high position of favor with their creator into a life of subjection to sin. Death was sure now, as also was suffering and their food had to be earned in the sweat of their face.

Driven from the garden and realizing their awful sin, Adam and Eve repented. God is too merciful to turn away those who are penitent and He forgave Adam and Eve. But they had sinned, they had disobeyed His command and the wrong could not be righted until an atonement could be made. God promised to send His only Son into this world, that through His suffering and obedience men might again be reconciled to God.

But it was yet centuries before Christ should come. It seems God now gave to Adam and Eve the sacrificial ceremonies in which the blood and death of some lamb or other animal pointed forward to the death and suffering of the Savior. Abraham, Isaac and Jacob worshiped God in this way.

Later when He gave the law to Israel in the wilderness the atonement was made by a somewhat different ceremony. The high priest, after making atonement for himself and family through the sacrifcing of a bullock, choose two goats. Lots were then cast one for God and the other to be the scape-goat. The goat upon which God's lot fell was offered as a sacrifice for an atonement for the people's sins. Upon the head of the other, the high priest laid his hands, confessed over it all sins of the people and then sent it far into the wilderness. Through these ceremonies God forgave His people and removed their sin from them, just as He has promised and does do for us.

But as the years passed by Israel wandered far from God's commands; they refused to obey and He sent His only Son to make the real and only atonement. He who was perfect, sinless and like a lamb innocent and meek, should die upon the cross as the basest criminals. Upon Him as upon the scape-goat all sin was rolled. He bore it all. Helped to drag His cross to Calvary, allowed those cruel nails to pierce His hands and feet and was raised between heaven and earth as was the serpent in the wilderness. Here He hung six dreadful hours; while the sun grew dark, the earth shook and the rocks rent. Many of the dead were raised and the vail of the temple was rent from the top to the bottom. At last the great life-giver cried out, "It is finished" and He gives up the Ghost. The great atonement is made. God and man are again reconciled and the plan of redemption is almost finished. Three days more, and Christ has risen from the grave in triumph and has "become the first fruits of them that slept." Now the last messages are given to the wondering disciples and the risen Lord ascends to the right hand of the Father. There He is now pleading for you and and preparing a home for us, that we might 'some sweet day," go to Him and dwell with Him who gave His life for us. He has sent His comforter that we might be guided aright in this life and that we might at last reach that home.

At the ascension of Christ to eternal glory, God's whole plan of redemption for fallen man was completed. In His death atonement was made, in the resurrection we may arise with Him from sin and death and in the ascension it was made possible that we too might ascend to eternal glory.

What a wonderful plan, the plan of

(Continued on next page.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

PASS IT ON

By S. E. Roth.

For the Gospel Herald.

Many poor children across the wide ocean
Know nothing of Christ or His wonderful love;
Darkness and sorrow and sin is their portion,
Yet God looks with pity on them from above.

Precious their souls in the sight of our Savior,
He loves every child, be it brown, black or white;
Jesus commands us to tell the glad story
To all who're afflicted with sin's awful plight.

Beautiful homes, churches, Sunday schools, Bibles,
And other great blessings from God we receive,
Willingly should we pass on the glad tidings,
That those in the heathen lands too might believe.

Woodburn, Oreg.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

On July 28 we began a series of meetings in a tent near the church, Brother I. W. Royer was with us until Aug. 4 we had three preaching services on Sundays and service every evening through the week. On. Aug.—Bro. J. E. Hartzler came and continued the meetings until the evening of the 12th, when he gave a lecture on 'Can the Church Tolerate the Lodge," on Sunday p. m. he lectured on "The errors of Russelism." The interest was very good a few confessed Christ as their Savior. Part of the time the weather was cold but the attendance was good, and the general expressions that much good would have been done if we could have continued a few weeks longer, another way of telling how slow people usually are to accept that which is best.

Quite a number of the members attended the Ohio S. S. Conference and were benefited by it.

On Sunday Aug. 18 Brother T. K. Hershey of Youngstown was with us and gave us a few helpful talks, on Tuesday evening following Brother J. S. Shoemaker was here and instead of our regular Bible Class Bro. S. preached to us from the text: "One Thing."

On the 27th Sister Mayme Lehman left here to spend some time with her

folks, Sister Vesta Zook expects to leave this week also to get ready to attend school in Goshen this year again. This will leave us only one worker, at the mission and make us short in Sunday school teachers.

Sister L. L. Hartzler and children came to Canton on the 20th, expecting to visit with friends here for a week, but took sick on Wednesday and has been confined to her bed ever since, Brother Hartzler came on Monday to stay a few days. We are hopeful for Sisters Hartzler's early recovery.

Pray for the work and the workers here, the harvest is great and the laborers few.

The Workers.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We sent out a little girl today to a home near Kalona, Iowa. Also placed out several others recently.

Bro. Wenger left this morning for Wakarusa, Ind., in response to a telegram announcing the death by lightning yesterday, of his brother-in-law, Bro. Isaiah Christophel.

We attended the sad funeral today of a son of our next door neighbor, editor of the West Liberty Banner, who took his own life by drinking carbolic acid. His age was 22 years and despondency on account of ill health the cause.

School begins Monday when there will be fifty or more to get ready for school again for about nine months, and supplies furnished.

We were sorry we could not attend the recent Ohio State Sunday school conference where we would have met a dozen of our former Orphans' Home inmates, about all of whom were once homeless and in actual poverty, but have now excellent Christian homes, some of them grown up to manhood and womanhood, and most of them consistent members of our church.

It may be of interest to know what has actually become of the more than four hundred children who were inmates at one time or other of this institution since it is in our charge, and a great majority of whom were taken out of the slums of cities or county poor houses. A number of them are now young men and women, and some of them married. A large per cent. have united with the Mennonite church and are consistent, faithful members. Some others have fallen back into sin again, while in fact a few have landed in state reformatories. But we may go almost wherever we will where there are Mennonite people living and we meet the bright faces, aglow with Christian love, of those who were rescued from sin and poverty and now rejoice in a Redeemer's love. This makes our heart overflow with joy for "I have no greater joy than to hear that my children walk in truth." We keep track of practically all of them, and while there are quite a few who seem to be "hopeless cases," yet we are greatly pleased and encouraged to note the number who have become noble, Christian citizens and others who are giving the brightest assurance of becoming such, as they are just developing into manhood and womanhood. In many of these children the wonderful transforming power of God's love and the Holy Spirit have been manifested.

We feel that the brittle thread that holds us to this natural life is gradually giving way; that the cares and trials and difficulties that constantly confronted us in this work for the last thirteen years have at times been so strenuous that nothing but the "everlasting arms" (Deut. 23:27) could sustain us: yet we feel rewarded a thousand-fold for all our labor when we are permitted to look into the shining faces, aglow with Christian love, of the many who we know have been resumed from inevitable ruin and eternal death, and who are today living monuments of God's redeeming grace and love; and it was only through your prayers and support, my Christian friends, that these things were made possible, to Him be all the glory.

West Liberty, O.

BIBLE TRAINING IN THE AMERICAN MENNONITE MISSION

By J. N. Kaufman.

For the Gospel Herald.

There is time for a very brief letter this evening but I want to tell you how we enjoy teaching the Word of God to our Indian workers. Of course I mean a systematic teaching with a view of affording training such as will in course of time result in a vigorous campaign for Christ in this vicinity. Such training and teaching have been carried on almost from the beginning of our work here as a mission and by God's grace we have been enabled to increase our efforts along this line. The only thing that makes us sigh when we refer to this work is the fact that we do not have more time to devote for it.

For a number of years the Bible women have been working on a specially prepared course of Bible study and although our missionary sisters have been pioneers in this special effort the colporteurs had not long to wait and are now puzzling over difficulties encountered in a course suited to their requirements.

There are now some thirty colporteurs and Bible women at work in the annual Bible normal which is in progress now who are reviewing their reading courses under missionary and Indian instructors after which the annual examinations will be held.

Besides these efforts there is organized and in progress a special Bible training school with a course of study extending over a period of three years. Eleven Indian brethren are enrolled in the school and this year we opened the school to the Indian sisters, principally the wives of the men who attend. Nine women are enrolled and the teaching and training they receive will help them greatly when upon completion of their courses husband and wife are sent to some distant village to witness for Christ. The students take a great interest in their studies and make a real effort to become proficient in their work. A unique feature of the Bible school is that three of the students are blind two of whom are working on the third year. They write and take notes with the rest, but instead of using pencil and paper in the usual way they write all their notes in blind writing which must be done producing the words backwards! The sheet when finished must be turned right side up which then shows the writing in raised letters in Hindi. This they are able to do quite rapidly. Special paper for this purpose is furnished them, being procured from London. These men are assisted by their wives in preparing lessons for each succeeding day.

The students attending the school must be supported as they have no outside income whatever and the monthly expense thus comes to about $35.00 which we believe is money well invested.

May we be assured of the constant prayers of God's people in the home land so that those of us who teach the Word may so teach that through it God may be glorified.

Dhamtari, C. P., India.

(Continued from preceding page.)

redemption is! We are too insignificant to realize its real meaning to us. Nor can we fully understand how the atonement was made but we have the same hope that the apostle Paul had. "For now we see through a glass darkly, but then face to face, now I know in part but then shall I know even as also I am known."

Palmyra, Mo.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

It is the great art and philosophy of life to make the best of the present.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.
Children, obey your parents in the Lord; for this is right.—Eph. 6:1.
Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.
Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

PRESENT DAY PROBLEMS

I The Child

By J. A. Ressler.

For the Gospel Herald

One morning a helpless looking man came to a missionary saying, "Bacha hura; kya karm?" (A Child has happened; what shall I do?) It is the problem that confronts every parent It is a serious and difficult problem.

The child is a problem because of its importance. No intelligent person ever speaks of a young person as "only a child," for he realizes that the world depends for its existence upon the children. Did you ever think of how long the world would last without children, not to speak of the awful loneliness for the rest of us if there were no children? If there were no more children, in a few short years the world would be a howling wilderness, without a human inhabitant.

The child is a problem because of the difficulties it presents. It would require twice the wisdom of a Solomon to answer the questions of a growing child. It is a very difficult problem to guide the toddling feet in right paths in the entrance of the pathway of life.

The child is a problem because of its needs. It is said that the child in its early infancy is the most holpless of animals. Its helplessness is a powerful appeal to us to solve the problem it presents.

The child is a problem because of its possibilities. Wrapped up in the little bundle of humanity we call a child are possibilities limited only by the extent to which a great and good man or woman may attain in usefulness for the Master.

If it is yours to meet the problem presented by a child, approach your problem with the humility of the Indian father who says, "A child has happened; what shall I do?" ask help of God who planned your being and that of the child He has given you.

Scottdale, Pa.

II The Home

By A. Metzler.

The home is one of the great institutions of God—the Church and the home. Don't fail to recognize the fact that the home is an institution of God in this world.

There are many serious problems to make the home what God intended it to be. Some problems through all the ages:—

1. Wife and husband.
2. Parents and children.
3. Especially mother and the children.

We are living in a progressive age, which makes our lives strenuous. We have many problems in the material side of life. It costs more to live; to "keep our heads above water." We should do our share for the Lord's treasury. We should not be "slothful in business." "Seest thou a man diligent in business? he shall stand before kings."

There is danger along this line. The only way to be kept is to remain in touch with God. It is not only a duty, but it is safe to keep up spiritual activity in our home.

We are in an age when we enjoy special religious meetings, such as Sunday school and Bible conferences, etc. What special benefit do we get from them? They are a great blessing if rightly conducted.

We get some inspiration and some stimulation. These depend on our previous Bible knowledge, which we should get in the home, the center where much of this knowledge must be gathered. Unless we get to work in the home more definitely there is great danger. We want to make the home a center of great Bible activity.

Martinsburg, Pa.

PRAYER CIRCLE IN THE HOME

By Harry G. Brackbill.

For the Gospel Herald.

The other night as we had just finished with our prayer circle, I was wondering how many Christian homes have a daily prayer circle. How many are there that are missing the spiritual blessing and uplift which comes therefrom? I fear there are quite a few Christian homes that are missing these. You can never realize what good it will do till you really have one in your home.

Fathers and mothers, it is something your sons and daughters will never forget after they go out into the world.

The writer was in a home sometime since, where there were eight children, and where family worship was held daily—thank God. The result:—Every son and daughter are growing up to be earnest Christian workers. Furthermore; they are learning to love God, and feel their dependence upon Him in all things. The writer noted also the influnce that was coming upon the community, both young and old. It matters not how far away any of these may wander from this Christian home they can never doubt that religion is real and that God has spoken to men in words they can hear and understand. I am sure, many have been kept from going astray amid new surrounding temptations after leaving the prayer circle in their home. It will also teach us, both young and old, to be more thankful for our temporal blessings and if we are thankful for those, God will not forget to bless us spiritually.

Those parents who have not the family altar in their homes should think about this. Have 20 or 25 minutes every day set apart for scripture reading and where every member of the family present should sweetly and gently use tongue and mind in a higher communion with Jesus. I am sure God will bless you wonderfully if you erect the family altar in your home.

A writer in the Gospel Herald when writing on the ideal home said, "Let every home be a home of prayer, the essential in developing the ideal home."

Let us all get in a closer communion with God by coming to Him in the prayer circle with earnest prayer.

Frazer, Pa.

HOME DISCIPLINE

Sometimes fathers get a wrong notion into their minds respecting the interests of their children. They consider it unwise to discipline and punish their boys for wrong doing, saying that when they get older they will quit their bad habits. I know of a man just like that. He let his boy do as he pleased. The boy grew up, but instead of quitting his bad habits the older he got the worse he got. I heard that boy curse his father to his face. A few years later he drove his father off the farm. The last time I saw that father he said sorrowfully that he was afraid that boy would some day stretch hemp.

The mistake made was in laxness in discipline. The Bible teaches that to spare the rod means to spoil the boy. Let there be good discipline in the home and the result will be well-behaved children in Sunday schools, church, day-school, and law abiding citizens in the community.—G.

WOMAN'S RESPONSIBILITY

It is natural to man to consider the feelings and tastes of women and adapt their manners and conversation to them; and it is for women to exercise worthily the sway they thus possess. Practically and to a large extent women settle what subjects shall be spoken of, and in what tone, trifling or serious; and each ought therefore to recognize her own burden of responsibility and see to it that the deference paid to her shall not lower him who pays it, and that the respect shown to her shall help him who shows it to respect what is pure and true, charitable, just and worthy.—Marcus Dods.

Sunday School

For the Gospel Herald.

Lesson for Sept. 15, 1912—Matt. 11: 20-30

JUDGMENT AND MERCY

Golden Text.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Introductory.—This lesson follows immediately upon lesson XI of last quarter in the record of Matthew and it is probable that the discourse of today's lesson was given at or about the same time as the events of that lesson. It is very difficult to determine the exact order of time in which the different events take place in the history of the life of our Lord on earth. Matthew does not always follow the order in which the events took place but classifies them in groups. The order in Mark and Luke sometimes differs from that in Matthew as they view matters from different standpoints.

Chorazin, Bethsaida, and Capernaum have been so utterly destroyed that their very location is in dispute. It is thought by some that there were two Bethsaidas, one on the western shore of the Sea of Galilee, and one on the eastern shore. Tyre and Sidon were great commercial cities on the coast of Phoenicia, about twenty miles apart. Tyre was about twenty-five miles from the Sea of Galilee. Sodom had been located in the Jordan valley, somewhere near where the Dead Sea now is.—J. A. R.

Woes Pronounced.—It is noticeable that the bitterest woes pronounced against any one by our Savior were those against people who sinned against better knowledge. The people of Israel, being the chosen people of the Lord, had the best opportunities for knowing the will of God. They had Moses and the prophets, direct revelations from heaven, having numerous manifestations of the power and will of God, of His pleasures or displeasures, and by a conscientious living up to the light they might have kept on increasing in the knowledge and wisdom of God and of bringing other nations to the Lord. Instead of this, they wrapped themselves up in a mantle of selfishness and self-righteousness until the Lord could endure their sins no longer. When therefore the Son of God appeared on earth they resisted the light with the same steadfast stubborness which had characterized their whole national life. Even the mighty works of Jesus made no impression upon many of them, unless it was to still farther harden them. It was this that called forth this stream of denunciation recorded in the first five verses in our lesson. If instead of "Chorazin," "Bethsaida," etc., we substitute the words, "New York," "Philadelphia," "Chicago," "St. Louis," and other American cities and country districts, we have a strong message for America. It is one of the sad commentaries upon civilization that the densest and most inexcusable wickedness is found in enlightened communities where people have had the best of opportunities and spurned them.

Revelation.—Upon this depends our knowledge of God. Men have tried in vain to reach God through the avenues of science. The origin of matter has been a disputed point in science ever since men were conceited enough to think that they knew something, but no satisfactory solution acceptable to all investigators has been found. The simplest child of God turns to the inspired page and reads, "In the beginning, God created." The destiny of men has engaged the attention of philosophers for ages past, but the problem is no nearer solved than it was thousands of years ago. But the simplest child of God turns to the inspired page and reads, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised." These are a few illustrations. Hundreds more might be given, showing how that the will of God is revealed to babes, while they that are wise in their own estimation are blind to them for they scorn to accept simple revelations given direct from God to man. This is no premium on ignorance as some would have us believe. Money, mental power, physical strength, and anything else which has made man feel his all-sufficiency without the need of a higher power, have had the same effect of blinding men to their real condition and needs and of shutting them out from the revelations from God. Every great blessing from the Lord, when perverted as these things often are, becomes a correspondingly great curse. So it is that in the days of our Savior, as it is at present, humble men received revelations of divine truth which men of greater worldly wisdom did never receive.

A Gracious Invitation.—The current of our thoughts is changed. From a condemnation for those who sin against better knowledge, our Savior turns a loving invitation to the weary and heavy laden. How blessed the word, "COME." Oh, that a sin-laden world might hear and heed the invitation. This meek and lowly Savior has power to save all. The whole world was included in the plan of redemption. There was not one soul left out. Let the message be repeated by the people of God until all the world may have heard this blessed invitation to come to Jesus, receive pardon for sin, and go on their way heavenward rejoicing.—K.

Our Young People

MAKING HOME A BLESSING.—Gen. 18:17-19

Topic for September 22

MOTTO

"Thou shalt be a blessing."

OUTLINE OF TOPIC

I. Home Must be Established in God's Order.—
1. One man and one woman.—Gen. 2:24; Matt. 19:3-9; Mal. 2:15.
2. Godly people must seek godly companions.—I Cor. 7:39; II Cor. 6:14.
3. A divided home may be blessed, if the believer lives right.—I Cor. 7:12-16.

II. Duties of Husband and Wife.—
1. Faithfulness to one another.—Eph. 5:33; I Cor. 7:3.
2. Proper order in the household.—Eph. 5:22-33; I Pet. 3:1-7.
3. Instruction and training of children.—Deut. 6:6-8; Eph. 6:4; Prov. 3:12; 19:18.

III. Duties of Children.—
1. Obedience and honor to parents.—Eph. 6:1, 2; Col. 3:20.
2. To make parents glad.—Prov. 10:1; 23:24, 25.
3. To remember their Creator.—Eccl. 12:1.
4. To respect the aged.—Lev. 19:32.

IV. The Duties of the Home in General.—
1. Hospitality.—I Pet. 4:9; Heb. 13:2.
2. A center of religious influence.—Phil. 2; Acts 10:30; Heb. 3:5.

V. Blessings of Godly Homes.—
1. To the offspring of a just man.—Prov. 20:7; Deut. 5:29.
2. A nursery of the faith.—II Tim. 1:3-5; 3:15.

STUDY OF THE TEXT

Gen. 18:17-19

"Shall I hide from Abraham that thing which I do?" Abraham's faithfulness was such that the Lord saw fit to give him a share in His purposes and open to him opportunities for greater service to the world.

"I know him that he will order his children and his household after him." The home life of Abraham was what God especially prized and what He designed as an instrument to carry out a great work for the nations of earth.

PERSONAL THOUGHT

What estimate do we place on the first institution of God among mankind—the home? What are we doing to further piety, purity and usefulness of the homes with which we are connected?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Blessing."**
2. Bible Messages to Children.

For Young People.—
1. Unity, a Power in the Home.
2. The Work of the Young Man in Making His Home a Blessing.
3. The Young Woman's Place in the Home Life.

For Older People.—
1. Duties of Parents.
2. Duties to Other Homes.
3. The Power of the Church in the Next Generation Dependent on the Homes in this Generation.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 5, 1912

Field Notes

One of the prominent speakers at the Sunday school conference at Springs, Pa., was Bro. J. S. Gerig of Smithville, O.

Bro. George R. Brunk of Denbigh, Va., was among those who acompanied the brethren and sisters of the Scottdale congregation to the conference held at Springs, Pa., last week. He preached a stirring sermon on Thursday evening and the next morning left for his home.

We are in possession of a program of the proposed Bible instruction meeting to be held at Doylestown, Pa., Nov. 17-23. The instructors are Bros. Abram Metzler of Martinsburg, Pa., and A. D. Wenger of Fentress, Va. The subjects listed for discussion are quite practical and we hope to hear of a meeting true to the name.

Bro. S. G. Shetler of Holsopple, Pa., filled the regular appointment at Shellburg, Pa., on Sunday, Aug. 25, preaching morning and evening.

We regret to learn that Bish. Benj. Gerig of Smithville, Ohio, has been ill for sometime. Our prayer is that he may be quickly relieved and restored to perfect health.

At the Sycamore Grove Church, Cass Co., Mo., there were four who openly confessed their Savior on Sunday, Aug. 25. Thank God. May many others make the wise choice.

The brethren, Daniel Shenk and S. D. Hertzler of Denbigh, Va., spent Sunday, Aug. 18, with the congregation at Long Green, Md., handing out the bread of life.

Bro. A. K. Kurtz, of Smithville, O., one of the veterans in the Lord's service, and a valued contributor to the church publications, was a visitor at the conference at Springs, Pa.

Bro. David Freidt and wife of Seville,, Medina Co., Ohio, spent Sunday, Aug. 25, with the Kolb Cong., near Winesburg, Holmes Co., Ohio. Their visit was very much appreciated.—B.

Bro. D. D. Miller of Middlebury, Ind., commenced a series of meetings near Tremont, Ill., Aug. 28. After a week's labor there it was his intention to go on to Sterling, Ill., where a series of meetings were announced to begin. Sept. 4. The Lord bless his labors.

Bro. Simon Gingerich and wife of Wayland, Ia., worshiped with the congregation at the Kansas City Mission over Sunday, Aug. 25. While there, Bro. Simon preached two helpful sermons. The same day one precious soul was received into church fellowship at that place.

Bro. David Keim of Springs, Pa., is the oldest bishop in the S. W. Pa. conference in point of years of natural life, being 81 years old. He was ordained bishop in 1875. Bro. J. N. Durr was ordained bishop two years earlier and is, therefore, the oldest bishop in point of years of service though he is only 59 years of age.

After the meeting of the Publishing Committee at Scottdale, Bro. L. J. Heatwole stopped for the first two sessions of the Sunday school conference at Springs, Pa. He also attended the preliminary meeting of the bishops and executive committee of the S. W. Pa., church conference and rendered valuable assistance by his presence.

Change of address—Bro. Abram Mosemann from Lancaster, Pa., to New Holland, Pa., R. F. D. No. 4, as as Bro. M. is located at the Welsh Mountain Mission. The Lord bless him in his new field of labor.

Bro. D. J. Johns of Goshen, Ind., lent a helping hand to the work of the Publishing Committee at Scottdale at its recent meeting and to the Southwest Pa., Conference last week. He left last Friday for his home.

A brother from the South English, Iowa, congregation sends in the following for publication. "Bro. J. W. Geil and wife, and his father, Deacon Jacob Geil and daughter, Barbara Beard, all of Virginia, were with us over last Sunday (Aug. 18). Their visit was much appreciated. Bro. J. W. preached an appreciative sermon in the morning and in the evening Bro. and Sister G. J. Lapp gave interesting talks on India. Both services were well attended and much appreciated. Come again, brethren and sisters."

We are in possession of a neat little folder giving information of the special Bible term to be held at Goshen College, Goshen, Ind., Nov. 25 -Dec. 20, 1912. Following is a list of instructors and the subjects to be considered:

J. E. Hartzler—Teachings of Jesus, Plan of Salvation.

N. E. Byers—Sunday School Methods, Teachers' Training Class.

J. S. Hartzler—Bible Geography, Travels.

P. E. Whitmer—Sunday School Lessons of 1913.

I. R. Detwiler—Epistles—Galatians.

Geo. J. Lapp—Missions—India.

J. D. Brunk—Sacred Music for the Church and Sunday School.

Altogether, we consider this a strong course, and we trust many may take advantage of the opportunity.

The following item of news came in a letter from Goshen, Ind., which reached us on Monday morning: "Another funeral tomorrow, that of Bro. Isaiah Christophel who was killed by lightening. That makes three this week. The other was Bro. Fisher. (Sister Katie E. Hartzler, whose death notice is found elsewhere in this number, was the third one referred to.—Ed.) Surely 'there is but a step between me and death.'" May the Lord abundantly bless and comfort the bereaved. It is another reminder that we are on the brink of eternity and may be called at any moment before the throne to meet the King. How blessed the thought that those referred to were prepared for the change. Had it been one of us, would the same be true in our case? "Blessed are the dead which die in the Lord."

Correspondence

Gap, Pa.

(Millwood Congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Bro. John L. Mast, of Belleville, Pa., came into our midst and conducted our regular church services Sunday morning, Aug. 18, using for his text, John 10:1. In the evening he preached an interesting sermon from Eph. 6:10-14.

We have a class of 14 converts which will be received into Church fellowship by water baptism on Sept. 8, the Lord willing.

May the Lord bless the work at this place. A. M. Kennel.

Sterling, Ill.

Among those that worshiped with the Sterling congregation last Sunday, Aug. 25, were Bro. Joseph Geil and wife, his father and sister, all of Broadway, Va. Bro. A. Geigley of Chicago, Reuben Detweiler and wife of Goshen, Ind., and sister Martha Showalter of Harrisonburg, Va. Bro. Geil and Bro. Geigley each gave us a very helpful sermon. We are always glad for visitors, and the inspiration they give us to press on in the Master's service. By the time these lines reach the readers of the Herald we will be engaged in a series of meetings conducted by Bro. D. D. Miller of Middlebury, Ind.

All who know the worth of prayer, remember us at that time, that the church may be revived and many souls saved. S. R. Good.

Scottdale, Pa.

Dear Readers, Greetings in His name:—Last Mon. evening there was a public meeting in the Mennonite church at this place for the discussion of the publications of the Church. Bro. L. J. Heatwole spoke on the historical side of the Church's literature and Bro. D. H. Bender spoke of the completeness with which the publications meet the needs of our people.

On Tuesday there was an exodus of our people for the conferences at Springs, Pa. More than twenty brethren and sisters, besides a number who had been here to attend the committee meetings at the Publishing House, went from this place, and were joined at Connellsville by a few others. The party report a very enjoyable time at the conference. A report of the work done will be given later.

Among the visitors we noticed in the service on Sunday, September 1, were Bro. Clayton F. Derstine of Souderton, Pa., who, with his young bride visited in Lancaster county, then at the conference at Springs, and is now spending some time at this place. Bro. and Sister George Barkley, formerly of this place, who have come to live among us; Sisters Emma Zook and Sarah Kurtz of Goshen, Ind. Bro. J. S. Gerig and wife and Bro. A. K. Kurtz, all of Smithville, Ohio, came to this place from the conference and remained until Saturday morning. Brethren J. S. Shoemaker and I. R. Detweiler also remained with us on Friday night. Bro. Shoemaker went with Bro. Kurtz to Lawrence Co., Pa., to spend the Sunday, while Bro. Detweiler left for Youngstown, Ohio. The sad news has just reached us that Sister Gerig's father, Bro. Gideon Smucker, of Wayne Co., Ohio, passed away suddenly on Saturday evening. The funeral is appointed for Tuesday.

Bro. A. D. Martin of Greencastle, Pa., has been with us for over a week, and favored our congregation with helpful sermons last Sunday morning and evening.

J. A. Ressler.

Ryley, Alta.

Greeting in Jesus Name:—We rejoice again at this place for the many blessings we continually receive from the Giver of all good and perfect gifts, both spiritual and temporal. To Him be all the praise.

We had a number of visiting brethren with us the past few months. Among them were Bro. and Sister Jacob Stauffer of Milford, Neb., who were with us for a short time in June. On July the fourth we had a all day Bible conference conducted by Bro. D. S. Hallman of Guernsey, Sask., which was very much appreciated.

The fore part of August, Bro. M. E. Brenneman of Albany, Ore., was with us for a few days.

They all expounded the Gospel truths to us in its power and fulness.

May the good seed sown bring forth fruit to eternal life. There is a small congregation of our people at this place and the work is progressing nicely under the leadership of Bishop N. E. Roth. May God's spirit reign supremely in our hearts that the flock at this place may be like a city built upon a hill that the world may see our good works and glorify our Father which is in heaven.

A brother.

Aug. 24, 1912.

Worchester, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"O give thanks unto the Lord, call upon His name; make known his deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works."

Surely the Lord has been good to us, whereof we are glad and rejoice in talking of His wondrous works. This is possibly the first note from Worchester, at least for some time, and it gives me pleasure to let you hear from us.

On Sunday, Aug. 18, we were surprised and blessed with an encouraging and helpful sermon from Bro. Jacob Clemens of Lansdale. We certainly were helped with his cheerful message. We have so few visiting ministers, that we appreciate them. His text was I Jno. 1:7. May the Lord bless him in his work.

Tuesday, Aug. 20 we had harvest service. We had a fair attendance considering the size of the church, there being so many visiting brethren from the surrounding churches; also some from quite a distance. Bro. Clayton Kolb of Spring City preached the sermon. His text was Ps. 65:9-11. His message was much appreciated.

We ask an interest in your prayers, that the Lord may bless us in our work for His cause.

On September 1 is our next preaching Sunday. We have preaching every two weeks, and Sunday school every Sunday during the summer months.

May the Lord bless all His faithful workers, and many precious souls be gathered in ere it be too late.

Yours for the Master,
Aldus Hertzler.

Aug. 27, 1912.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday evening, Aug. 25, Bro. Benjamin Wenger preached an instructive sermon to our congregation. He spoke on the second birth or regeneration, using as a text Jno. 3:16. Several weeks ago our Sunday school decided to meet in the morning at 9:15 instead of Sunday evenings before preaching services. The attendance, however, is not as good as it might be. If each member would be more interested in the cause of Christ and the Church and would put forth efforts to be present at Sunday school the school no doubt would grow in numbers and also spiritually. Of course we must deny self of all other pleasures on the Lord's day. God has given us six days to labor and one day He has set apart and hallowed it for wodship and rest from manual labor to do His bidding. And to the Christian it is a pleasure to have the plivilege of spending one day out of seven in special worship of our heavenly Father. On Sunday afternoon, Sept. 8, our congregation will have its semi-annual council meeting. Pray for the work at this place.

Minnie E. Schload.

Aug. 29, 19*2.

Bainbridge, Pa.

Dear Herald Readers, Greeting:—A series of meetings closed Sunday evening, Aug. 25, at the Wickersham School House. They started Aug. 11. Bro. John Mosemann was with us and preached the Word. And when he could not be present, his Bro. David took his place. He gave some talks on special subjects before the gospel sermon. They were the ordinances we find in God's Word, that the child of God is to keep. These talks were very interesting and were appreciated by all. There were two souls who realized their need of a Savior and were willing to confess their faith at these meetings. Our hearts were made to rejoice and we want to remember them in our prayers. Our hearts were also made sad for those who did not come who need salvation, but were not willing to have it now. We pray for such that they may come while it is called today, and not wait till it is too late.

May God bless the work here in this part of His great harvest field so that many more may come out of darkness into His marvelous light. We pray that the seed may have fallen into good ground, that it may spring up and bring forth much fruit to the glory of God.

Yours in His service,
Fannie R. Kraybill.

August 29, 1912.

Richfield, Pa.

Dear Herald Readers, Greeting:—May God's saving grace be our daily portion. We praise God for His protecting care over us on our journey thus far. We will again write a letter in the Gospel Herald to let our friends and brethren and sisters know where we have been and where we are at present.

On July 6 we left Richfield and started for Lancaster Co. We crossed the Susquehanna and visited some of my wife's cousins and also some in Harrisburg. July 10 we arrived at my brother's home at Manheim, Pa. We thank God for His protecting care over us during all these years. One day one of my old schoolmates came to me and said, "I want to take you out to the old neighborhood where you spent your boyhod days, and past the school house where we used to attend." He also took me to visit some of my former school mates whom I had not seen for many years. This was a great satisfaction to me, and I shall never forget the day.

On July 19 and 20 wife and I and my brother and wife went to Elizabethtown, Pa., to a Sunday school meeting. There we met many old acquaintances whom we had not met for years. The meeting was well attended and many good talks were given on Sunday school work. It was indeed a spiritual feast.

On July 26 we arrived at the old home where we used to live before we moved to Kansas. We stopped with Sister Isaac Herr. They took us to visit many of the brethren and sisters of that community. On Sunday we had the privilege of being with them in Sunday school at the Mellinger Church. We were glad for the interest manifested in this great work. In the evening we were privileged to worship in the Lancaster Church, where Bro. D. N. Leaman preached an inspiring sermon. The next day Sister Herr took us to the Old People's Home. We rejoiced to see how the old people were taken care of. We wish God's blessings upon the work there. In the afternoon we went to the Children's Home at Millersville. We praise God that our people are interested in caring for the needy and homeless ones.

On Wednesday evening there was a special meeting held in the home of Bro. Geo. Leaman for the comfort and edification of their daughter Anna who (if I remember correctly) has been bedfast for about 16 years. We were glad for the privilege of attending this meeting. Some time was spent in singing, then Bro. John Lefever led in devotional services, after which Bro. D. N. Leaman preached a short but impressive sermon. There were about 60 people present at this meeting. This was the last time that we had the privilege of meeting with the brethren and sisters of this community. We shall never forget this meeting, because of the Holy Spirit's presence.

On Friday, Aug. 9, we left Manheim, Pa., and went to Scotland, Franklin County, Pa., and remained over night with wife's aunt, Sister Fannie Lehman. On Saturday afternoon Cousin Fred Lehman took us to the Row Church where harvest meeting was held. We had the privilege of listening to an edifying sermon. Visiting among friends and relatives until the next Saturdav afternoon. Cousin David Lehman took us to another harvest meeting at the Strasburg Church where Bro. Henry Baer preached an inspiring sermon. On Sunday, Aug. 18, we were at the Pike Church. Thev have a nice little Sunday school, and we were glad for the interest manifested. After Sunday school Bro. William Hege preached a soul-stirring sermon. May God's richest blessings rest upon them, and may His grace enable us all to promote the great cause is our prayer.

L. L. Beck.

Aug. 29, 1912.

The minister cannot transform men who are not responsive to his touch.—Christian Cynosure.

Miscellaneous

PRAYER

Let me not die before I've done for thee
My earthly work, whatever that work may be.
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilled.
Impress the truth upon me that no one
Can do my portion that I leave undone.
For each one in thy vineyard hath a spot
To labor in for life and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of thine,
To gather worshipers into thy shrine.
To be the means one human soul to save
From the dark terror of a hopeless grave.
Yet most I want a spirit of content
To work where'er thou'lt wish my labor spent.
Whether at home or in a stranger clime,
In days of joys or sorrow's sterner time.
I want a spirit calm, and brave, and still.
Which by thy power can do thy holy will.
So make me useful in this world of thine,
In ways according to thy will, not mine;
Let me not leave my space of ground untilled;
Call me not home with mission unfulfilled.
Let me not die before I've done for thee
My earthly work, whatever that may be!

—Selected.

OUR YOUNG PEOPLE'S BIBLE MEETING

By D. D. Hartzler.

For the Gospel Herald.

I. Organization.

In the first place, in order to do effective work in a young people's Bible meeting it is necessary to have an organization, or, in other words, have some appointed by the church to over see the work.

This may be done in different ways. It may be done in the same way or by the same methods as you choose your superintendent for your Sunday school, or it may be done by a committee chosen by the church to work with the ministers in selecting the officers for the Young People's Bible Meeting.

As to the amount of organization necessary, that depends largely on your congregation and the way in which you expect to conduct the meeting. However, there should be enough of an organization that each part of the work is well cared for. For example you need some one to superintend or lead out in the work. It might be well to have on executive committee of about three members whose duty it is to council with the superintendent along all lines in regard to the meeting, help make out program of the work for the coming evening, etc. In choosing this committee it is a very good plan to choose them so that only one member's time expires at a time so that the work is not new to all, but in this way you will have two mem-

bers with some previous experience. This committee can select a leader and change leaders every Sunday, or every month, or every quarter, or for that matter, can have him serve for a year at a time. Then it is necessary to have some one who knows it to be his duty to see to the singing. This may be done by having some one appointed as chorister, or by asking several to lead at different times in the singing; but in either event the one that is to sing should know it previously long enough to select the right hymns at the right time.

When we speak of organization we fear that some may get the idea that we expect to work for God with machinery. But then you know "what is every body's business is nobody's business," and without an organization of some kind I fear you can not do the most effective work. I wish we might be thoroughly organized in the Bible meeting work and then each one work as though we had no organization at all. When we work for God we need to forget about organization and let the Spirit direct us.

As to outlines and helps, I think it very advisable to follow the topics as given in the Christian Monitor.

In first organizing a Young People's Bible Meeting there may be some objection in having much of an organization and it don't take much organization if each member is just willing and ready to do his part. This may at first be done by only appointing a leader who will announce a subject, give references and assign them to different ones to read and comment; also by naming a text word for Bible verses. The committing of these verses by young people is the source of much strength in overcoming temptation and the enemy in future years. In all our organization and in everything that we do in the Young People's Bible Meeting, let us not lose sight of this idea that we want to help our young people to be "strong in the Lord and the power of His Might," and when we speak of organizing a Young People's Bible Meeting and question whether we want it or not, let us look at this and decide it from a scriptural standpoint. ("He that knoweth to do good, and doeth it not to him it is sin.") that we may be able to help some young people who later will be asked to take active steps in Church work and upon whom our dear Church will depend. Let us help them to be strong in the faith and have such a knowledge of the word of God that the Church may be kept pure and spotless in the years to come.

Smithville, Ohio.

No mortal on earth is so despicable as a pulpit coward.—Christian Cynosure.

THE SUNDAY SCHOOL—HER MISSION

By Estie Miller.

For the Gospel Herald.

The Sunday school is primarily a soul saving institution. Its great mission should be to lead scholars through instruction in the things of the kingdom, to give their hearts to Jesus Christ. Jesus has said, 'I, if I be lifted up will draw all men unto me."

Many children are nowhere else taught the truths of the Bible and impressed with the need of being a Christian. While the Sunday school is for the old and the young alike, yet the fact remains that what is of greatest importance is that here we find the children. At this most favorable time of their lives they are most easily influenced by religious teaching and it is through them that the world must be won for God. May the training they receive be so true to God and noble life that they leave the years of childhood to face the dawn of manhood and womanhood as that One of old who with eager heart and true purpose, said, "Wist ye not that I must be about my Father's business?"

Another mission of the Sunday school is to train the children to have an interest in missions. By telling of the needs in heathen lands their hearts will be touched. The little letters in our Sunday school paper where the children tell of their efforts to earn money for the missionary fund, show that an active interest in the mission cause has been aroused in the children in many of our Sunday schools.

Here too, many of the children are taught their first lessons on giving. They should be taught to be generous in giving, that "It is more blessed to give than to receive." Perhaps the idea of the giving only a penny for the Sunday school offering has been too deeply instilled in the boys and girls and young people who have nickels and dimes and dollars to spend for candy and other luxuries, and this is the reason why not more schools are able to make liberal offerings to mission causes. Someone has said, "Train up a child to give a penny, and when he is old, he will not depart from it." We need a higher standard for the Sunday school. We should insist upon all giving as generously as they can, remembering however, that some are giving liberally when they give a penny.

There is a close relationship between the Church and the Sunday school. The Sunday school has been called the Bible-studying-and-teaching service of the Church. Since it is a service of the Church, all the Church should be there. The Sunday school is a training ground for the Church and is adapted to the needs of men and women as well as to the children. Many of the older ones as well as some young people have not had the privilege of Sunday school teaching and their knowledge of the Bible is accordingly limited.

In many states all trace of the Word of God has been removed from the public schools, and it is seldom read even at the family altar in many homes; so it becomes the more important that the idea of Bible training should be emphasized more and more in the Sunday school. As has been said, "The treasury of God's Word is old, but its truths possess a freshness found nowhere else. They please and encourage the young, they inspire and satisfy those in the noonday of life, and they comfort and sustain the aged."

It is the mission of the Sunday school to sow the Gospel seed and if the seed falls on stony ground, or shallow ground and if the birds come and eat it up, yet our work is a success because we have pleased the Master. We may be sure He will cause some of it to grow and bring forth fruit, some sixty and some an hundredfold.

We find a good summary of the many definitions on the mission of the Sunday school in the following: "Our idea of the purpose of the Sunday school is widening with the process of the suns. Many years ago we said the purpose was to teach the Bible. Later we said it was to save souls. Still later we said it was to train Christian character. Now we say that it is to train for Christian service, and it easily seen that this includes them all, for how can we train for Christian service without giving a clear and adequate knowledge of the Christian guide book, the Bible? How can we train for Christian service those who are no Christians? How can we train for Christian service without training Christian scholars?"

Scottdale, Pa.

DID GOD RECOGNIZE THIRTEEN APOSTLES?

By David Garber.

For the Gospel Herald

In the Gospel Herald of August 8, an article appeared under the above heading, in which was made to prove that Matthias was not recognized by God as an apostle. "Thy word is a lamp unto my feet and a light unto my path," but "How readest thou?" is an important question to the Bible student. Jesus, after the ressurrection breathed on the apostles before He ascended, and said: "Receive ye the Holy Ghost," and far should it be from every one of God's children to treat with lightness what the apostles did in

that power, even though it was before Pentecost. The apostles, in my judgment, acted in obedience to the command given by the Holy Ghost through the psalmist: "His bishopric let another take." For there must needs be twelve witnesses to the resurrection of Jesus Christ, **one** to represent each tribe of the children of Israel, and we should remember that there was need of **witnessing** to the resurrection of Jesus before the "apostle to the **Gentiles,**" was called, that is Paul. Paul himself recognizes Matthias as an apostle, I Cor. 15:5, 7, when he refers to '**The twelve,**" and "**All** the apostles." Note also at the time of witnessing, Acts 2:14, when Peter "with the eleven" rose to witness. Truly God did bear a favorable testimony to the work done in that upper room in such an exceptional atmosphere of prayer, in anointing Matthias with the eleven, with the Holy Ghost sent down from heaven, to witness to the resurrection of Christ, with great power, even while Saul (Paul) was yet breathing out threatening," and making "havoc of the church," and **signs** of their apostleship followed them (Mark 16:20).

But for what purpose then was this great apostle Paul called? Far be it from us to deny that he was called to be an apostle, but to whom? That is the question. The following scriptures are sufficient to decide the question: Acts 22:1-21. Where Paul gives an account of his conversation. Again Rom. 11:13 where Paul expressly states that he is an apostle to the Gentiles, also Gal. 2:8. As to the "twelve thrones," and who shall occupy them, I think it is safe to surmise at least, that those that represent the tribes will occupy the **thrones.** If not, it will be to give to those for whom they are prepared, and withal Paul seems to be satisfied with a 'Crown of Righteousness that fadeth not awa-" at the appearing of Jesus (II Tim. 4:8).

Usually those that oppose using the "lot" object to Matthias being an apostle; but let me frankly say that the lot is a heaven-ordained **method,** and should not be ignored, remembering that it was not ordained to decide as to the qualification but to thin out the number if there are too many qualified candidates.

Saragosa, Texas.

DID GOD RECOGNIZE THIRTEEN APOSTLES?

By A. P. Shenk.

For the Gospel Herald

The Word does not tell us just how many apostles God recognized, but it does teach that there were even more than thirteen that were so recognized by the early Christians. Besides the twelve, we have "Barnabas and Paul" (Acts 14:14). In Heb. 3:1 Jesus is called "The Apostle and High Priest of our oppression." There were others, of which there is however some doubt in the minds of some.

The question here is however as to whether Paul or Matthias really belong to the "twelve." Let us "search the scriptures." When Christ drew from His disciples a confession as to who He was, Peter answered, "Thou art the Christ," etc. Jesus answered, "Blessed art thou * * * for flesh and blood hath not revealed it unto thee but my Father which is in heaven, * * * and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:16, 17, 19). Certainly a wonderful charge. After Jesus' resurrection, His disciples being assembled together, He appeared in their midst and **breathed** on them and said unto them, **"Receive ye the Holy Ghost.** Whosesoever sins we remit they are remitted," etc. (Jno. 20, 22, 23). In Luke 24:45, we read **"Then opened He their understanding that they might understand the scriptures."** After Jesus' ascension apostles and disciples to the number of about one hundred and twenty gathered in an upper room in Jerusalem, and "these all continued with one accord in prayer and supplication." For a number of days, no doubt. The Word says they **continued,** etc. and in those days Peter stood up and began to speak in a way that he had seemingly never before spoken, ("He spake as one having authority") rehearsing Scripture, which had been to him as a sealed book, and prophesying concluding with, "Wherefore, of **these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John,** etc. **must one be ordained,",** etc. Was Peter simply guessing at all this ,and had he made it all up of himself? He uses very positive language and we do not hear one dissenting voice from the rest of the assembly, but they proceed to do according to his prophecy, and **they** (not Peter alone) appointed two, etc. and **they** prayed and said, 'Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen." They left the choosing to God, and they gave forth their lots and the lot fell upon Matthias and he was numbered with the eleven.

Now what have we found? That Peter had one or more revelations from heaven. That Jesus had told him he would give him the keys of the kingdom, etc. That He had imparted to His disciples the Holy Ghost, and had opened their understanding. (What could be plainer? Why should it be denied?) They had all with one accord prayed and supplicated for days together before they had undertaken the work. Then they had asked God to choose for them. Now after all these scriptures and arguments in their favor, who will presume to say that God ignored their prayers and their work and claim that He ignored Matthias altogether? Upon this (the apostles work) God poured out His Spirit in mighty power upon Matthias as upon the rest of the apostles and filled him with the Holy Ghost so that he "spake with other tongues," etc. Does that look as if God ignored him? "And Peter, standing up with the eleven" (Acts 2:14), shows that he was there on the dav of Pentecost considered one of the twelve. Furthermore Jesus had said to His disciples, **Ye which have followed me** * * * shall sit upon twelve thrones" (Matt. 19:28). Had Paul followed Jesus? No. Had Matthias! Yes. That Paul was not recognized as one of the twelve is evident from the following, "When there arose a question about circumcision, **Paul** and Barnabas were sent to Jerusalem unto **The Apostles** and elders" (Acts 15:2). They were not sent to the **other** apostles but to the **apostles,** and **they were received of the apostles (v. 4,** 22). The **apostles** with the whole church sent men with Paul and Barnabas to Antioch and when Paul and Timothy went through the cities they, **(Paul** and **Timothy)** delivered the decrees which the **apostles** and elders at Jerusalem had ordained (Acts 16:4).

Paul frequent spoke of himself as an apostle, (which he truly was, but not one of the twelve) yet we find that he was scarcely ever so referred to by the other apostles. In Acts 15:22 we have "Our beloved Barnabas and Paul." Peter wrote of him as "Our beloved brother Paul" (II Pet. 3:15).

But it is said that those who had assembled at that great conference at Jerusalem, 'gave him the right hand of fellowship." Paul says that "When **James,** Cephas and John, who seemed to be pillars, saw the grace that was given unto me, they gave to **me and Barnabas** the right hand of fellowship; that we should go unto the Gentiles (Gal. 2:9). *Paul's chief work was among the Gentiles as he says in verse 8. 'For he that wrought effectually in Peter to the apostleship of the circumcision; the same was mighty in me toward the Gentiles." Would it seem expedient that God would set a man to judge the Jews whose life work had been among the Gentiles? Once more, Paul in proving the resurrection of Jesus says, in I Cor. 15:5, that He was seen of Cephas, then of the **twelve** and (v. 7). after that He was seen of James, then of **all the apostles,** and (v. 8) "last of all, he was seen of **me** also." Thus we see plainly that Paul did not consider himself one of the **"twelve."**

*Now if this proves that Paul was one of the twelve it proves the same of Barnabas.

In conclusion I would say, If the disciples could not do acceptable work for Jesus before the day of Pentecost, why did He send them forth (seventy at one time) to preach? He tells them that it would be more tolerable for Sodom and Gomorrha in the day of judgment than for the people who should refuse to hear them and adds, "He that heareth you, heareth me, and he that despiseth you, despiseth me (Luke 10:16). With the hope that we may be led to seek only the truth as it is in Christ and that we may be led to see and to realize our own unworthiness and insignificance compared with those to whom God gave such solemn and weighty charges, this article is prayerfully submitted.

Denbigh, Va.

WALK WORTHY

By Lela E. Miller.

For the Gospel Herald.

Paul in writing to the brethren at Ephesus said, 'I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."" To the Colossians he says, "walk worthy of the Lord unto all pleasing."

In other words, Paul pleads: Walk worthy, or deserving of a high, holy, and heavenly calling which is the calling the church.

The Church is of high origin, for it is of God. It is held in high esteem because Christ loved the Church and gave His life for it. The Church is the kingdom of God, and His kingdom is an everlasting kingdom. It is a means of salvation. We have no promise outside it. We get into it through Christ, **the only way.** "By me if any man enter in, he shall be saved."

After noticing our high calling it should not be so hard to determine our walk deserving of it. The Lord has so plainly revealed it to us through His Word, lest there be some of us who wouldn't understand. Speaking through Paul, the great preacher, He says, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and bids us "henceforth walk not as other Gentiles walk, in the vanity of their mind."

How may we walk worthy? "Walk in the light." As God gives us light, walk, and more light will be given.

Beware lest swift winged opportunity will pass you. Embrace every opportunity to do good and more opportunities, more light will come. Sometimes our hearts are troubled and the way seems dark. It then behooves us to let God's sunlight shine in and shed its rays over our pathway. 'Thy word is a lamp unto my feet, and a light unto my path." May God's Word so shine through our lives that they may be steady beacons to Him. May we be lives that live and lights that shine.

To walk worthy of this high calling we must "walk in truth." God's Word will guide you into all truth. Oh how much it would mean if every Christian professor at all times, would walk in truth. Would be truthful in that work or action. What a power for Christ who is, "The way, the truth, and the life."

Truth shall stand. Though crushed it shall rise again.

"Walk in love." Love is one of the first duties of the Christian. Christ wants us to have our hearts filled with love, first, toward Him; second, toward our neighbors. He said, "Love one another; as I have loved you, by this shall all men know that ye are my disciples;" also, "Greater love hath no man than this, that a man lay down his life for his friends."

Salvation is a love story. Are we making is such to our neighbor? The world is dying for a bit of love—the sweet love that guides and teaches. It is through love that the world is brought to Christ. Love is far-reaching. 'God is love." His is a sacrificing love. It cost much to love the world. How much sacrificing love have we for our neighbor—for the world? Are we walking in love? "If ye love me, keep my commandments."

Again, walk as He walked. In our every day life—to think, to do as Jesus would do were He in our place would ofttimes, perhaps, alter our first decisions or plans and thus bring glory to our Master the Head of the Church. "Order my steps in Thy word, and let not any iniquity have dominion over me."

"Walk by faith." Faith and obedience go hand in hand. Happiness comes to us through faith and obedience.

If each would "walk in good works," "walk worthy of the Lord unto all pleasing," we would know nothing about the "needs" of the Church. If the church walked, in light, in truth, in all lowliness and meekness, by faith, "with longsuffering, forbearing one another in love," as He walked, make one united effort for good, walking after all His commandments, our final walk will be with Him "in white."

What a contrast that will be with the walk when in our sins, with our walk which was according to the "course of this world!"

Garden City, Mo.

SERVICE RATHER THAN PROFIT

The charge brought against our modern newspapers by a teacher in one of our schools of journalism is that these journals are managed from the accounting room rather than from the editorial table. The circulation manager is more important than the man who writes the leaders. The question is not 'How much good can we do?" but, "How much money can we make?" Not "What can we give the people?" but, "What can we get out of them?" If the church paper were run on that principle it would either have to go out of business or would have to be greatly changed in size and in the quantity and quality of its contents. No one who understands the purpose of a church paper ever dreams of its making money. Its aim is service. For that reason the church paper appeals with confidence to all its subscribers as friends and to all pastors and the heads of all church departments as advocates. Now and then we find a minister who will say that it is no part of his business to help circulate the church paper, that the church paper is a business enterprise and should be let run on a business basis. Of that sentiment the Presbyterian Advance says: "There are several fallacies in that remark. In the first place, most church papers are not business enterprises in the sense that they are run for gain. On the contrary, they were not established to make money, but for the same reason that missionaries are sent out. Moreover, they rarely pay their way and would not come as near it as they do were it not that somebody sacrifices much in order that they may fulfill their mission. But aside from all this, every intelligent pastor knows that one of the principal means of quickening his people into active and sustained service is the church paper with its weekly supply of information and inspiration. If that intelligent pastor would always act on what he knows he would consider it one of his first duties to get every member to reading a church paper."—Reformed Church Messenger.

LOVE OF CHILDREN FOR THEIR TEACHER

By Dillie Brilhart.

For the Gospel Herald.

The question has been raised about some children not liking their teacher. Much can be done along this line by the parents. Let them hold up the teacher before their children and the teacher will be liable to have the esteem of the children.

Scottdale, Pa.

Right. Then let teachers co-operate with parents by living upright, Christian lives so that parents may have the greater reasons for speaking of them in a commendable way.—Ed.

A SERMON ACROSTIC

Search the Scriptures.
Systematically.—Luke 24:27.
Carefully.—John 5:39.
Reverently.—Psa. 19:7-11.
Intently.—John 7:7-11.
Prayerfully.—Psa. 119:18, 33-36.
Trustingly.—Acts 24:14, 15.
Understandingly.—Heb. 5:12.
Retentively.—Deut. 6:6-9.
Every day.—Acts 17:11.
Savingly.—II Tim. 3:15-17.

—The Lutheran Witness.

REPORT

Of the 16th Annual Ohio Sunday School and Young People's Meeting Conference, Held at Salem Church, near Smithville, O., Aug. 14-16, 1912

For the Gospel Herald.

Conference opened Wednesday evening at 7:30. Several songs were sung, after which I. W. Royer conducted the devotional exercises.

Mods., N. O. Blosser, P. R. Lantz; Chors. J. I. Byler, C. K. Hostetler.

Proper and Improper Observance of the Lord's Day. Lizzie Yoder (paper), T. K. Hershey.

Where there is no Sabbath man forgets God, and God leaves man. The whole day is the Lord's not just a part. Improper observance: base ball, excursions (rail or auto), unnecessary labor. Begin Sabbath preparation on Saturday. Do nothing to disturb somebody else's rest nor anything that will keep you from enjoying Lord's day privileges.

Special prayer service at church led by J. S. Hartzler.

The Value of a Home Department. Norman Smucker.

Home dept. in rural districts in Mennonite Church is a new thing, but it is a godd thing. It is in accordance with God's Word. It is also practical, there being over 500,000 enrolled in the various churches. Results gratifying because it gives room for more workers. It increases the interest and attendance of the Sunday school and leads to a systematic study of the Bible.

Possible Results of a proper System of Giving in the Mennonite Sunday School's of Ohio. E. S. Hostetler, J. W. Kropf.

The important facts in giving is regularity. To oppose system is opposing one of the attributes of God. We want a free will offering and get done in a systematic way. "Let every man lay by in store as the Lord has prospered him, the first day of the week so there need be no gathering when I come" (I Cor. 16:2). Our government could not be cared for any other way than carefully and well organized plans. The danger in becoming formal will be removed if we trust in God. It should be the aim of every Sunday school to be more than self supporting. B. B. King: The reason we have so much childish talking is because of the foolish thonghts we entertain. A man when fully developed understands himself. When children of God we have become born again, we want to act accordingly.

The Simple Life. Fannie Hershey (paper), J. C. Meyers.

Life should be so lived that the individual is lost sight of in the good done. The simple life is more attractive because it is so from within, while the other is put on. Instead of doing good we first look if there is a law to warrant it (as the Pharisees).

Sectional meetings.

Choristers, conducted by J. I. Byler.
Teachers, conducted by J. A. Lichty.
Superintendent's by Noah Troyer.
Ministers, conducted by John Blosser.

This was a new feature in the Ohio S. S. Conference, but it proved to be a very edifying and interesting part of the meeting. Many problems confronting the leaders of various departments were ably discussed and at least partly solved in the minds of many.

Teachers' Meeting and Methods of Teaching. J. A. Leichty.

1. For children. Add new truths to what has been learned before. Review often the points of previous lessons. Illustrate points by referring to things in the child's experience. Use the story method in giving the points of the lesson.

2. For intermediate pupils. Get thoroughly acquainted with every pupil and be one of them. Get the pupils to ask some of the questions. Never let a single pupil be inattentive. Points in teachers meetings: (1) It should be decided what points in the lesson ought to be impressed, (2) The methods of presenting these various points ought to be discussed, (3) Some books or magazines for Sunday school teachers should be studied and discussed.

Rural Missions. Saloma Kauffman (paper), A. I. Yoder.

To do justnce to the mission cause we must send the best. The country church is needed to support the city missions. The rural districts must have attention. Great fields are open and ready for immediate possession. The field for such work in the western states is great.

Subjects Demanding Special Attention in the Sunday School and Y. P. M. of today. I. W. Royer.

Some needs: (1) Observance of the Lord's day. (2) Systematic giving. (3) Co-operation. (4) Teachers training classes. (5) Efficient leadership. (6) Graded Sunday school lessons. (7) Home departments.

Talent or Tact, which? J. S. Hartzler.

Talent means ability and power in doing things. Be it acquired or natural, still needs to be developed: You must come in contact with humanity in order to do your duty. In order to accomplish our ends both tact and talent are essential. Tact and talent concentrated is the great means to gain our end.

A very impressive children's session was conducted by P. R. Lantz.

The Place of Y. P. Meeting in the Church. D. D. Hartzler.

Give more room and place greater responsibility in the young people, even though this service would seem a little inferior. The church generally does not take enough interest in the young people. Do not let Monday's work keep you away from the Young People's Meeting in order to get more sleep.

A most valuable and interesting talk on the Southland was given by C. K. Hostetler, who has been residing in Alabama for some time.

The Field as I Saw It. John Blosser.

A great deal of religious effort in the West is not a success because the people who have gone there did not go for Christian work but for selfish gain. He discouraged people moving west who are not well established in the faith and wro are of a roving disposition. The make up and mixture of the nationalities have a tendency to mislead and develop a spirit of indifference. Bro. Blosser's incidents and points referred to in his travel covered mostly places in the far west and northwest.

The Need of Visions. J. E. Hartzler.

A vision lies in the ability to look into the future to see what God wants done. Three tests by asking these questions: (1) Is the vision which I hold good common sense? (2) Find out if the vision I hold is practical and workable. (3) Is the vision I hold anchored deep in the divine plan of God? There is a cause for individuals leaving the Church. Find the cause then remedy it. Remember the Church when you write your will.

Reports of Secretaries

At present there are 40 Sunday schools that rightly belong to Ohio conference; out of this number 7 failed to report. Report from 33 which reported is as follows:

Thirty one are evergreen, two are not. Twelve met alternating Sundays.

Total No. of teachers, 444; last year, 334.

Total No. of classes, 447; last year, 334.

Total No. of pupils, 4454; last year 1883, an increase of 1624. One reason for this marked difference is due to the fact that a very incorrect or no record was kept by many of the schools the previous year; this year's report is quite encouraging and reliable. Three schools report a home department, 1 last year; two a cradle roll, same as last year; eleven report a primary department, eight last year. There is a question if all of these are fully organized primary departments. Twelve schools have regular teacher's meetings, four last year, increase of eight. Eight accessions as a direct result from Sunday school effort. Six mission Sunday schools, five last year, three regular mission stations.

Some of the needs are: More teachers interested in welfare of humanity, a deeper religious experience, willing and better qualified workers, more interest and better attendance, less world and more of Christ, more encouragement from the church, teacher's training classes.

Resolutions

Resolved, that we instruct the executive committee to confer with the two Church conferences about holding the S. S. conference in connection with their meeting.

Passed.

Resolved, that we authorize the executive committee to get a better plan to supply the meals of our conference and submit the same to both Church conferences for approval.

Adopted.

By motion is was carried that the executive committee was also instructed to gather statistics from the different systems of giving and to present to next church conferences for further consideration.

Miscellaneous Business

Resignation of A. J. Steiner as secretary of the conference was accepted. P. R. Lantz was elected to fill the vacancy.

C. D. Brenneman and I. B. Witmer were elected members of the Executive Committee for term of two years, to succeed S. H. Miller and E. B. Betzner.

D. S. Yoder was re-elected treasurer for the ensuing year.

I. W. Royer was chosen delegate to the Ind. S. S. conference.

Collections amounted to $332.90.

Seven brethren and five sisters volunteered for work under the direction of the Mission Board.

Thus ended another very interesting Sunday School Conference. May God have all the glory.

Secretaries,
A. J. Steiner.
J. A. Leichty.

BIBLE SCHOOL AT CANTON, OHIO

To those interested in the welfare of the Church:—To such who wish to avail themselvs of a golden opportunity to study the Bible, and various church activities, under a competent corps of teachers, and at very moderate cost, we are glad to announce the following courses of study to be given at a Special Bible School Dec. 31-1912 to Feb

7, 1912 inclusive, at the Mennonite Church in Canton, O.

COURSES OF STUDY

Bible

Book Study—Mark, Acts, Several Epistles.
Doctrinal—Holy Spirit, Prayer, etc.

Sunday School

Teachers Training Class, and lectures on Sunday School.
Organization, Management, and Methods.

Missions

Classes in mission Study and Personal Work, also opportunity for practical mission work.

Music

Special attention will be given to this department. There will be classes in rudiments, and sacred music.

Special

Talks on Church Polity, Minister's Problems, Young People's Bible meetings, and illustrated lectures on Palestine and missions in the Orient will be a special feature.

Classes will be arranged to accommodate the needs of those who attend, Choristers, Sunday school superintendents and teachers, ministers, and workers in the Y. P. Meetings in this part of the Vineyard, will find it worth an effort to attend this term of school and better prepare themselves to work for the Master.

Executive Committee.
A. J. Steiner.
J. S. Gerig.
S. H. Miller.
I. W. Royer.
P. R. Lantz.

P. S. We expect to have the Bulletins ready to send out in a few weeks. They will be sent at your request. For further information write to P. R. Lantz.
1935 E. 8th St.
Canton, O.

BIBLE CONFERENCES

Great blessings have come as a result of these meetings. Greater blessings are in store provided the meetings of the future are held in the fear of God, the full Gospel is taught and the whole truth gratefully received and reverently obeyed. Attend all these meetings that you can, and pray for all others. Following is a list of Bible meetings reported thus far. We will renew our request that no meeting be announced more than two months previous to the time it is to be held. May God's richest blessings attend the work.

Cedar Creek Church near **Mansen, Iowa, Sept. 30-Oct. 4, 1012.** Instructors, E. L. Frey, Samuel Gerber.

Scottdale, Pa., Nov. 2-10, 1912. Instructors, S. F. Coffman, George R. Brunk.

Married

Martin—Shoup.—On Aug. 1, 1912, at the home of the groom near Dalton, Wayne Co., Ohio, Pre. David Martin and Sister Susan Shoup, by Bishop I. J. Buchwalter.

Obituary

Layton.—Susan Pol, was born in Muskingun Co., Ohio, July 4, 1831; was united in marriage to Churchill Layton, Nov. 16, 1849. To this union was born one son who alone remains to mourn the love of a mother.

Deceased calmly fell asleep in Jesus, Aug. 25, 1912, being 81 y. 1 m. 21 d. old.

Funeral services at the home of her son near Albany, Oreg., Aug. 26, conducted by Bro. J. P. Bontrager. Burial at the North Palestine cemetery.

Erb.—Bro. Peter Erb was born March 30, 1840, in Alsace, Germany; died Aug. 18, 1912, near Milford, Nebr. He was united in marriage to Elizabeth Jansi. To this union were born twelve children. His wife and six children preceded him to the spirit world. He was again married to widow Lena Becker.

His death was caused by heart trouble and dropsy, from which he suffered very much for several months; but he bore it all patiently and often expressed a desire to depart from this world, and be with Christ. He was a faithful member of the Mennonite Church. Leaves to mourn his departure, wife, 2 sons, 4 daughters, 4 step-children, 91 grandchildren and 20 great-grandchildren. Funeral services at the East Fairview Church near Milford, Nebr., conducted by the brethren Wm. Schlegel, Jos. Rediger and Jacob Stauffer. Peace to his ashes.

Hostetler.—Barbara (Yoder) Hostetler, wife of Pre. David Hostetler of Weilersville, Ohio, peacefully passed away July 18, 1912, after being an invalid for over two years, being bedfast five weeks; agad 70 y. 5 m. 18 d. She was very patient and fully resigned to the Lord's will. She was a kind mother and a devoted sister in the Mennonite Church, and her seat was not empty as long as health permitted. She leaves to mourn her departure a beveaved husband and 2 sons, 2 daughters. Two sons and 2 daughters have preceded her to the spirit world.

Funeral was held at the Oak Grove Church, Wayne Co., O., on the 21st. Services at the home by S. B. Longenecker, at the church by J. B. Gerig, Aaron Eberly and A. H. Brenneman. Peace to her ashes.

Slabaugh.—Maria Brenneman was born in Germany, Nov. 19, 1821. At the age of 20 years she came to Maryland. In 1840 she was married to Daniel Slabaugh, who died in July, 1902. In 1865 they came to McLean Co., Ill., where she lived until her death. Seven children were born to them. Her husband and 2 children preceded her to the spirit world. She leaves to mourn her loss 4 daughters, 1 son, 19 grandchildren and 14 great-grandchildren. She united with the Mennonite Church in her early youth and lived and died in that faith. She died at the home of her daughter, Mrs. John Gingerich, Aug. 11, 1912. She reached the age of 90 y. 9 m. 21 d. She had a remarkable memory up to the time of her death. She will be missed in our home. Funeral sercives were held at the South Mennonite Church conducted by Bros. John Stenzinger and Peter Schantz. Text, II Tim. 4:7, 8.

John Gingerich.

Nolt.—Annie H., wife of Bro. Benj. N. Nolt, of Landisville, Pa., was called from time to eternity on Aug. 16, 1912; aged 59 y. 11 m. 12 d. She leaves to mourn her sudden departure an invalid husband, 4 sons, 5 daughters and 1 brother, Amos Hoffman. She was a faithful member of the Mennonite Church, a kind and loving mother, a true faithful wife, caring for her invalid husband in every way that she could up to her sickness, which was brief and a shock to her family and to the community. But God's ways are not ours. As it pleased the Lord to call her may the death of our sister in faith and this kind and loving mother be the means of drawing many to Christ, especially the children, that they may turn to Him, who can heal all their sorrows and bathe all their wounds, and then they can have that bright hope of meeting the one they loved. Funeral services were held on Monday, August 19, at Salunga Mennonite church and conducted by Bishops J. N. Brubaker and P. R. Nissley and Bros. Hiram Kauffman and Isaac Brubaker. Text, Phil. 1:21: "For to me to live is Christ and to die is gain," selected by the family.

"Does Jesus care when I've said 'good bye,'
To the dearest on earth to me,
And my sad heart aches till it nearly breaks
It this aught to him, does He see.
O yes he cares, I know he cares,
His heart is touched with my grief;
When the days are dreary and the long night dreary,
I know my Savior cares."

Hochstetler. — Anna (Swartzendruber) Hochstetler was born in Somerset Co., Pa., Mar. 1, 1842, and died in Johnson Co., Iowa, July 27, 1912, at the age of 70 y. 4 m. 26d. She was united in marriage to Henry Hochstetler in 1863 and lived in matrimony 48 years. To this union were born 4 sons and 7 daughters. One daughter passed away in 1882 at the age of 2. She leaves a sorrowing husband, 10 children, 50 grandchildren and 2 great grandchildren. One grandchild died in April, 1908. Three daughters are living in Michigan, one brother in Oregon, one in Indiana, and the others are near home. All were present at the funeral except two sons, Menno and Henry. The departed was a devout Christian. She united with the Amish-Mennonite Church while young and remained true to her faith until death. She was ill since last winter. Her disease was dropsy and heart trouble. The funeral was held on Monday at 1 o'clock in the Lower Deer Creek Church in the presence of a large concourse of relatives and friends. The service was conducted by J. F. Schwartzendruber and J. S. Yoder. Text, Rev. 14:13. A favorite hymn of the departed "Traue Kinder, lieb einander," was sung.

"Dearest mother, thou has left us,
Thou hast passed from earth away;
Thou are in our Father's bosom
In the realms of endless day.

"All our foudest hopes are shattered,
Of receiving counsel right;
Oh! let us ever strive to keep
Nearer to the Savior's side."

Hartzler.—Katie E. Hartzler was born in Fairfield county, Ohio, Sept. 25, 1849; died at her home in Topeka, Ind., Aug. 25, 1912; aged 62 y. 11 m. When five years old she moved with her parents to LaGrange Co., Ind. She lived here and in Noble county the remainder of her life. When less than two years old through sickness she became a cripple from which she suffered much.

When quite young she became a member of the Amish Mennonite Church to which she adhered through life. In 1875 she was united in marriage to Levi S. Hartzler of Mifflin Co., Pa. To this union were born two sons and one daughter. The latter died in infancy. She leaves a husband, two sons, a foster daughter, three grandsons, one brother, one sister and many friends to mourn her departure. She suffered much pain during the last three months but bore it all with patience and resignation to the will of the Lord. Her last words were, "The ways of the Lord are right, He knows what is best." Funeral services at the Maple Grove Church and burial at the Mennonite cemetery, Jonathan Kurtz and J. S. Hartzler officiating.

Is it too much to hope that when we see our blessed Lord in the glory, when the trials and the toils and the sacrifices are all at an end—is it too much to desire that He should say something like this to us: "Thy love to Me was wonderful?"

Items and Comments

A man by the name of Miracle was convicted of double murder in one of the Kentucky courts and eloctrocuted as a criminal in the penitentiary at Eddyville. He was about as true to his name as is the so-called Christian who denies the inspiration of the Holy Scriptures and refuses to obey its precepts.

According to a recent estimate of the wealth of J. D. Rockerfeller he is the only man living who is able with his own wealth to cancel all the debts of the United States. His wealth is estimated at a round billion, which is a little in excess of the U. S. debt. But there is one thing which neither Rockefeller nor any other rich man is able to do. The way to glory can be purchased only by the blood of Christ.

One of the most important laws passed by the recent Congress is the law establishing a parcels post in the mail service of the United States. This has been before the law-making bodies of the United States for many years and finally enacted into law because no political party dared oppose the popular demand for it. Whether it will do what its friends claim for it remains to be seen. In our mail order business we expect a substantial reduction in the cost for transportation of books sent for short distances. The new system is to be started Jan. 1, 1913.

Six killed and twenty-three injured is among the results of a frightful wreck on the Lake Shore division of the Northwestern Railroad near Lyndhurst, Wis., Sept. 1. One of the remarkable features connected with the accident was the fact that the train was running on Sunday. God does not visit all Sabbath desecrators with immediate punishment, but the fact that these people were instantly hurled to their death while in pursuit business or pleasure at a time when they ought to have been engaged in the service of the Lord is something that ought to cause people to meditate.

Although the war between Italy and Turkey has been waged for months, it is seldom mentioned in print for the reason that there are other issues which the world considers of greater importance. Recently, however, the talk of peace between the two powers has again been revived and a meeting in Switzerland between unofficial representatives of the two powers has been held. One reason why this was thought necessary by the two belligerent nations is the talk of other European powers stepping in and dictating as to division of the spoils. There is one question upon which the representatives of the two governments seem to be agreed—that they will be able to settle their differences without the aid of other nations. There is another thing upon which they ought to be agreed—that war is a most inhuman and hellish way to settle differences and that no nation laying claims to civilization should ever think of resorting to it. War is arbitration by brute force the things that ought to be settled by peaceable methods along lines of right and justice.

Is that not an aim worthy of each of us, so to live as that in the day of His appearing He shall fold us to His heart and whisper such a commendation?—J. Stuart Holden.

The best of men need mercy as truly as the worst of men.—C. H. S.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

J. R. Shank, Secy.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

L. O. King, Secy.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

The standard of noble manhood is not intellectual power, but goodness shining out of the man whose "life is hid with Christ in God."—Shoemaker.

Men are attracted to us by the qualities we display; we retain their friendship by the qualities we possess.—J. S. S.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

ANNOUNCEMENT

The Fall Term of the Hesston Academy and Bible School will begin on Sept. 12, 1912. Beginning classes will be organized in all the regular departments of the school —Academic, Normal, Bible, Music and Preparatory. Students are urged to be present on registration day. Catalogues will be sent free and any further information cheerfully given. Address J. D. Charles or T. M. Erb, Hesston, Kans.

D. H. Bender.

GOSHEN COLLEGE

Fall term opens September 25. This is the best time to begin work in any department. For full information address,

Goshen College, Goshen, Ind.

Table of Contents

353—Editorial
354—The Burden-bearer (Poem)
Church Loyalty.
355—The Lord's Way for the Lord's Cause
Why I believe in the Doctrine of Eternal Punishment for the Wicked
Pride
356—The Atonement.
Pass It On (Poem)
From Our Mission Stations
357—Orphan's Home Letter
Bible Training in American Mennonite Mission
358—Present Day Problems
Prayer Circle in the Home
Home Discipline
Woman's Responsibility
359—The Sunday School
Our Young People
360—Field Notes
361—Correspondence
362—Prayer (Poem)
Our Young People's Bible Meeting
363—The Sunday School—Her Mission
Did God Recognize Thirteen Apostles?
365—Walk Worthy
Service Rather Than Profit
Love of Children for the Teacher
366—A Sermon Acrostic
Report of Ohio S. S.
Bible School in Canton, O.
367—Bible Conferences
Married
Obituary
368—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, SEPTEMBER 12, 1912 No. 24

EDITORIAL

"Do all things without murmurings or disputings."

There are two ways of getting rid of an enemy. One is the carnal way of overpowering him by sheer force of intellect or fist or tongue. The other is the Christian way of winning him through truth and love. One of the dearest things said by Christ in His instructions as to how to correct the erring is the loving message. "Thou hast gained thy brother."

Work of the Ministry.—One of the preacher's highest duties is to prepare his hearers to meet the issues of life. Recently this sentence came under our observation: "Your best work has been to put heart into men for the coming week." That is a most practical work. The preacher who so presents the issues of life that his hearers will be encouraged and enabled to live the overcoming life during the following week accomplishes a good work.

New Subscribers.—It has been some time since we called attention to our subscription list. Nevertheless, both renewals and new subscriptions have been sent in from time to time. We believe that you agree with us when we say that a good work may be done by widening our circle of readers and sending the Gospel Herald into homes where it has not yet found a place. Will you please call the attention of your neighbors who are not yet subscribers to the following offer: For the regular subscription price of **one dollar** we will send **the Gospel Herald to new subscribers from the time we receive the subscription until Jan. 1, 1914.** Sample copies will be sent freely upon application. Will **you** be one of a thousand to send in one or more new subscribers?

The Salvation Army.—The death of William Booth, commander-in-chief of the Salvation Army, has brought that organization prominently before the eyes of the world. For the past few weeks this world-famous movement has been discussed in the public press from all angles and viewpoints. The following taken from the "Word and Way" is worthy of consideration:

"It is hard to estimate the worth of the Salvation Army. What, if anything, is its value as a constructive force in the work of the Kingdom? In the long run, will it prove an asset or a liability in the domain of religion? That it has done an immense amount of good, no one informed will deny. It has gone into the slums and preached and sung and prayed. It has gone to the man in the gutter and lifted him out. It has sought out and heartened the down and out. It has gone after and reclaimed the fallen. It has rescued the perishing. It has fed the hungry and clothed the naked. All of this can be set down to its credit. But its system of militarism is hardly in accord with the letter, spirit and dignity of the gospel. It has cheapened religion and discredited the churches. If the Salvation Army system and policies should prevail, the means ordained of the Lord—the churches—would be completely side-tracked. The average street service of the army is too spectacular, too noisy and too mechanical and superficial to commend the Gospel to thinking people."

William Booth had the capacity for "doing things" and this faculty was imparted to his followers to a remarkable extent. It is seldom that the founder of any movement has the satisfaction of seeing it grow in his own life time to such world-wide porportions. From this standpoint the Salvation Army has been a remarkable success. It has been sucessful also in lifting thousands of fallen men and women out of the lowest dregs of vice and lifting them to a higher life. Judged from a moral standpoint, the Salvation Army has been a means of acomplishing much good. From a spiritual standpoint it falls short because of the vital defects above mentioned. It does not measure up to the whole-Gospel standard that we should look for in a Christian organization.

One of Our Opportunities.—The following is an extract from a recent letter:

"While in Chicago recently I had a most interesting and pleasant visit at the Mennonite Home Mission, 639 W. 18th Street. I am a minister in the ———— Church, and must confess that I was largely ignorant of the work of vour Church. Since my visit at the Home Mission I see that I must wake up, and I would be pleased if you would send me an assortment of literature."

This is one among many incidents coming to our notice showing our opportunity to make our faith known to a wider range of people than we are now reaching. One of the things which our Savior told His disciples was, "Ye shall be witnesses unto me." This is something that should not be lightly esteemed. If we believe that we have the true faith of Jesus Christ, why not make it known as far as we can? To do this we need not go into the proselyting business nor assume a "holier than thou" attitude under any circumstances. All we need to do is to carry out the instruction of our Savior to let our lights shine (Matt. 5:16), to be witnesses unto Him (Acts 1:8), to do as Peter tells us, give answer to every man that asks us concerning a reason for the hope that is within (I Pet. 3:15). Why should we so frequently hear the question, "Who are the Mennonites?" right at our very doors? Is it because people are dull of comprehension, or because we have not been letting our lights shine as we should? The letter from which we quoted showed that the workers at the Chicago Home Mission were standing up for the Church in a way that won the respect of a fair-minded visitor who upon hearing of the faith and work of the Church orders literature to further inform himself. Much may be done in the way of consistent living, faithful testimony and scattering literature. It is an opportunity which should not be allowed to go by unimproved.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

AUTHORITY AND WORK OF THE CHURCH

By D. H. Bender.

For the Gospel Herald.

(Conference sermon delivered before the Southwestern Pennsylvania Conference at Springs, Pa., Aug. 29, 1912, and by request of conference was afterwards written for publication).

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the church established in the faith, and increased in number daily.—Acts 16:4, 5.

The setting of the text is soon after the year 50 A. D., in the early part of Paul's second missionary journey. The authority of the text rests with the first general church conference on record held at Jerusalem between the first and second missionary journey of the apostle Paul. Several vital and practical points are suggested by this text:

1. **The authority of the Church, through its leaders, to make "decrees" and decisions that are binding on the entire brotherhood.** The early Christian Church had grave questions to face. The most striking of these questions was whether the Gentiles could come into the Church without circumcision. The Church as a body was divided on the question. Those who had worked most at places outside of Jewish territory and had therefore come into closer contact with the Gentile world and had seen the work of the Holy Ghost in the hearts and lives of Gentiles who had accepted Christ, contended that they were acceptable before God without this rite. Others, whose field of labor was more circumscribed, contended, with just as much ardor and sincerity, that unless the Gentile converts be circumcised they cannot be saved. The contended question came to an issue first in the Antioch congregation. The discussion became so marked that there was danger of disrupting the Church; but wisdom and prudence led the apostles to carry the matter to the conference held at Jerusalem, called for the purpose of discussing this important question.

The Jerusalem conference was composed of "the apostles and elders" of the Church, who "came together for to consider of this matter." The apostle James apparently was the moderator of the conference. The meeting was conducted in an orderly manner. The members of the conference spoke freely their views. "The mutitude kept silence" and gave respectful audience to the discussion. The subject was thoroughly ventilated, the Word says there was "much disputing", or questioning. There was no inclination to favor unduly one side or the other, but all were given a reasonable hearing. Brother James evidently kept a close account of all points made, pro and con, and when all were heard, he summed up the arguments, viewed them in the light of Scripture and good reasoning, gave his final opinion, suggested the resolution that should decide this weighty question and submitted it to the members of the conference. The resolution was unanimously accepted, both by the heads of the Church and also the brotherhood in general. "Then pleased it the apostles and elders with the whole Church," is the manner in which the Holy Ghost recorded the decision. Here are practical lessons to be learned as to the manner in which to conduct conference deliberations, how to render a decision and how to accept the decisions of conference.

The entire Church accepted the decision of the Jerusalem conference. There is no dissension recorded. It was a Church-wide question, it was received and accepted universally. The authority of the "apostles and elders" was fully recognized. It should be recognized as fully today.

Christ is the Head of the Church (Eph. 5:23). He boldly declares, "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18). He conferred the authority to regulate the affairs of religion upon the Church as a body, and especially upon the heads of the Church, over whom the Holy Ghost sets them as "overseers" (Acts 20:28). To resist this authority is to resist the great Head of the Church—the Lord Jesus Christ. In speaking of this authority Jesus goes so far as to declare that heaven will set its seal upon that which is done on earth. After declaring that the Church should be established upon the fact and confession that Jesus is the Son of God, He furthermore invests that "pillar of the church" with conclusive authority by declaring, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven" (Matt. 16:19). And the authority given Peter is given to every divinely ordained church head or body that is in accord with the faith and confession of Peter and made practical in the manner in which it is applied to daily life and conduct.

The authority to interpret the Gospel and administer its discipline is vested in the Church and regulated by the heads of the Church. The decisions of a conference conducted in harmony with Gospel principles are as binding upon the Church as the teachings of the Gospel itself, for such decisions are but the interpretation of the Scriptures as applied to present conditions. This should lead us to consider a few vital points:

(a) **The great responsibility that devolves upon the heads of the Church of the living God.** This should keep us humble, prayerful, meek, fill us with a deep concern for the welfare of the cause and crucify any inclination to misuse or abuse this authority or deal lightly with the weighty matters of the Church and her work. There is no surer way to ruin for a church body than for those to whom has been entrusted the oversight to wrongfully use this authority. Although Christ boldly declares His right to **all** authority, yet He takes the humble position as a servant. His mission was not to "be ministered unto, but to minister." Every true minister of Christ considers himself not a "lord over God's heritage" but one whose highest privilege and keenest responsibility are to serve.

(b) **A helpful source of encouragement.** To know that God will recognize and bless what is done in His name and for His cause, even though amid unpleasant and trying conditions, and often with great sacrifice, should furnish grace to meet the hard problems with which the leaders of the Church have to grapple.

(c) **The sin of insubordination.** If God and heaven are back of the work of the Church, how shall those escape who refuse to hear this authority and fail to submit? Wherever authority is not recognized and obeyed there is trouble, confusion, schisms, corruption, chaos. This holds good in all the walks of life and in all organized bodies—in the home, socially, politically, or whatever it may be applied. Submission and obedience to authority assure strength and sucess while anarchism leads to destruction.

A Church whose leaders feel their responsibility, faithfully perform their part in regulating the affairs of the body of Christ, and whose members are obedient, loyal, submissive and true, carries with it a power that Satan can not match and that means glory for the cause of Christ.

2. **The decisions of conference should be fully made known throughout the Church.**—"They delivered to them the decrees." One reason why our conference decisions are not better obeyed is because the Church in general does not get into touch with the work of conference. Paul and his companions spread the text and purpose of the decrees passed at the Jerusalem conference wherever they went. What was good for the Church in the vicinity of Jerusalem and Antioch was good for the Church universally. There is a ruling in some of our conference dis-

tricts at least that the work and decisions of conference be carried to every congregation and there reported and explained. This is worthy of commendation and copy. We as a church are just a little too lax in this matter. All members of the ministry, and the laity as well, who can do so should attend our conference sessions, and for those who cannot attend, ample provisions should be made that they get in touch with the work of conference.

3. **Conference decisions should be kept.**—The Jerusalem conference was not only historical, but its decrees were "for to keep." Every decision of conference should be made with a complete understanding that the Church as a whole is to keep the measures so passed, and then we should go about bringing into requisition such means as will insure their recognition. Believing that God sanctions what is done in conference, we should be very desirous that its work be made practical in the Church. If this is not done the Church would be better off without conference decisions, for if time, money, energy and all that is required to hold a conference can be lightly passed over and its decisions disregarded, then every other work of the Church loses prestige and the authority back of the work is underestimated and suffers.

The question arises, How can we get the brotherhood to recognize and keep these decrees? Well, all can help in this matter.

(a) **The ministers should be deligent in getting them before their congregations in a manner that will insure them due consideration.** The minister must be in full accord with the work done.

(b) **Evangelists can do much to weaken the power of church decisions or to give them strength.** It is sometimes the case that an evangelist considers himself under no obligations to present the peculiar doctrines of the Gospel as practiced by the Mennonite Church. When he has presented the fundamental principles of the plan of salvation, invited the sinner to confess Christ and recommended the converts to the mercy of God, he considers his work completed, and leaves the indoctrinating to the home ministers. While it is not primarily the work of the evangelist to teach the peculiar doctrine of the Church, elaborate on her rules of order and the discipline of the conference, he should avail himself of the splendid opportunity presented to teach those who have been won by his preaching all the essentials of the Christian life. No soul is where God would have him to be until he is soundly converted and a member of the Church which Jesus Christ established. So the work of the evangelist is not completed until he has presented in the best possible manner the need of being submissive to all that the church life embodies.

We hear it said sometimes that if we should teach our church doctrines in some places in connection with evangelistic effort, we would destroy the purpose and effect of the meetings. This is a mistaken and erroneous position to take. Wisdom, prudence and tact should be used in the presentation of some of these teachings; but if they have no place in the heart of a person that is burdened for salvation, that is penitent and willing to submit to Jesus and His teachings, then I fail to find a place for them in the life of that individual anywhere.

What is true of the evangelist, is true of the missionary. Paul was a great missionary. He taught repentance, faith, regeneration, etc., but he also taught the people "to keep" the decrees of the church conference. His example is worthy to be followed.

(c) **Be a living example in perpetuating these decrees.** There is no more potent way to teach any truth, rule of action or principle than to make it a living reality in all our activities. Jesus lived as He preached. The universal verdict of those who came into contact with His life was, "He hath done all things well."

4. **The keeping of Gospel decrees establishes Christians in the faith.**—Our text says, "And so were the churches established in the faith." This is highly important. The Church is charged to a self-examination in order to ascertain as to whether the members are "in the faith." They are to be "rooted and grounded" in the faith. It was the consolation that sustained the apostle Paul in his dying hour that he had "kept the faith." Only as our members are established in the faith of the Lord Jesus Christ and in full accord with the doctrines of the Church are they able to stand in this evil day when all manner of spurious doctrines are afloat, to say nothing of the allurements of the world, and the work of Satan which press in upon the soul on every side.

In connection with this point we have the last thought of the text:

5. **A faithful observance of the decrees of Christ and His Church tend toward an increase in membership.**—"Increased in number daily," is the claim made by the divine writer as one of the results of the knowing and keeping of the decrees of the Church. It may be possible to get members into the Church without having them established in the faith, but it is moreover true that they can not be held there. It is a false claim that by teaching the doctrines of the Gospel and the Church, and insisting on converts to subscribe to all these doctrines prevents the Church from increasing in numbers. True, we hear of great revival efforts, where the converts are counted by the hundreds and even thousands, and possibly not a single word has been said about the peculiar doctrines of the Bible or the Church, much less about conference decisions. But when the excitement has died out, the personality of the revivalist is no longer present and these converts have passed through their baptism of trial have been tested on their strength before an alluring, mocking world and the persecutions that inevitably come to the newly received professor of religion, then those who remain steadfast in the faith and true to God and the Church represent what the Bible would call numbers. One illustration will suffice: Some years ago two revival meetings were in progress in one of the states of the middle west. In the one there was a brilliant speaker, a ready wit and entertaining orator. He said, "Boys, confess Christ. We make no further claim upon you. We lay no restriction on you. Your own judgment as to what is right or wrong is your rule of life. You may do as you please." One hundred fifty was the number reported added to that congregation. A few miles away a plain, simple, but Godly preacher was dealing with the subject of sin, repentance, conversion, obedience and emphasizing with no uncertain sound the necessity of observing the "all things" of the Gospel. Five added to the Church was the immediate visible result.

Three years later. An investigation proves that in congregation No. 1, but three out of the one hundred fifty are considered communicant members of the Church, while in congregation No. 2, the five are still faithfully serving the Master in submission and consecration. Which method resulted in the greater increase in number?

The conclusion of the matter is that God recognizes the Church as the "body of Christ" and sanctions what she does with absolute authority to promulgate the doctrines of the Bible. That when these doctrines are faithfully taught and practiced, there results the building up of the Church, the enchancement of the power of righteousness and the glory of Him who said, "I will build my church, and the gates of hell shall not prevail against it."

Hesston, Kans.

After instituting several important Christian ordinances Christ said, "If ye know these things, happy are ye if ye do them." Have you ever thought how much of our happiness depends upon the doing?—Jacob Eby.

One of the things which stands in the way of bringing the Church to where it ought to be is the disposition of human beings. Another difficulty in the way is the limitation of our understanding.—G. R. B.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

MY KINGDOM

A little kingdom I possess
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well.
For passion tempts and troubles me,
A wayward will misleads
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave—nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear,
Teach me to lean on Thee, and feel
That Thou art very near;
That no temptation is unseen,
No childish grief too small,
Since Thou with patience infinite
Doth soothe and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be thou my Guide until I find,
Led by a tender hand,
Thy happy kingdom in myself
And dare to take command.

—L. M. Alcott.

THE SOUTH AMERICA PROPOSITION

For the Gospel Herald.

A resolution was passed at the last Annual Meeting of the Mennonite Board of Missions and Charities relative to soliciting funds for the purpose of opening up a mission station in South America.

Bro. J. W. Shank who under the direction of the above named board spent some time in South America studying the field and its needs has been authorized by the Board to spend some time in solicitation work.

A plan has been worked out by himself and several members of the Board, which he will be pleased to present to the Churches or congregations he visits if the privilege is granted him.

Co-operation is desired, and the brotherhood in general is asked to give the matter conscientious and prayerful consideration. Any support given this work will be greatly appreciated.

J. S. Shoemaker, Sec.

The room for improvement is the largest room in the world.—G. R. B.

EVIDENCES OF THE NEED OF A WELL EQUIPPED HOSPITAL IN THE A. M. MISSION IN INDIA

By C. D. Esch.

For the Gospel Herald

We as missionaries, representatives of the home church, are often confronted with the question as to where and how to spend the hard earned dollars that come to us for the carrying on of the Lord's work here. Not that there is no need for the money nor that such a great amount comes that we must search out places for it, but there are so many places for it that one is often puzzled to know where it is most needed, and under the circumstances will do the most good. One needs little brains to spend money when it is furnished in unlimited amounts, but to spend a limited amount to the best advantage where there are so many worthy calls and urgent needs takes much careful consideration and wise planning together with much prayer and supplication to Him that He may send us his unerring Spirit to guide us in His service.

Thus we look at one or another phase of His work and ask if this or that institution is needy. If so how urgent is the need and are we in a position to carry on the work properly if the need were supplied. With these considerations the High School was opened, the village was bought, the work shop was started and continued to its present prosperous condition. The medical work has been having its ups and downs ever since it was started. At first there was a hospital built which was suitable for the work then and later as the work got less in this line the hospital building was converted into a work shop for which purpose it serves quite well. During the last several years the medical work could be carried on in a few small rooms quite conveniently enough. But during the last year the number of patients has been increasing at a great rate and even now when it rains very hard for a number of days at a time there are seldom less than forty or more patients to be treated every day at the dispensary.

These are cases of various kinds and the building in which the work is carried on (which measures 28x30 feet one story including verandas) is entirely too small to do the work properly.

In the first place there are cases that must be operated upon, and well cared for after the operation. The operation itself is by no means an easy task in large hospitals where trained assistants are so numerous that they are often in each other's way and everything is properly arranged and surgically clean with all kinds of modern equipment and latest invented instruments. But here where nearly everything is very much inclined to be just the opposite one can imagine the position of him who has to bear the responsibility of the lives placed in his hands. It often takes much grace to keep from lying awake for hours at night and thinking about what we might have done different and where we may have made mistakes, and hoping for the time to speedily come when things will be different and some of these very urgent needs supplied.

Just a few days ago I was obliged to send a man away who had brought his little boy from his home in the jungle some 30 miles away with the hope of having him cured of severe double inguinal hernia. There is nothing that will help him but a radical operation and very good care afterwards. As the rains are on now and there are no wards fit to keep such a patient in I was obliged to tell him to go to his village until after the rains then under considerable risk the operation may be done if the boy is living until that time to have it done. It was by no means an easy task to get the man to go, as it is impossible to get these simple people to understand conditions to any appreciable extent. They have heard of some one else who came to the Dr. Sahib and got help and any amount of explaining we can do don't take the idea away that "maybe the Sahib don't care for me," and so he goes home discouraged and instead of obeying instructions and returning at the proper time he may resort to other means which may or may not be very harmful. Let me say right here that many of the hardest cases we have to deal with are those who have been treated by the native physicians.

I treated one case for nearly one year, and got no appreciable result. He had taken enough of the native doctors concoctions to kill most men and had he followed the general rule he would have died too but he was an exception.

During this last hot season there were two very sad funerals, and who were just getting to that stage of life in which they were being very useful in the Lord's vineyard. It is our opinion that both these might have been helped over their sickness had we had a hospital to keep them in with proper equipment. It is very difficult to care properly for very sick people in their little, low roofed houses when mercury goes to 115 degrees and above. There is little wonder that they soon get delirious and fever rises with time and all your medicine seems to be given in vain. The same patients if brought into cooler atmosphere with some ice applied to the head and some cold water to drink would many times recover. At any rate one could feel

that he had done all that could be done without risking one's own life as he is inclined to do by staying in these native houses too long during the heat of the day.

Many more things might be said along this same line but we think enough has been said to show to the reader that one of the urgent and worthy needs of the American Mennonite Mission in India is a well equipped hospital. We praise God for the movement that is on foot to supply this need and know that God will bless all efforts that are put forth in His name to further His cause. Rest assured that your gifts will be appreciated, for no man is ever so grateful as he who has received physical help in time of sickness and no man is more susceptible to Gospel influence than he.

Dhamtari, C. P. India.

THE LAW OF SACRIFICE

The law of sacrifice, like the other two laws which have been named, brings into operation a force adequate to the achieving of vast spiritual results. Christ enunciated the deepest principle underlying the spread of His Kingdom in this language: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." On this ground may we not expect a wonderful fruitage in our day? We need only recall the large number of missionaries and native leaders who, even within the past two decades, have laid down their lives for the sake of the Kingdom. And how true it is that the whole life and career of the missionary is one of self-denial, in which the members of his family also participate. We should not forget, moreover, the large volume of sacrifice for the missionary cause on the part of many Christians on the home field. But the sacrifice of Christ's followers at home and abroad will have been comparatively fruitless unless the members of the Church of our day, in full recognition of the wonderful possibilities of the working of this law, both seek to harvest the fruits of the sacrifice already made and also associate themselves more fully with Christ in the life of self-sacrifice.—Alma E. Doering in the Christian Evangel.

A Christian has no right to ally Himself with or work in any institution, or engage in any business, or take upon himself any associations (social, commercialistic or institutional) that is not conducted in accordance with the principles and doctrines held by the Christian Church.—D. H. B.

We are talking so much, "Get more of the Holy Ghost," "Get more of the Holy Ghost," when the fact is, we ought to allow the Holy Ghost to get more of us.—Geo. R. Brunk.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Will only the sisters who wear bonnets enter the kingdom of heaven? If so, where is the scripture explaining it? Is there no chance for others?

—A Christian.

We take it for granted that here is a person seeking light, although some of our readers may put a different construction upon the motive which prompted the question.

In the first place, let us observe that Christian duty is nowhere mentioned in the Bible in connection with essentials to salvation. The essentials to salvation are declared to be faith (Eph 2:8; Heb. 11:6), repentance (Luke 13:1-5), conversion (Matt. 18:1-4), regeneration (Jno. 3:3, 5), and other things connected with the plan of salvation. When it comes to the observance of ordinances, restrictions and other Christian duties they follow after as a matter of course (Eph. 2:8-10; Jas. 2:14-26).

Now as to the bonnet question. We shall not dwell on the fact that the wearing apparel for man's head is by the Bible referred to as "hats" (Dan. 3:21) while that mentioned for women is called "bonnets" (Isa. 3:20), neither shall we comment upon the scripture which says that "The woman shall not wear that which pertaineth unto a man" (Deut. 22:5), for we wish to consider the question from another standpoint. There is no end to the diversity of shapes which both hats and bonnets may assume.

The question as to what people shall wear on their heads opens up the whole question of dress. This can be considered correctly only as we notice the Gospel principles underlying the question. To make the application we need to keep in mind the following Bible teaching as to dress:

1. The apparel should be modest (I Tim. 2:9).

2. The proper ornament for the woman professing godliness is not the display of the physical form but "the hidden man of the heart" (I Pet. 3:3, 4).

3. Worldly conformity is wrong (Rom. 12:2; Jas. 4:1; I Jno. 2:15).

4. Costly array is forbidden (I Tim. 2:9).

5. Submission to the rules and regulations of the Church is not only a virtue, but is specifically commanded (Heb. 13:7, 17; I Pet. 5:5). (No warm-hearted Christian will ever admit that the world should exercise greater authority than the Church in regulating the Christian's dress).

So much for the Bible foundation. Now for the application.

That under existing circumstances the bonnet is more serviceable for women than the hat is evident from the fact that nearly all laboring women wear the bonnet when service rather than display is wanted. That fashion, not service, dictates the wearing of the hat is evident from the fact that the size and shape of the hat vary with the changing waves of fashion. The high cost and abominable shapes assumed by the ever-changing hat are in themselves a condemnation of it. The "plain hat" argument falls flat what it is remembered that the history of churches that have given way on that question proves this form of the hat to be simply an introduction to something more fanciful and fashionable which always follows sooner or later. The plain hat and fancy bonnet comparison is simply one form of "the pot calling the kettle black," as neither should be worn. That the bonnet is more appropriate than the hat to wear in connection with the devotional covering (See I Cor. 11:2-16.) is also an admitted fact. Taking all these things together, should any one question the wisdom or the power of the Church to say that under existing circumstances the sisters should wear the bonnet? And should any loyal member stand against what the Church, after much prayerful consideration and generations of observation and experience, has found to be the best under existing circumstances?

There is no special virtue in the form of the bonnet or any other article of apparel. It is only a question as to what that form stands for whether it should be approved or condemned. When you shall stand before the judgment seat of Christ the question will not be asked of you, "Did you wear the bonnet? Were you baptized? Did you wash the saints' feet? How much money did you give? etc.," but, "Were you faithful? Did you forsake the world with its lusts and follies and give yourself wholly to the Lord? Were you submissive, obedient in all things concerning which you had the light, shrinking from nothing taught in the Word?" The child of God has passed that stage of life in which the proper question is, "What must I do to be saved?" but having been saved the proper question now is, "Lord, what wilt thou have me to do?" Looking at the question from the standpoint of simplicity, neatness, serviceableness, separation, humility, appropriateness to be worn in connection with the devotional covering, the known wish of practically all churches that stand for complete separation from the world in dress, the fact that in many cases the admission of the plain hat into the Church opened the way for fashionable attire to come in, what seems to you, dear sister, to be the proper thing for you too?

Family Circle

MY NAME IN MOTHER'S PRAYER

And as in quiet eventide
I passed her kneeling there,
That just one word—my name—I heard
My name in mother's prayer.

That kneeling form, those folded hands,
Have vanished into dust;
But still with me for aye shall be
The memory of her trust.

And when I cross dark Jordan's tide,
And meet her over there,
We'll praise the Lord, who blessed that word—
My name in mother's prayer.

—Selected by a sister.

HOW HOLD CHILDREN FOR THE CHURCH

By Daniel Kauffman.

For the Gospel Herald.

There is no rule that will hold good in all cases. Since the fall of man Satan has been busy, and seems especially so at the present time. With human weakness and inclination to sin transmitted from one generation to another, the imperfection of parents, the adverse influences found in every community, the neglect caused through the multiplied cares of life, the many subtile allurements and strong temptations, and many other things to contend with, it is not surprising that children of the best of parents are sometimes found wandering in forbidden paths of sin. Yet there are some things that are a help to any family, and these we shall endeavor to notice.

1. **Prenatal Influence.**—When children are born into the world they may be described thus: They are like a sheet of pure, white paper upon which anything good or bad may be written—plus the inherent nature and mental, moral and spiritual condition of the parents at the time of and previous to the birth. That means a fearful responsibility for parents. For the sake of their children especially, as well as for their own sakes and the sake of the cause of Christ, parents should be as pure, as noble, as serious, as cheerful, as industrious, as prayerful, as holy as it is possible for them, by the grace of God, to be. The better the condition—physically, mentally, morally and spiritually—the better the start in life for children at birth.

2. **Early Training.**—A child rightly born is well on the way to glory. But there are thousands of things that can offset this advantage and land the soul in eternal doom. See how careful are the parents and nurses that the little helpless infants are kept under the most favorable environments for their physical well being. Equally helpless are they a little later on in life when considered from a moral and spiritual standpoint, and more important it is to be watchful along these lines. It is well that children, in this helpless, impressionable period of their lives are placed into the hands of their best friends, the parents. Let parents recognize their opportunities and their responsibility and do the very best they can for their children. The earliest recollections of children should include the family altar, the parental piety made manifest in prayers, Scripture reading, religious conversation and earnest endeavors in the Master's service By precept and by example should the children be taught truth, honesty, uprighteousness in heart, reverence for God, respect for authority, love for the Church, a desire to work for God and for the furtherance of the cause of Christ.

3. **Neighborhood Influence.**—People who believe in the Bible doctrine of separation from the world should see to it that they live in a community where there is a church of like precious faith. It makes our blood run cold when we see avaricious parents sacrifice the souls of their children upon the altar of greed by moving into a comniunity of Godless people because of flattering prospects for making money. Remember Lot. Remember the many families you know who for the sake of financial gain did things just like Lot did. Now we are not dreaming on this point. We know that an ideal neighborhood is not to be found on this sinful globe, and that go where you will you will have Satan's destructive influences to face. But we know also that it is very seldom that children are held for God and the Church when the parents, for the sake of financial gain or worldly ease or glory take them into communities where they have no church privileges. Keep your children under church influences. And if you have the church loyalty and conviction that you ought to have the church influences that you will seek will be those of **your** church. If you are in a community in which you can get no hold financially, it may be God's way of showing you that you ought to seek another location, in which case you should never think of locating anywhere where you and your family will be without church privileges.

4. **Home Discipline.**—Do not depend wholly upon church influences to bring up your children in the proper way. With the best of influences around you, there is still something for parents to do. If you want your boy or girl to become an efficient, faithful worker for the Lord you must apply yourself diligently that he or she will not only grow up for God but **trained** for God. We have both Old and New Testament advice on this point. According to the Old it is ,"Train up a child in the way he should go," with a promise attached. According to the New it is, "Bring them up in the nurture and the admonition of the Lord." In many places we find a very strong church sentiment which sweeps the children into the Church at an early age. But that is about as far as it goes. In their lives there is an absence of true piety and whole-hearted devotion to the cause of Christ. We want our chilren to belong to God rather than to the meeting house. If they belong to God they will surely unite with the Church and become live members. If they belong to the meeting house only, like Simon the sorcerer they may still be "in the gall of bitterness and the bond of iniquity." Let the home be surcharged with an atmosphere of true piety and pure reverence for God and all that He teaches. This is sure to be the case where the Holy Ghost has an abiding dwelling place in the hearts of both parents and believing children. Parents should early learn to know the difference between patience and over-indulgence, between considerate firmness and unreasoning severity. The greatest responsibility resting upon parents is the **heaven-enjoined duty of training their children for God.**

5. **Work.**—The ideal life includes hard labor. One of Paul's greatest consolations at the close of his earthly journey was that he had "fought a good fight." It takes hard work to develop substantial manhood and womanhood. This is true both naturally and spiritually. Teach your children to **work**—in both natural and spiritual things. Give them a part in the family devotions. Get them interested in Bible stories and Bible study. Teach them to memorize verses. Give them an opportunity in helping to build up the Sunday school and other religious meetings. As they come into the fold of Christ show them how they may labor for the Master. Let them realize from the start that they must be about their Father's business. Their minds being occupied in heavenly things, they can not but become more and more heavenly in thought and life. This is the ideal. As God gives you grace and opportunity, work for it.

6. **Love.**—This has been called "the greatest thing in the world." There is nothing that draws the children of God to Him more than the knowledge of the fact that He loves them. The same is true in the case of the relationship between children and their earthly parents. Let children realize that their parents love them; let our young people realize that the powers that be in the Church love them, and they are liable to be held to the Church by this "the tie that binds," " the bond of perfectness."

Scottdale, Pa.

Sunday School

For the Gospel Herald.

Lesson for Sept. 22, 1912.—Mark 6:30-44

THE FEEDING OF THE FIVE THOUSAND

Golden Text.—Jesus said unto them, I am the bread of life.—Jno. 6:35.

Introductory.—In the miracle of the feeding of the five thousand we have a picture of the evangelization of the world. The lesson before us is a graphic pen picture of how this great miracle is performed. With the details of that miracle firmly fixed upon our minds, let us look at the lost world in great multitude starving for want of the bread of life; let us look at ourselves as disciples of our Lord who is ready to bless the bread sufficient to feed all. There are only two reasons why the whole world is not thereby nourished: (1) lack of disciples sufficient to carry the bread to all the multitudes; (2) unwillingness on the part of the multitude to eat the bread.

The Report.—The disciples having carried out their commission to carry the Gospel to "the lost sheep of the house of Israel," they came back to Jesus to tell Him what they did. Evidently He was pleased with their work. He invited them out to a desert place where they might rest for a season.

The Hungry Multitudes.—But it was not an easy matter to get away from the people. No sooner had they seen Christ and His disciples make moves to get away to some other place than they came from all the cities and outran Christ and the apostles who were crossing over on the ship and joined them again. Jesus looked with compassion on the multitudes. As "sheep without a shepherd" they seemed eager to hear His words and learn of His will. "The common people heard him gladly." So intense was their interest that they failed to provide sustenence for the body. When the day was far spent the disciples came to Jesus saying, "This is a desert place, and now the time is far past; send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat." That was indeed a great problem. Think of it, a crowd of 5000 men, besides women and children, and only five small loaves of bread and two small fishes in sight. Even if the disciples were ever so generous that small amount of food would do practically no good if an attempt were made to distribute it evenly among so many people. So the disciples took the practical way of looking at things and suggested to Christ that He send the multitude away before too late.

But Christ had another plan. He never sent any one away unblessed. In the miracle which followed He not only proved Himself equal to any emergency in all trials, but He taught the world a lesson which we should never forget.

The Multitude Fed.—An earnest conversation concerning the best way to handle the situation followed the disciples' request. Finally Christ ended the conversation by saying, "Make the men sit down." Now what? Was He going to preach another sermon to them? He was obeyed, the orders were given and the men sat down. As we witness the things that are now happening we notice two things. (1) The commandment and leadership of Jesus; (1) Faith and obedience on the part of both disciples and multitude. These two things are essential to the success of Christian effort, no matter where it is. We must have the leadership and instructions of Christ. We must have faith in His Word and obey His commandments or we will remain unblessed. It is safe to assume that if those people had not obeyed the voice of the disciples as commanded by the Lord that they would not have been fed. It is just as safe to assume that if we do not obey the Church which is inspired of the Lord to shepherd the flock of God on earth we will be barred from the blessings of the Almighty. But with the disciples ready to carry out the commandments of Christ and the multitude ready to do as the disciples bade them do, we find one step after another unfolded, they all went through the meal accepting all things by faith, and when they were through there was more left than there was when they commenced. But we should not forget that our Savior made no move in the feeding of the multitude until He had first blessed the bread. Let us now enumerate a few things, and meditate as we name them.

1. Jesus blessed the bread—a notable example of "grace before meals."

2. The disciples obeyed, though they could not see where the bread was to come from to feed the multitude—it is not necessary that we know all the why's and wherefore's before a commandment is obeyed. God wants obedience. The understanding will come as He unfolds to us the truth.

3. The multitude obeyed—and therefore were blessed.

4. "And they did all eat, and were filled"—in God's great store-house of blessings there is enough for all.

5. They were commanded to gather up the fragments that nothing might remain—in all the bounties of God there is nothing that should go to waste.

Are we ready to do our part in carrying out the Gospel bread to all the world?—K.

It is the unselfish giver who can enjoy happiness.—Jacob N. Brubacher.

Our Young People

FEASTING THAT MAKES LEAN SOULS.—Psa. 106:14, 15.

Topic for September 29

MOTTO

"Abstain from fleshly lusts which war against the soul."

OUTLINE OF TOPIC

I. Kinds of Feasting.—
1. Soul food.—Psa. 143:6.
2. Soul Poison.—Prov. 8:36.

II. Soul Food.—
1. Knowledge.—Jer. 3:15.
2. God's Word.—Jer. 15:16; I Pet. 2:2.
3. Faith in Christ.—Jno. 6:53.
4. Doing the will of God.—Jno. 4:32.
5. Fellowship.—Rev. 3:20.

III. Soul Poison.—
1. Fleshly lusts.—I Pet. 2:11.
2. Vain hope.—Hos. 12:1; Isa. 44:20.
3. Evil fellowship.—Rev. 2:14; I Cor. 5:11.
4. False doctrine.—II Tim. 2:17; Rev. 18:3.
5. Self will.—Psa. 106:15.

IV. The Lean Soul.—
1. Void of spritual understanding.—Jude 10-12; II Pet. 2:10-17.
2. Poor and wretched unknowingly.—Rev. 3:17, 18.
3. Without power.—Jas. 1:6-8; I Tim. 6:9, 10.

PERSONAL THOUGHT

It is possible for me to indulge freely in things that destroy my soul. Lord that I may be quickened by Thy Spirit and filled with Thy wisdom. Let my soul be filled with Thy ways.

STUDY OF THE TEXT

Psa. 106:14, 15

"He gave them their request."—When Israel complained of what God's wisdom provided, and clamored for what their lusts dictated, God permitted them to have their desires. We too may possibly have what God's wisdom does not choose as best.

"But sent leanness into their soul."—The result of lustful indulgence is destructive to life. When we are determined to have **our** way, we always are the loser **even** though we gain what we wish.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Soul."**
2. Eating that Causes Sickness. (Draw Comparisons.)

For Young People.—
1. Pleasures that Destroy.
2. Victories that are a Defeat.
3. Defeats that are a Victory.

For Older People.—
1. Fellowship that is Poison.
2. God's Choice or My Choice?

Memory is as a bank into which we must first make deposits, ere we can draw out in time of need.—J. S. Shoemaker.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 12, 1912

Field Notes

Bro. J. A. Ressler of this office left home Saturday to be with the brotherhood at Mummasburg, Pa., in Sunday school meeting Sept. 7 and 8. We hope to hear of an inspiring meeting.

An interesting Sunday school meeting was held at the New Danville Church, Lancaster Co., Pa., on Thursday of last week. A report of this meeting being in our possession, we expect to publish it next week. The report of the meeting held at Marion, Pa., Aug. 28, is likewise in our possession and in line for publication next week.

Bro. Benj. Gerig of Smithville, Ohio, is reported much better in health. He was able to attend church services on Sept. 1 and take part in the funeral services of Bro. Smucker on the following Tuesday.

Bro. J. E. Stoltzfus and wife of Gap, Pa., were pleasant callers at this office one day last week. They had been on a visit to Wayne Co., Ohio, and on their return home spent a day at Scottdale as the guests of Bro. J. A. Ressler and family.

Bro. J. B. Brunk of Bluffton, Ohio, has the spiritual oversight of a congregation and assumes physical, intellectual, moral and spiritual oversight of a school. Our preacher-teachers have a great opportunity and a great responsibility in both fields.

Arrangements have been made to remodel the Stony Brook Church, York, Co., Pa., and remove it nearer the trolley line. The access to the church in its proposed new location will be much more convenient than at present. Our prayer is that God may continue to bless the work at that place.

Bro. D. H. Bender and wife and two small children, of Heston, Kans., who spent a few weeks in their former home at Springs, Pa., started on their homeward journey Sept. 2. They made a brief visit with friends at Scottdale on their return home.

Bro. C. Z. Yoder of Wooster, Ohio, is planning, the Lord willing, to leave home Sept. 13 to spend Sunday with the congregation at Freeport, Ill., attend the Western A. M. and Missouri-Iowa conferences, visit the Kansas City Mission, and then spend some time in evangelistic work in Missouri.

A letter from Bro. J. S. Shoemaker of Freeport, Ill., tells of prospective visits to their congregation by a number of brethren. Among them are Bro. A. H. Leaman of Chicago, Bro. G. J. Lapp and family of India and Bro. A. L. Buzzard and family of Washington, Ill. Most of these brethren expect to accompany Bro. Shoemaker to the Missouri-Iowa Conference held at South English, Iowa, next week. Harvest meeting was appointed for the Freeport congregation on Saturday evening of last week.

A harvest and mission meeting is announced for the Canton, Ohio, Mission to be held Act. 5 and 6, 1912. A most interesting program has been arranged, and we hope to hear of a well attended and inspiring meeting.

Called to the Ministry.—Bro. Moses G. Gehman was ordained to the ministry, Sept. 3, at Bowmansville, Pa. Ten brethren received votes and passed through the lot. May the Lord richly eudue our dear brother and his companion with much grace and power from on high to be a faithful watchman on Zion's walls.—W.

A program of the coming Sunday school conference to be held at South English, Iowa, Sept. 17 and 18, lies before us. The program is so different from that of an ordinary Sunday school conference program that the committee took the liberty to call the meeting a "Christian Workers' Conference." A spiritually edifying meeting is in prospect.

Bro. J. D. Guengerich of Centralia, Mo., was a pleasant caller at this office one day last week. He has been in the field for nearly three months in the interests of the new paper, "Herold der Wahrheit," published in the interests of the Conservative and Old Order Amish Mennonites. He left Scottdale on Friday morning for Hartville, Ohio. The Lord bless his labors.

The brethren, N. E. Byers and D. S. Gerig of Goshen, Ind., who have been spending the summer months in Europe, expect to reach home in time to take up school work. In a recent letter Bro. Byers says, "Hope to go to Mennonite Church at Amsterdam on Sunday. Leave Liverpool Sept. 7 for Montreal and should be at home Sept. 19." The Lord protect them on their journey.

As the summer months are drawing to a close and the natural harvest being taken care of, we notice a greater activity in the work of taking care of the spiritual harvest also. Special meetings have been arranged for in most of our congregations, and arrangements are being made in others. Already a number of evangelists are in the field, and others will be called into service later. But let us not make the mistake of leaving the work to our evangelists. They are doing but one phase of the work. Under the leadership of God we all have a work to do in the way of prayer and personal work and standing by the work of those whom God has charged with the responsibility of teachers and overseers.

Two conferences within 40 miles of each other and less than ten days apart is someing that does not often occur in the Mennonite Church. Yet such will be the case this year with the conferences a week apart to be held at South English, Iowa, Sept. 17-20, and at Wayland, Iowa, Sept. 25-27. Our prayer is that both meetings may be heaven-blest and well attended, and we trust that many will avail themselves of attending both.

Two Bishops Called Home.—Through the columins of "the Weekly Budget" we learn of the death of two aged bishops in the "Old Order" Amish Mennonite Church. The first is that of Bro. Menno Yoder of Belleville, Pa., who died Aug. 22 after a year's illness, aged 74. The second call came to Bro. Christian King of Intercourse, Pa., who passed to his eternal reward Aug. 26 at the advanced age of 85. The Lord bless and comfort the bereaved and raise up other servants to take the place of the ones called home.

Bro. A. B. Mensch of Skippack, Pa., writes: "Our church has been severely stricken of late, but we submit ourselves to Him who does all things well, knowing that He will not put a greater burden on us than we are able to bear. Since last December nine of our members have been called from time to eternity." It is a severe trial, but our brother takes the proper view of the situation. "All things work together for good to them that love God." There are no earthly ties so dear that will not be broken sooner or later. But the parting tear is softened with the thought that they who die in the Lord are but the favored of God who are relieved of the trials and sufferings of earth, going on before to welcome us later on. We thank God for the great Burden-bearer who promises us an eternal home where family ties will never be broken.

Missions in the Orient.—The question has been asked a number of times as to whether this new book of travels among the missions of India and other countries, written by Bros. Hartzler and Shoemaker, is published by the authors or by the Mennonite Publishing House. We wish to repeat what we said at the time the book was announced ready for distribution that it is published by the authors who assume all responsibilities, financial or otherwise, for the book. The printing was done by the Mennonite Publishing House. Arrangements have also been made whereby the House handles the book, getting it out before the people on a mission basis. After this plan for its distribution was submitted to the authors they gave it their hearty approval. We are glad to state that the book is going out rapidly, over 800 copies having aircady been sent out. Others besides our own people are becoming interested, and as matters now seem it will be only a question of time until the entire edition has been placed into the hands of the reading public. May God bless its mission to an increased interest in the cause of missions.

Correspondence

Albany, Oreg.

Dear Herald Readers, Greeting:—We had a good prayer meeting last night. We have Sunday school and preaching services each Sunday in the morning and Bible reading and preaching on alternate Sunday evenings. We have had quite a few visitors last week. Among them were Samuel Cockley's from Peabody, Kans., Pre. Witeacre of Iowa and two Steckley brothers from Nebr. We are always glad to met these dear ones. The two Steckley brothers bought homes not far from here. We have had a few very warm days. This morning it is cloudy and cool. The brotherhood is well as far as we know. May God's richest blessings rest on us all is our prayer.

E. C. and L. A. Weaver.

Aug. 23, 1912.

Miami, N. Mex.

Dear readers of the Gospel Herald: As it has been some time since I have written, I will endeavor to do so now. The Lord is good to us, giving us a good season and good crops, for which we are thankful. We also were favored with a visit from Bro. Jacob Heatwole of La Junta, Colo. He preached three sermons while here. He left Monday for Las Vegas to preach for the brethren there, we are always glad for visits from brethren passing this way, and would be glad to have any that are looking for homes to come and see our country.

Yours in Christ,
Lizzie Lapp.

Sept. 3, 1912.

Hudson, Ohio

First, a greeting to all Herald readers. We have much to be thankful for here in this part of God's moral vineyard. We found it necessary to make more room for our people. so the old church has been moved off its foundation and the basement and wall for a larger building is completed. We hope to have it ready for worship in the very near future. Kindly remember us in prayer.

E, B, S,

Sept. 3, 1912.

Dalton, Ohio

(Sonnenberg congregation)

Bro. I. J. Buckwalter came into our midst last Sunday and preached to us a powerful sermon on consecration. We were made to feel the power of the Holy Spirit and were drawn closer to God. Come again, Bro. B.

Cor.

Sept. 4, 1912.

Fairview, Mich.

Dear Herald Readers, Greeting. A few lines from this place may be of interest to some readers. The services during the summer have been quite well attended and good interest manifested.

Teacher's meeting is not so well attended by the teachers as it should be.

Bro. L. A. Kauffman and family have left thsi place and intend to labor with the brotherhood of N. D. through the coming year. We wish them God speed. Bro. Menno Esch spent Sunday Sept. 1st with the Manistee brotherhood and baptized two applicants. May the Lord abundantlv bless these dear souls and all of them and send them a shepherd. Bro. Bontrager is on his way to Huron Co., to preach the word at that place as they are also without a minister. May we not forget these dear people in our prayers.

In love,
Katie Bontrager.

Sept. 5, 1912.

Dundee, Ohio

On Sunday Aug. 24, Bro. I. J. Buchwalter of Dalton, O., came to our church and conducted a religious song service in the evening.

On Sunday morning he preached a strong sermon which we enjoyed very much. One soul accepted Christ in the morning and two applications were made in the afternoon. He spent the evening at the Longenecker Church where he preached the word of truth.

Cor.

Sept. 6, 1912.

When Christ says that whatever the heads of the Church bind or loose on earth shall be bound or loosed in heaven, He makes Himself the servant of the servants of the Church.—D. H. Bender.

The commandments or precepts of Christ are the same old Gospel that they have always been. They are ever new to us if we read them with a prayerful heart.—J. E.

Miscellaneous

PLEADING FOR PURITY

Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows;
I see from far Thy beauteous light,
Only I sigh for Thy repose.
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

Is there a thing beneath the sun,
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free
When it hath found repose in Thee.

O slay this self in me, that I
No more, but Christ in me, may live;
My vile affections crucify,
Nor let one darling lust survive.
In all things nothing may I see,
Nothing desire or seek but Thee.

O Love, Thy sovereign aid impart,
To save me from low-thoughted care;
Chase this self-will through all my heart,
Through all its latent mazes there;
Make me Thy hallowed child, that I,
Ceaseless, may Abba, Father, crv.

—Terstergen.

OUR YOUNG PEOPLE'S BIBLE MEETING

By D. D. Hertzler.

For the Gospel Herald.

II. How Conduct It?

In order to get the most good out of the Young People's Bible Meeting we must allow the Spirit of God to direct us. As we said in a former article, all the organization we may have will amount to very little unless we are able to use it in connection with God's power and in His service. We need to use good judgment in placing the right individual on the right subject. We must not lose sight of the individual benefit to the one who handles the subject as well as the benefit to others in general.

Much of the success depends on the superintendent or leader, and yet if each member would just be willing to do as the Spirit directs how much of the burden it would lift from the superintendent or officers.

The superintendent ought to be a natural born leader, and have the mind so full of the subject that when something is said to bring a valuable thought to mind that it might be brought out and to the point with very few words, that not one moment of the valuable hour the Young People's Bible Meeting is to occupy be wasted.

We should be punctual in beginning the Meeting right on time and not forget to close on time. If an interest arises just at closing time, don't forget to close the meeting, rather leave your audience hungry than tired.

One of the best meetings we ever attended was in a meeting that was hard to close, as others wanted to speak.

Let us remember that the Spirit is always willing to work with us but we are not always willing to be used. We should not quench the Spirit. If we are prompted by the Spirit of God to say something we ought to say it. But then there is another extreme. For instance, sometimes it becomes necessary for some to take down notes to refer to in speaking on a subject so as not to forget some important point. Then again I have been made to think that some of us ought to have a note in our hand to which we have easy access, which says, "Close and let some one else speak." This is a very tedious point to speak upon, after all I think it is very important, that we are careful along this line. Let us not quench the Spirit, but condense our talk so as to give some young person a chance who is a little backward and not inclined to speak at every meeting.

I think one of the greatest hindrances in the Young People's Bible Meeting this age is that the work is not equally enough divided. It reminds us of an instance where we were riding with a young man who had a team hitched in which one horse was continually pulling about all the load and was half of its length ahead of the other one. In speaking of it he said he had a willing team, the one horse is willing to pull all the load and the other one willing that he should. So it is with us often times. I think in the Young People's Bible Meeting, we are all willing; but some of us willing to do all the work while others willing that we should.

I wish we might catch the idea that we all have a part to do. We need your talk, and let no one take from this article that we don't want to have you speak. But we would like to have every word you say count for something. I am glad, however, that we have people in our Young People's Bible Meeting who have so studied the subjects and feel so interested that they cannot keep their seats when a volunteer speech is called for; who are as enthusiastic as the colored man slave. When his owner told him that he wanted no more shouting from him, "for colored people have no soul," the colored man said, "Boss, if colored people have no souls, then there is something about this body that makes me feel happy when raligion gets hold of me."

Oh that we might be ever ready to do some good, if nothing more than a nod of the head to some, young person who is speaking.

If we are able to shift the responsibility on many different individuals and can make them see that they are responsible for the success of the meeting it will be the means of good meetings. If the chorister or the ones who lead the singing have prayerfully studied the subject; carefully and attentively watch what is said on the subject, it will be the means of bringing to their minds some hymn that if sang just at that time will be able to rivet the thought on the minds of the hearers in a way that perhaps nothing else can do. Since the gift of song is the source of much strength if applied just right, it is a very essential feature not only in the Young People's Bible Meeting but in any other religious service.

Smithville, O.

THE LOVE OF GOD, OR OF THE WORLD

By J. A. Z.

For the Gospel Herald.

The love of the heart determines the nature of the life. We grow to be like that which we love. It is also true that our nature determines what we shall love. Our affections are governed by our tastes, and our taste is still further educated and developed by the nature of that which we love.

Everywhere throughout the Scriptures we are invited, urged and even commanded to love God. It is a matter of such imperative importance that it is not left to a mere intimation or request, but the command comes with the accents of infinite solicitude: "Thou shalt love the Lord thy God with all thy heart."

It is absolutely essential that we shall have our heart's love fixed on God; that we shall love Him so well as to be ready to do His will, to think His thoughts, and to delight in what is right and good; that we shall love what He loves, and hate what He hates; and that, in all things, our lives shall be fashioned after His life, by the power of a deathless and unchangeable love. To know Him thus and to love Him thus is to be possessed of eternal life.

Spiritual life and progress are positive advances. We do not simply give up and turn from and cease from sin. We accept the life and love of Jesus Christ into our hearts to drive out the evil, the world, the sin. As we accept the gracious Saviorhood of Christ, in love for Him, we experience what has been well termed "the expulsive power of a new affection." We come to live a new life and arise from death and the grave to a new existence or a new experience of the life of God in the heart and soul of man.

The way to get darkness out of a room is to let the light in and the darkness disappears. The way to get the ignorance out of a mind, is to fill that mind with knowledge of the truth. The way to get hatred and malice out

of a soul is to fill that soul with love. The way to get the love of the world and of sin out of a life is to fill that life with the love of God. The Gospel is the record of God's saving love for us in Jesus Christ, and God's Holy Spirit blesses the preaching of the Gospel to human souls, so that, as Christ is presented to men they come to know and love Him, and His love fills their beings, and the love of the world and of sin are driven out and they become new creatures in Christ Jesus.

The question for every human being is wether he is filled with the love of God, or the love of the world and of sin. He can not and will not divide space. Christ said that we cannot love God and Mammon. We are not only to love God, but we are to love Him wi the whole of our being, with all of our heart, and all of our mind, and all of our soul, and all of our strength, or we do not love Him at all as we ought to and as we must.

One of the saddest things in the Word of God is that expression of the apostles' in regard to the spiritual condition of the heart as made known by its love for God or the world, that, "If any man love the world, the love of the Father is not in him." That's not all but it means sin, it means worldliness, it means death. If people do not love God, they will be be wild for pleasure and worldliness. They will not have and interest in prayer, in God's Word, in the Church, or religion. They say they have no interest in these. They know it. They know that they are dead in trespasses and in sins, and yet they are not startled nor concerned.

The world around us is wild and excited in the purpuit of worldly pleasure.

God is forgotten. Their souls are neglected. The Church is forsaken by multitudes. The Sabbath is desecrated. Religion is discarded. Why? There is but one reason. The love of the Father is not in them. It is their fault. It is their lack. It is their self-deprivation. It is their destruction. Without God they must and will perish.

Let all who have regard for that which is of real importance, seek for God with all their hearts. Let there be a renewal of the love. Let there be a continual nurture of the love. May God's love in Christ so enthrall, so fill, so satisfy, that there will be no room in the heart for that world-love, which grieves God, and withers, and blights all spiritual possibilities of life.

Urbana, Ohio.

HOW DERIVE THE GREATEST BENEFIT FROM A SUNDAY SCHOOL MEETING

By Mary Zimmerman

For the Gospel Herald.

First, it is necessary that we meet with prayerful hearts; having our hearts and minds prepared to receive and understand spiritual things.

Jesus said, "Without me ye can do nothing." He also said, "Where two or three are gathered together in my name, there am I in the midst of them."

It is necessary that we come together in the name of Jesus, realizing that we need the Spirit of God in our hearts to guide us and reveal unto us our needs and to fill us with His love that we may seek nothing but that God would be pleased to have us do.

Think of the great and precious work before us. Who would dare idle away the precious time, thinking there is nothing I can do? God has likened His church to a natural body. As members of the body we must all work together. One member can not do the work of the whole body. The same with a member of the Church; each one has a part to do, and as long as you or I do not do our part it will be undone. In the Sunday school meeting we must each one do our part and as we leave from here we must practice what we have said or done.

By this means much benefit can be derived from one meeting.

Wood River, Neb.

BLESSING OF LIBERAL GIVING

Arranged by Edna E. Beck.

For the Gospel Herald.

The support of the Gospel requires, (1) an adherence to its teaching; (2) a giving of service, time, money, or anything which God has placed within our care. If Christ considered the salvation and evangelization of the world of sufficient importance to leave His home in heaven, to deny Himself of the riches and glory of this world, to suffer a life of persecution, and to die the death of a martyr, we should show our gratitude by responding liberally to the support of the great cause for which He gave His all.

While there are many ways in which the cause of Christ should be supported, the means of support to which we now direct our attention is that which affects the pocket book.

If the millions of dollars that are spent in erecting costly churches, maintaining fashionable preachers and choirs, and lavished upon a grand display of affected Christian work, could be put to a more direct use in the work of the Lord, we would see different results. No surer evidence of a leanness of soul can be found than a failure to support the Gospel when our talents or pocket book's would enable us to do so.

"Where your treasure is, there will your heart be also." The Bible says.

"He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he repay him again."

"Honor the Lord with thy substance, and with the first fruits of all thine increase."

"God loveth a cherful giver."

"Freely ye have received freely give."

Is there a limit to the amount which should be given? **Yes.** God sets the limit as to the amount of money or goods which **should be** donated to the cause. The Gospel standard is "as the Lord hath prospered" us. When prompted by love for the cause, we give "freely," "cheerfully," and as "God hath prospered" us.

God wants motives rather then amounts in contributions. The widow's mite was commended above all other gifts, because it was prompted by a sincere motive. And really it was worth more to the cause than all the other gifts combined. No one has ever suffered by giving cheerfully to Gospel work.

Whenever the Bible mentions giving to the Lord it is accompanied with promises of blessing. Even the giving of a cup of cold water is to be rewarded. God will not allow His children to suffer for maintaining His cause.

There are many who are selfish enough to try to grasp all the blessings of earth and heaven, without a willingness to do anything in return. This makes the burden greater for those who are willing to do something, but God blesses all His liberal supporters with experiences which makes them feel that "it is more blessed to give than to receive." God Himself set the example of liberality. Christ is a free gift.

Salvation is free. Heaven is at our disposal. Let these facts be stamped upon our minds and hearts, and it will not be hard for us to appreciate and to comply with the divine admonition, 'Freely ye have received, freely give."

Peabody, Kans.

ARE WE GATHERING OR SCATTERING

By C. Neuhauser.

For the Gospel Herald.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.—Mat.. 12:30.

It is really gratifying to read reports from various places where brethren are holding meetings on special occasions for the study of God's Word and the discussion of questions relating to the kingdom of heaven. This is especially helpful with reference to the work of the Sunday school.

Such meetings are not only helpful to those who attend them and get help and inspiration from them, but they help those who read the reports of the meetings and see what is being done by the brethren and sisters in other places. All methods will not apply equally well to all schools and to all

places, just as all ways of working will not apply equally well to all homes. The same methods will not apply to the teaching of little children and the teaching of older persons.

By means of the meetings referred to different methods can be learned and the proper ones selected for our own school and for our own circumstances. It is gratifying to see that year after year more churches are beginning to use the national holiday, the Fourth of July as a day of prayer and the study of God's work and Word. Not that there is any special virtue in holding such meetings on this particular day, but it is a day on which there is usually much folly and evil and to observe it in a way that will glorify God will certainly do good.

Such meetings will be a testimony against the spending of the day in the way we hear of, "A picnic was held in honor of Grandma ———— on the ————river. A hundred and two, mostly relatives, were present. * * * They had a fine time all day." Contrast this with the reports of religious meetings held in other places on this day. And remember that what does not gather to the fold of Christ, scatters from Him.

Roanoke, Ill.

THE NATIONAL LOVE OF AMUSEMENT

Taken throughout the United States, the amount of money spent for amusement is said to be about forty times the entire sum raised for church work at home and abroad. Truly, we are a pleasure-loving people! In Chicago there are 600 moving picture shows with a daily attendance of at least 150,000 persons, who pay $15,000 for their entertainment. Were the Christian people of Chicago, numbering at least 200,000, to contribute at this rate, they would pay the foreign missionary bills of the United States, and still have funds enough for considerable work in the homeland. If the love of perishing souls could, in some way, be impressed more fully upon the hearts of professing Christians, a greater consecration would doubtless follow, to the general good of all.—Gospel Messenger.

Which leads us to remark: although the nation is hot after pleasure, it shuts itself out from the very highest kind of pleasure—"the joy of the Lord"—by taking pleasure in ungodliness and unrighteousness.

In these pleasures mentioned we see a double curse: (1) not only are the pleasure-seekers robbed of those soul-satisfying pleasures which come only as a result of loyalty to God in a consecrated service, but (2) they mean the destruction of enormous wealth in the form of money, time and men which robs the mission field of these three necessary means in the evangelization of the world.

We need to put forth more faithful efforts to open the eyes of the people. (especially the people known as "our own,") to the fact that sooner or later all carnal pleasure proves itself disappointing and vain, and that if we would know the blessedness of a real Christian experience we must fling to the winds the devil-invented theory that there is no pleasure outside of godlessness and foolishness.

"Rejoice in the Lord always; and again I say, Rejoice."

DANGERS THREATENING THE MODERN SUNDAY SCHOOL

By Fannie Stauffer.

For the Gospel Herald.

This is a question worthy of our prayerful consideration. We are living in a time when the devil is putting forth every effort, trying in various ways to destroy the souls of men. Therefore it becomes necessary to be on our guard, well indoctrinated in the Word of God, so that we, like Jesus may be able to overcome temptation, able to stand firm as we meet these dangers all along the way. "Watch and pray, that ye enter not into temptation."

The neglect of prayer is one of the greatest dangers. Oh! that all might realize "how much power there is in overcoming evil by and through a life of prayer. "The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16). If the prayer of one righteous man availeth much, how much could be accomplished if all true consecrated Sunday school workers, would in unity and in faith, pray for the spiritual growth of the Sunday school, and how many a danger would we be able to guard against.

There is great danger at this present time, because of the lack of consecrated workers. We need men and women that are fully given up to the Lord, those who have their heart and mind in the work.

We are apt to become too formal. Some think it is all wrong to adopt anything they were not accostumed to. While on the other hand some are continually trying to change the services. Whatever we do, let us be careful and not put too much stress on the way we do things, lest we lose the real spirit of the work, "Having a form of godliness but denying the power thereof." Let us purify ourselves from all unclean habits, and may we with a desire in our hearts, and earnest zeal, take our work and do our part, so that the Sunday school may become more spirit-like and less of form.

We will all admit that this is a great age for education, which is very good if it is in line with God's Word. Never has there been a time that people were so eager to read. Young people want to read and unless we provide them with pure sound literature, they are bound to get hold of worthless books. Even in our Christianized America some of our Sunday school literature denies the divinity of Christ, and many of the unpopular ordinances of the Bible.

Another danger is that many of our young people are not given up to the work as they should be. Young people naturally wish to do something. Why not give them all the work possible in the Sunday school, and get their minds directed in the right channel? In some of our Sunday schools there is also great danger of a division between the older people and the younger. We should always try to work together in unity. We need both old and young. The division many times arises in a conflict between English and German. If the two extremes come together, it is bound to result in contention, but I believe we should have patience with each other. We do not want to get the idea that the Sunday school, is to keep up the German, or vica versa, but its object is to get our young people indoctrinated in God's Word, regardless of language.

Our Sunday schools are drifting too much into worldliness. As we know the Sunday school is the church at work, and Christ is the head of the Church, let us be careful and be in harmony with God's Word and the Church.

Then again there is great danger in selecting the teachers. We should through faith and prayer select only consecrated men and women for this important place, those well adapted for this certain class. Those whom we know, by their daily conduct are trying to live for the good of others. Whose daily walk is in accordance with the Gospel. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven."

There are many more dangers threatening our Sunday school today, but let this suffice; and may we ever be on the safeguard and take God's word for our guide, is my sincere wish and prayer.

Milford, Neb.

To know Christ is to live in Him and for Him. It means to be kept by the power of His resurrection. It means to place the kingdom of God and His righteousness above everything else, to love righeousness and hate evil and to shun its very appearance. It means to walk with Him and to work with Him and for Him and to suffer also, if need be; and to such the promise is that they shall reign with Him. It is impossible to learn to know Christ, as He is to be known, except there be fellowship of service and sacrifice and suffering as well as the joy of forgiveness and the gladness of faith and hope and love.—The Evangelical Messenger.

LIKE ANGELS WHO NEVER DIE

By Ada M. Herr.

For the Gospel Herald

In Luke 20 we read about the people asking Jesus questions. The learned men tried to entangle Him, but they could not. He always knew how to answer them.

Then the Sadducees came to Him. They say, "There is no resurrection." They tried to question Him, they ask Him about marriage. He said that in this world they marry and are given in marriage. But in heaven they neither marry nor are given in marriage. But all of us that are doing the will of God, will be taken home to heaven. Then we shall be like the angels which never die.

Heaven is a beautiful place with golden streets, pearly gates, and many mansions prepared for them that follow Jesus.

There is no night in heaven. God Himself is the light. There is neither sorrow, pain nor toil. But all is love, joy and peace. Oh, may we live such lives that when the resurrection morn shall come, we shall appear before God unspeakably happy, in hearing the welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Then we shall be with the angels who never die. But unto those on His left hand will He say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Here we see that the devil also has angels.

We read in II Cor. 11:14 that even Satan himself is transformed into an angel of light. What a fearful place that must be—a place of fire and torment! Remember how the rich man begged that Lazarus should give him a drop of cold water to cool his parched tongue. But Lazarus could not for he was with the angels over in heaven.

"Angel! roll the rock away,
Death! yield up thy might pray.
See, He rises from the tomb,
Glowing with immortal bloom.

"Tis the Savior! angels raise,
Fames eternal trump of praise.
Let the earth's remotest bound
Hear the joy inspiring sound.

"Now, ye saints lift up your eyes,
Now to glory see Him rise;
In long triumph up the sky—
Up to the waiting worlds on high."

Dalton, Ohio.

ANOTHER REASON FOR THE HIGH COST OF LIVING

At different times in the past we have quoted in our columns some of the reasons given by the different authorities, for the high cost of living that prevail in our land. People are blaming the farmer, the capitalist, the coal-barons, and the different trusts, because they have to pay such high prices for the necessities of life.

The Menace of July 27, cites us to what they consider one of the apparent reasons for the high cost of living. Here is a statement made to a Menace reporter by a large commission merchant of New York City:

Every day in the week a swarm of Catholic Sisters infests the wholesale food districts in New York City, begging for money and food. I have conservatively estimated that out of this district alone, they beg $2,000,000 worth of food every year. The wholesale merchants do not personally stand this loss. They add it to the cost of the stock they handle, so that in the end the ultimate consumer in Greater New York—be he Protestant, Turk, Jew, or atheist—is compelled to share in furnishing food free to Roman Catholic institutions in this city. If, however, a paltry $2,000,000 a year were the sum total of their public begging in New York, the public would have just cause to congratulate itself. The fact is that $30,000,000 annually would not cover the amount that the people in Greater New York contribute directly or indirectly to maintain ten thousand Roman Catholic parasites, called "priests," "brothers," "nuns," "sisters of charity," etc., in ease and idleness, in a number of untaxed palatial buildings called "nunneries," "convents," "parish-houses," "monasteries," and so forth.

Thus we see one of the reasons why the laboring class of people must pay such high prices that this great "menace" of our land may be supported in the practice of false Christianity. Many people are deceived as they look about them at the hospitals, homes, schools, and other institutions that are built and supposedly supported by the Catholic church, and think this institution is doing a great Chartiable work; but it is in reality the already overburdened class of every form of religious society that is supporting Roman Catholicism and paying her bills. And what are the Catholic institutions giving to the world in return?

Roman Catholicism is blinding the eyes of the people today with her so-called charity.—Gospel Trumpet.

REPORT

Of a Sunday School Meeting Held at Habecker's Church Central Manor, Pa., Aug. 22, 1912.

For the Gospel Herald.

Organization: Mod., D. N. Gish; Secys., Mary D. Martin, Rhoda Eby; Chors., Amos Lehman, Walter Charles.

Devotional exercises conducted by John H. Keagy (Rom. 8), Simon Landes (Deut. 6), J. C. Habecker (prayer).

Address of welcome Bro. H. H. Haverstick.

Sermon. Bishop Abram Herr. Text, II Pet. 1:2-9.

If we desire to hold a sacred service we have not come together in our own strength. Grace and peace are still more to be multiplied so we get more faith. Exercise the gifts God has given you. There is something spoken through the apostles which has not been exhausted yet. Many things tempt us but God will give strength to conquor. We should examine ourselves before God. Faith is a fundamental principle of Christianity (Phil. 4:8). If we think of heavenly things it crowds out sinful things, which are a disease to the soul.

The Object of Sunday School Meeting. A. B. Lutz.

Object is to keep close to God. Are we as noble as the Bereans (Acts 17:11)? The highest object is to glorify God, minor objects point toward Him the great object. Many unholy meetings going on. Kinds of meetings mentioned in God's Word: Luke 18:15-17; Acts 15:1-36; Luke 24:13-33; II Kings 4:36-37; Acts 8:26140. We should labor where God has sent us (Jno. 5:4). No meeting is so good that is could not be better. Meeting in divine order, we are woven into a closer bond of love.

The Sunday School Superintendent's work. John Erb.

To prepare for the work superintendents needs help, teachers stand under his arms, school under teacher's arms; all will work together. He should be a man of good report in the neighborhood, should not desire personal praise and gain, should study, arrange his program before going to the school, should know how to hitch the teachers to make the work a success.

Church Officers' Duty in Sunday School. J. C. Shotzberger.

Ministers should not be teachers. They cannot be present always. Have Church officers select teachers. Children imitate their parents and older ones. Whole Church should be a home department. Use Bible instead of quarterly in S. S. Using Bible should come direct from pulpit. Let the officers push a little, help along, go into the work with energy. Use the talent given. God accepts just a willing mind, second a willing heart. (I Pet. 5:1-2).

Non-conformity —its Influence upon the S. S. Pupil. D. M. Wenger.

Non-conformity in that which we should do, true happiness consists alone in conformity to God (Rom. 8:29, Gal. 4:30, Jno. 17: 13-21). Influence not upon pupils only but upon other Sunday schools as well. As every soldier conforms to order of motion how much more should we who have enlisted under King Emmanuel (I Tim. 4: 12-16). We cannot work for Christ if we are not true Christians.

Be loyal, be conformed to Him. Wearing of gold shows we are not loval, what kind of influence has a non-conformed teacher upon the pupils? As ambassadors in Christ's stead, be careful, do not misrepresent Him.

Talk on Work at Columbia. C. B. Byer.

Many works of darkness in Columbia, mission work. Report of Sunday school year 1907—enrollment of 65 pupils; year 1912 enrollment of 218 pupils; acerage attendance of 74 pupils; mission started on front street with 27 present and number increasing; now enrollment of 57. They need help, short of teachers. Need money to purchase something to encourage pupils along.

The Christian a Mission Worker. H. H. Mosemann.

Mission—the act of sending or being sent. If we want to be of service to men we must first be of service to God. Mission must begin in our homes then go out to others, go out and tell your friends Mark 5:19; Eph. 6.

Teach the children obedience. Are the children all in the fold? You may owe your servant a mission. If mission work begins at home it will reach the other side.

Short Talks of Workers.

Amos Charles: We must feed lambs right kind of food within their reach. That they may grow right, first carry them unto yourself then carry the love unto the heavenly Father. Clayton Derstine: Use object lessons then present truths. Christ taught by object lessons. C. B. Byer: Always keep within bounds of the teaching of the ministers.

Sermon. John H. Mosemann. Text, Deut. 22:10; II Cor. 6:14-18.

Object in first finds its autitype in second how can two walk together unless they agree? We are called out of the world. We find unequalled yoking in social yoke, business yoke, and religious yoke, cause of many Christians stumbling ofttimes is being socially yoked with world. Bad seed sown when professors enjoy what the world enjoys. Manners are changed from good to bad by associating with world (I Cor. 15: 33), converted and unconverted cannot live together unless the converted bow down to the level with the unconverted. Let us be careful, God has not warned us for nothing. He has warned us in time (I Cor 2:14, I Kings 11:1-11). Better invest money for a poor brother than give it to the worldly things. "I'm yoked to Him in perfect love." Whom shall we be yoked to? Matt. 11, we may break the yoke in something, but if we want to walk with Him as Enoch and Noah we must have a decided division between.

Each session opened with song service.

Open discussion by following brethren: Benj. Herr, Jacob Shotzberger, D. M. Wenger, Amos Charles, A. B. Lutz, B. F. Book, Bro. Kreider.

Good attendance and good interest, surely it was good for us to be here.

Secretaries.

REPORT

Of the 18th Annual Mennonite Sunday School Conference of the Southwestern Pennsylvania District, Held at Springs, Pa., Aug. 27 and 28

For the Gospel Herald.

Conference convened Tuesday evening at 7:30.

Devotion conducted by Ed. Miller.

Organization: Mods., E. D. Hess, I. R. Detweiler; Secys., H. Frank Reist, Luella Shetler; Chors., E. K. Blough, Annie Miller; Treas., D. W. Maust; Query Manager, Geo. R. Brunk.

The Pastor's Relation to the Sunday School. J. L. Stauffer.

The relation should be very intimate. There should be perfect co-operation between pastor and superintendent. Because of the privilege of coming in contact with youth and his example, he should be in close touch with the school. He should know the character of teaching given by the teachers and be present at the Teachers' Meetings, if any, for his own benefit and for the benefit of others. He should have a free spirit, open heart and be in good fellowship among all in the Church and Sunday school.

Recitation. The price of a soul. Elva Gilnett.

Class Problems. T. L. Blough, Emma Wingard.

Grading, Location of Classes, Securing the right teacher for the right class, Interest, Attendance, Sesuring home study, Determining point of contact, etc.

The Sunday School.

1. Her Mission. L. J. Heatwole, Estie Miller.

To prepare material for the future Church and to nourish and cherish the Christian graces in the lives of the young, to teach the coming generation to give liberally and to train for Christian service.

2. Needs of the Work in Our District A. B. Gilnett.

Deeper consecration, Teacher training classes in order to have more efficient teaching, a stronger spirit that will carry the influence of the Sunday school into the neglected corners, a more rigid home discipline. The theory that a child will outgrow an evil tendency without correction is unscriptural. We need more connected instruction.

3. Outside Influences to Counteract. Hiram Weaver.

Worldly pleasure; questionable and injurious reading matter parental indifference; fanaticism and heresies of the day.

The Superintendent. J. S. Gerig.

He should be a consecrated Christian in belief, have an experience and lead an exemplary life. He should be sound in doctrine, loyal in and to the Church, a willing worker, practice the simple life, be a leader, be sociable, able to grasp a situation, have executive ability, and not be easily discouraged.

Some Approved Methods of Sunday School Reports. I. R. Detweiler.

There are two factors to be recognized in making reports: (1) God or the spiritual results that cannot be accurately tabulated, and (2) facts and conditions that can be seen. It is folly to shut our eyes to facts. We want to see the situation as it is and with renewed courage press the battle. Comparisons should be worked out and the reports studied and analyzed in order to determine the condition of the work.

Children's Meeting. Ada Hershberger.

Modern Sunday School Methods and their Adaptability to the Work in Our District.

1. The Cradle Roll and Home Department. N. S. Maust.

The cradle roll has been instrumental in winning disinterested parents and securing their attendance in the Sunday school. It also retains the child for the school. The interest shown in the child may often cause its interest in the school to grow.

The Home Department reaches those not reached in any other way. It takes the Sunday school to those who are not able to come to the school, such as invalids, the infirm, trainmen, hotel employes, and all such who for various reasons are not able to come to the regular sessions. It gets many to study the Bible who would not do so otherwise. It also increases the attendance. Such effort will only be a success by faithful and persistant effort on the part of workers adapted to this kind of work.

2. Teacher Training. H. Frank Reist.

The teacher is the most influential and responsible worker in the Sunday school. He deals directly with the child and determines the nature of the product of the school. Teacher training is adaptable to the work in our district, but the modern teacher training movement cannot be adopted bodily without some modification. The Scriptural basis for teacher training is found in Gal. 6:6.

3. Graded Lessons. J. D. Miller.

These lessons are better adapted to the needs of the child, and consequently are easier taught. As issued in their present form they are not adaptable, they are too complex.

Select Reading. Luella Shetler.

Present Day Problems.

1. The Child. J. A. Ressler.

The child is a problem because of His importance, helplessness and difficulties it presents, and its infinite possibilities. It is the parents duty to face the problem in the spirit of dependence upon God.

2. The Home. Abram Metzler.

Two of the problems of the home are, How to counteract the influence of the spirit of the present age? and, How to make the home a center of Bible study and inspiration. To meet these successfully we must remain in vital touch with God.

3. The School. R. M. Luther.

More Bible doctrine needs to be taught and we need a greater interest in and influence over our public schools. We must guard the public school against erroneous teaching if we want the coming generation strong and untainted.

4. Daily Vocations. G. D. Miller.

The danger of drifting away from God should be considered in choosing a vocation. Some vocations expose us to more temptation and influences that are evil, than others.

5. The Church. Daniel Kauffman.

The work of the Church is to evangelize, enlarge her borders. She is an institution of God. God is in the Church to the extent that she is obedient. Her work is also to build up each member. Eph. 4:11-13.

Workers' Meeting. Conducted by S. G. Shetler.

Characteristics of a Progressive Sunday School. J. S. Gerig.

Machinery not necessarily evidence of progress. Beware of too much organization. The love and spirit of God is evidence of progress. The Church needs the Sunday school to teach the Word of God, to exercise her members and as an evangelizing agency. The Sunday school needs the Church from which to draw the workers and to take care of the converts secured in the school. The Church needs to supervise the work of the school and have sympathy for the work. The school should teach the doctrines of the Church and contribute to the power of the Church.

Summary of Reports

No. schools, 16.
No. officers, 95.
No. Teachers, 109.
No. Conversions, 58.
Average attendance, 835.

Miscellaneous Business

Moderator for next conference. N. E. Miller, Springs, Pa.

N. E. Miller, J. L. Stauffer and H. Frank Reist were appointed members of the program committee for the next conference.

Abram Metzler, S. G. Shetler, and H. Frank Reist were appointed members of a committee to work out a uniform system for organizing our Sunday schools, and to work out another system for reporting the work of the school, etc., to submit same to the next conference.

The conference was marked with an earnestness and interest in the work of the Sunday school that makes the future promising. The discussions indicated that we are getting down to more definite work and a keener realization of the real problems before us. May God bless the work of this conference to the furtherance of His cause.

Secretaries.

BIBLE CONFERENCES

Great blessings have come as a result of these meetings. Greater blessings are in store provided the meetings of the future are held in the fear of God, the full Gospel is taught and the whole truth gratefully received and reverently obeyed. Attend all these meetings that you can, and pray for all others. Following is a list of Bible meetings reported thus far. We will renew our request that no meeting be announced more than two months previous to the time it is to be held. May God's richest blessings attend the work.

Cedar Creek Church near **Mansen, Iowa, Sept. 30-Oct. 4, 1912.** Instructors. E. L. Frey, Samuel Gerber.

Scottdale, Pa., Nov. 2-10, 1912. Instructors, S. F. Coffman, George R. Brunk.

REPORT

Of the Mennonite Old People' Home near Lancaster, Pa., August, 1912

For the Gospel Herald.

Donations.—Provisions, clothing, etc., were sent in by the following brothers and sisters: John L. Landis, Michael L. Rohrer, John J. Stoner, Fianna Stehman, E. S. Metzler, H. H. Snavely, Mrs. Pharus Nissley, Mrs. Oberholtzer, Mrs. Gerlock, Mrs. Ben Hess, Millersville Sewing Circle, Mrs. Hoffman.

Cash.—Michal L. Rohrer, $5; Henry Zook, $5; J. P. Stoltzfus, $5; S. N. Stauffer, .50; J. W. Martin, $1.50; E. S. Metzler, $1; L. N. Horst, $1; Alice Kreider, $1; Clayton Derstine, $1; Ben Gehman, $1; H. H. Brey, .50.

Services.—Aug. 1, Bro. John L. Landis visited the Home and he admonished us to our duty from Rev. 7:13-17.

Aug. 15 we had services over the remains of Maria Musselman (who departed from this life on the 12th), by John H. Mosemann from Rev. 9:27-28. She was in her 79th year. Aug. 24 we had services over the remains of Catharine Musselman by Daniel Lehman from Rev. 3:5. She died on the 21st. She was in her 85th year. She suffered about 4 weeks with paralysis.

Aug. 25, regular services by N. H. Mack and A. B. Eshleman. Lesson, Psa. 103; text, Psa. 103:1-5.

The health is about as usual. One sister is very weak and suffers much pain. We lost two of our number again, but hope that our loss is their eternal gain. It makes us think, "Who will be the next?" Remember us at the throne of grace.

Gratefully acknowledged,
T. E. Mover, Steward.

BIBLE SCHOOL AT CANTON, OHIO

To those interested in the welfare of the Church:—To such who wish to avail themselvs of a golden opportunity to study the Bible, and various church activities, under a competent corps of teachers, and at very moderate cost, we are glad to announce the following courses of study to be given at a Special Bible School Dec. 31-1912 to Feb 7, 1912 inclusive, at the Mennonite Church in Canton, O.

COURSES OF STUDY

Bible

Book Study—Mark, Acts, Several Epistles.
Doctrinal—Holy Spirit, Prayer, etc.

Sunday School

Teachers Training Class, and lectures on Sunday School.
Organization, Management, and Methods.

Missions

Classes in mission Study and Personal Work, also opportunity for practical mission work.

Music

Special attention will be given to this department. There will be classes in rudiments, and sacred music.

Special

Talks on Church Polity, Minister's Problems, Young People's Bible meetings, and illustrated lectures on Palestine and missions in the Orient will be a special feature.

Classes will be arranged to accommodate the needs of those who attend, Choristers, Sunday school superintendents and teachers, ministers, and workers in the Y. P. Meetings in this part of the Vineyard, will find it worth an effort to attend this term of school and better prepare themselves to work for the Master.

Executive Committee.
A. J. Steiner.
J. S. Gerig.
S. H. Miller.
I. W. Royer.
P. R. Lantz.

P. S. We expect to have the Bulletins ready to send out in a few weeks. They will be sent at your request. For further information write to P. R. Lantz.
1935 E. 8th St.
Canton, O.

FOR OLD AND YOUNG

The substantial increase in the circulation of the Christian Monitor during the last twelve months is evidence of a growing interest in this periodical. We are anticipating a larger increase during the next twelve months.

There are yet many homes scattered over this country that need the monthly messages of the Christian Monitor. It contains articles of interest to every member of the family, both young and old. Among the departments are the following: Bible Study, Missions, Educational, Young People's Bible Meeting, Christian Life, Farm and Home, Sunday School, Select Reading, Current Events, etc. A variety of interests in life are touched.

In order to enlarge the sphere of usefulness of the Christian Monitor we make the following very liberal offer:

We will send the paper to new subscribers the rest of this year, including copies of the August and September issues while they last and all of next year for the price of 75 cents. This is practically one-half the regular subscription price.

All ministers, not now subscribers, are entitled to the above offer for 50 cents, the regular ministerial rate.

Sample copies cherfully sent upon request. Subscribe now in order to get the two back numbers, only a limited number of each on hand. Send all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Obituary

Flohr.—Catharine (Yoder) Flohr, wife of Isaac Flohr, died at her home near Columbiana, Ohio, Aug. 28 at the age of 67 y. 7 m. 14 d. She united with the Mennonite Church in 1873 and remained faithful until death.

Funeral services were held at Midway Church, Friday, Aug. 30, by Bro. A. J. Steiner assisted by Allen Rickert.

Fisher.—Simon H. Fisher was born in Elkhart Co., Ind., Apr. 23, 1861; died Aug. 23, 1912; aged 51 y. 4 m. He leaves to mourn 8 brothers and 1 sister. Funeral services were held Aug. 26 at the home by J. H. Bare and at the Whitehead Church near New Paris by J. S. Hartzler. Text, Rev. 2:10—last part. Buried in the adjoining cemetery.

Steiner.—Catharine Steiner was born Nov. 25, 1841, in Wayne Co., O.; died Sept. 1, 1912; aged 62 y. 9 m. 7 d. She was received an inmate of the Mennonite Old People's Home in Wayne Co., O., Apr. 4, 1904, where she died after being afflicted with dropsy for the last few years. Funeral services at the Crown Hill Church, where she was buried.

Witmer.—Bro. William Witmer died at his home four miles north of Columbiana, Ohio, Aug. 29, after an illness of nearly a year. Funeral was held Sunday at Midway Church, services conducted by A. J. Steiner and David Lehman.

His age was 67 y. 8 m. 5 d. His wife, one brother, one sister, and one grandchild survive him.

Smucker.—Gideon Smucker was born Nov. 8, 1912; died Aug. 31, 1912, in Wayne Co., O., near the place of his birth; aged, 77 y. 9 m. 27 d. Buried at the Oak Grove cemetery. When young in years he gave his heart to the Lord and united with the Amish Mennonite Church and ever remained a faithful member.

He united in marriage with Martha Zook, who died Oct. 3, 1876. To this union were born 9 children 3 of whom preceded father to the spirit world. All the children are consistent members of the Church of their father's choice. Text, Rev. 3:8.

Groff.—Benjamin L., son of Amos H. and Catharine D. Groff, of Lancaster, Pa., was born March 19, 1873; died Aug. 22, 1912; aged 39 y. 5 m. 3 d. He was received into the Mennonite Church sixteen years ago. He is survived by his parents, one brother and one sister. His death was due to complication of diseases by which he was afflicted many years. We trust that our loss is his eternal gain. Funeral Aug. 25, conducted at the house by Bro. John H. Mosemann and at Mellinger's Church by Bros., John H. Mosemann and Sanford Landis Interment in adjoining cemetery.

One by one they cross the valley,
One by one they reach the shore,
Depart from us and go before.

Horst.—Martha S., daughter of Elam S. and Alice Horst, was born in Lancaster Co., Pa., July 29, 1912; died Aug. 19, 1912; aged 21 days.

Funeral services were conducted by Benjamin Wenger. Text, Job 1:21, latter clause. Remains were laid to rest in the Groffdale cemetery. Thus another little darling has gone to its beautiful home above.

God saw fit to take our darling baby Martha so near and dear to us. He has chosen one so innocent and leaves this consolation with us that she has gone to heaven where we can all meet her again.

God wanted one more angel child,
Among His angel band;
And so he bent with loving smile
And clasped our Martha's hand.

Parents.

Christopel.—Isaiah Christophel was born in Elkhart Co., Ind., Feb. 24, 1852; was killed by a stroke of lightning Aug. 28, 1912; aged 60 y. 6 m. 4 d. Bro. Christophel had been in the field plowing and as a storm was approaching he started home, but before reaching the barn he was killed and 15 minutes later was found by his wife He had been a faithful member of the Mennonite Church for many years and served the Salem congregation as deacon for the past 10 years.

He leaves to mourn their loss a wife, 3 daughters and 1 foster granddaughter, (one daughter preceded him) also 2 brothers and 1 sister.

Funeral services were held Aug. 31 at the Yellow Creek Church by Bro. J. S. Hartzler, assisted by Bros. J. H. Bare and David Burkholder. Text, 1 Sam. 20:3—last part. The funeral was largely attended.

Items and Comments

It is estimated that within the past 25 years 2,200,000 Jews have emigrated from Russia.

The cotton crop of the South for the year ending Aug. 1, 1012, is said to be the largest in history and the cheapest for years.

"The organized Zionists of Germany increased in 1911 from 6200 to 8400. This now constitutes the largest Jewish group in Ger many."—Record of Christian Work.

According to recent statistics it is shown that the Negro population of Missouri is gradually growing less, the death rate exceeding that of the birth rate. Tuberculosis is said to be one of the contributing factors in this decrease.

It is reported that J. Pierpont Morgan proposes to make good use of some of his millions and has offered, at his own expense, to uncover completely the ruins of the ancient cities of Pompeii and Herculaneum.

Report comes from Winnepeg, Manitoba, that wild buffalo are thriving in the slave lake district of the Hudson Bay country. They are said to be increasing in number rapidly under the protection of Indians who refuse to allow them to be shot.

On the streets of Philadelphia one day last week a man carelessly threw the stub of a cigarette through a window which he was passing. The lighted cigarette fell into a tank of gasoline, exploded it, with the result that a number of persons were seriously injured. This injury, though it may result in the death of several, is slight compared with the moral injury inflicted upon thousands of cigarette fiends who have become the victims of the habit.

The recent electric storms have done immense damage in western Pennsylvania. In Washington Co. alone it is estimated that 500 homes are swept away. Many families are missing and fifty persons were reported dead in the flood districts. Our God, who knows all things and orders all things for the best, can see things which the human eye or mind can not grasp. The great question is not, will we die a natural death, be swept away in a flood, be hurled instantly from time to eternity, or die some other kind of death? but, Are we ready for the change whichever way it may come?

Lynching of Negroes, both North and South, has been so common that this horrible crime no longer creates the feeling that it once did. But in West Virginia the thing was rather overdone. There they lynched a Negro for an alleged crime of which he has since been proved innocent. The whole thing shows the unreasonableness of the mob spirit. Not only is it anarchistic and brutal, but they who justify the mob spirit under and circumstances thereby encourage crime of the worst and most dangerous kind. When will people learn that vengeance belogeth not to men?

Talk of intervention in Mexico by the United States is again heard. During the past few weeks the political ferment in Mexico has been quite active, the rebels crossing over the line into United States territory a few times. War recognizes no restraints outside of brute force, and if intervention by the United States is prevented it is because both of the contending factions in Mexico see in this something more fearful than anything they have experienced in the fearful carnage among themselves. In the meantime let all Christians pray that peace may be established without endangering the peace of nations through an invasion of Mexico by the army of the United States.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Lord willing the Conference of the Missouri-Iowa district will meet with the Liberty congregation of South English, Ia., for its annual session of 1912. The following dates are scheduled:

Sept. 17, 18, for Sunday school conference.

Sept. 19, 20, for Church conference.

The mission Board will meet between the sessions at hours arranged at that time. All committeemen are requested to be present if possible.

All our workers are urged to make this session of conference an object of special prayer that its deliberations may be the Lord's operation through His servants. Come. Send. Let those who come be ready to help and be helped. A cordial invitation is extended to workers from other districts. Address, S. G. Lapp, or W. T. Lineweaver, South English, Ia., with reference to your coming.

All persons coming to conference by way of the Rock Island R. A. should stop at South English, while those who come by way of the Milwaukee R. R .should stop at Webster.

J. R. Shank, Secy.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

L. O. King, Secy.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

GOSHEN COLLEGE

Fall term opens September 25. This is the best time to begin work in any department. For full information address,
Goshen College, Goshen, Ind.

Table of Contents

369—Editorial
370—Authority and Work of the Church
372—My Kingdom (Poem)
The South American Proposition
Evidences of the Need of a Well-Equipped Hospital in the A. M. Mission in India
373—The Law of Sacrifice
Question Drawer
374—My Name in Mother's Prayer (Poem)
How Hold Children for the Church
375—The Sunday School
Our Young People
376—Field Notes
377—Correspondence
378—Pleading for Purity
Our Young People's Bible Meeting
The Love of God, or of the World
379—How Derive the Greatest Benefit from the S. S.
Blessings of Liberal Giving
Are We Gathering or Scattering?
380—The National Love of Amusement
Dangers Attached to the Sunday School
381—Like Angels Who Never Die
Reports
383—Announcements
Obituary
384—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, SEPTEMBER 19, 1912 No. 25

EDITORIAL

"How shall we that are dead to sin live any longer therein?"

One of the greatest blessings ever sent to man is the necessity for struggling to make a living.

In an effort to keep his sins hidden away from his mother a Chicago man is said to have spent $112,000. This appears quite costly, but it is as nothing compared with what sin costs the soul in eternity. "The wages of sin is death."

It is remarkable how much work a man may do when he has a will for it. If you have never thought along this line watch yourself some time when you have a lot of work to do and only a limited time to do it in. You have but one thought, and that is that you must do the work. By the time you are through you will find that you have worked about twice as fast as you do ordinarily. The same is true in spiritual things. They who throw their whole heart and soul into the work of the Lord accomplish things which seem impossible to those who lack the will.

There is no blessing of God which may not be turned into a curse. Food is a great blessing, yet sickness and untimely deaths are in most cases the result of the wrong use of food and drink. Sociability is a great blessing, yet who can count the miseries brought on by social evils? Money is a great blessing, yet "the love of money is the root of all evil." So with every other temporal blessing that can be named. Men use, and are blessed. Men abuse, and the blessing becomes a curse. The whole question resolves itself into this: "Will we use these blessings to the glory of God, or abuse them in gratifying sinful man? God bestows enough blessings daily to make the whole world happy if we would but use them right, under the direction of God the blessings of earth become the stepping stone to the glories of heaven.

Antichrist.—We have in mind two clippings sent to us recently by brethren who have the cause of Christ at heart. The first is from the Dalton, (Ohio) Gazette, in which a minister undertook to show that the Bible upholds capital punishment. The second is from one of the Harrisburg, Pa., papers telling of some foolish entertainment held by a Bible class in one of the popular churches of that vicinity. The first is antichrist in doctrine, the second in practice. There is nothing which Christ taught more plainly than the doctrine of nonresistance, and whoever justifies the taking of human life for any cause, whether by individuals or by governments, takes a stand against the teaching of Christ. Church entertainments and parties are the essence of abomination in that they serve sinful flesh in the name of the Lord. We have never heard of one of these gatherings which could bear the test of I Cor. 10:31 or Col. 3:17.

Proposed Union of Mennonites.—On another page we print an address bearing an "invitation to a General Convention of all Mennonites in America," which address you are invited to read before you finish this editorial: The plan proposed is at once so enterprising and fraught with such great possibilities for good or for evil that we feel called upon to consider it at some length. But before we proceed with the discussion we desire to notice the hopes and fears of two classes of people who may not fully appreciate all that the proposed undertaking may mean.

1. Those overly optimistic. It has been the wish of many and the hope of some that the day might speedily come when all people bearing the name "Mennonite" will subscribe to the same faith and be reunited in the same body. Those who see in this proposed meeting an immediate accomplishment of the desired result might as well wake up. We hear much talk about union, but see little evidence of a disposition to get together on points of doctrine. The range between the most liberal and the most conservative among Mennonite bodies seems to be growing wider, with neither of the extremes willing to retrace their steps toward middle ground. Until we see some evidences of a coming together on points of doctrine it is idle to dream of union. There can be no real union until there is a oneness in doctrine and policy.

2. These unduly alarmed. Those who see in the proposed meeting an indication that our churches are thinking of uniting regardless of the differences between them on points of doctrine and general rules of life might as well dismiss their fears, for we know of none of our people who advocate anything like that. We have heard many brethren express the wish that there might be a union of churches, especially those bodies calling themselves Mennonite, but we have the first loyal Mennonite to meet who favored a union except on a basis of unity in faith.

Personally, we question the wisdom of calling the proposed meeting under existing circumstances, for the following reasons:

1. The action seems to be premature. As already stated, we see little if any disposition on the part of the extremes, either on the side of conservatism or of liberalism, to retrace steps in the direction of middle ground. In the absence of such a disposition, what hope is there of getting together? The idea that there is practically no

(Continued on page 387)

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

OBEDIENCE

"If I your Lord have washed your feet,
Ye also ought the same today
For in your service it is meet,
To do as I have done to you."

To all His loved ones here below,
This plain command the Lord has given;
And by obedience we may show
Our love for Him who is in heaven.

How happy is the man who knows,
That Jesus served with His own hands'
Thrice happy is the man who shows
Obedience to the Lord's commands.

In humble service we shall please
The Author of the living Word;
For as we serve the least of these,
His brethren, we shall serve the Lord.

When Jesus Christ was here below,
He taught His people what to do:
And if we would His precepts keep,
We must descend to washing feet.

The Lord who made the earth and sky
Arose and laid His garments by,
And washed their feet, to show that we
Should always kind and loving be.

Peter said, "Lord it shall not be,
Thou shalt not stoop to washing me,"
O that no Christian here may say,
"I'm too unworthy to obey."

"You call me Lord and Master too;
Then do as I have done to you,
All, my commands and counsels keep
And show your love by washing feet.

"Ye shall be happy if you know,
And do these things by faith below;
And I'll protect you till you die,
And then remove you up on high."

—Selected by Clayton C. Schlosser.

THE UNPARDONABLE SIN

By J. A. Ressler.

For the Gospel Herald.

Much has been written on this subject. Many sermons have been preached on it and it has formed the basis for many an animated conversation. In the question drawer department of this paper the question has been raised a number of times and answered according to the Word by several writers. Still the question is asked, and many an anxious person has been led to fear that he has committed this awful sin. The following article clipped from the Sunday School Times, contains a number of thoughts so pertinent to the subject that we submit the same for your consideration.

"How good it is to know that there is no such thing as the unpardonable sin for any man who desires above all else to be pardoned. This is the plain teaching of the Scriptures, and all our experience of God's love richly proves it. A further word on this subject, which has been recently discussed in these columns, in the issue of June 22, comes from the reader in the West Indies whose word on God's love in the loss of the Titanic sounded such a comforting and true note in his Open Letter of August 17. On the unpardonable sin this correspondent writes as follows:

I fancy that one who loves Christ and worries over unpardonable sin must enjoy misery. Your correspondent asks if the writer of Hebrews and Peter and John do not mean what they say. They could not have meant to annul what Jesus taught, nor Old Testament teachings which he sanctioned. If any interpretation contradicts these, that interpretation must be faulty. What we need to catch is the intended meaning of the apostles. Surely the intended rather than the apparent meaning has often to be sought in interpreting any ancient writing.

Did not Jesus mean what he said when he answered that men should forgive until seventy times seven? And does not that mean any multiple of seven, itself a perfect number; that is, always, without limit? Can God, do less? Did Jesus, Peter, John, or Paul mean so to teach? Impossible.

Did not the Psalmist mean what he said, and what He who inspired him meant, when he sang those words repeated oftener and more times than any other inspired words, as if they were the very hard-pan, as they are, of godly doctrine: "His mercy endureth forever?" Who dares contradict or even doubt so positive a truth?

And the writer of the Epistle to the Hebrews does not say it is ever impossible for God to forgive. He says, "It is impossible to renew them unto repentance." Character is so fixed in the men of whom he speaks that it is true that they will never repent. The fault is not God's, refusing to forgive; it is man's refusing, eternally, to repent. How different the proposition! Why should a child of God worry?

'Even those permanently hard-hearted men, so far as we can judge, we may safely leave in the hands of Him whose love is "broader than the measure of man's mind." Jesus describes such men as "guilty of eternal sin." How significant the language! What, please, can eternal sin be but sinning eternally? He who does that manifestly cannot be forgiven. God never can or will refuse to forgive sincere repentance. He would forgive the Devil if the Devil would forsake sin and trying to make men sin, and instead become holy, promoting holiness. So is God as I conceive him to be. On that conception I base my hope of eternal life.

'I would change only one word in your exposition of those passages. Where you say, "The only sin which God cannot forgive is the deliberate and final rejection of forgiveness." I would substitute sin is not one that ever will have a finality; it is an eternity-continuing sin; a sin that is, and is eternally; not merely was. When one reaches that condition, others may worry about him; he is entirely unconcerned. The worrying sinner is a savable sinner.'

"So the sin that cannot be forgiven is the sin that continues forever, in deliberate preference of evil rather than righteousness, of Satan rather than God, of hell rather than heaven. The sinner who never wants to be forgiven is the only sinner who is beyond God's forgiveness. There is both a comforting and a warning side to this truth. The comfort is that God is more eager to forgive than we are to be forgiven, and that we have only to seek his forgiveness through Christ, in honesty and complete confession, to receive it. The warning is that men may become so gradually and unconsciously accustomed to their own sin that they do not recognize it as sin at all; being unconscious of the need of forgiveness, they do not seek it; and they perish without the Savior whom they would not acknowledge and receive. Yet never does a soul perish because God refuses to forgive that soul, but only because God's freely offered forgiveness is rejected."

The above is common sense. It is scriptural and true. There is, however, a specific sin not mentioned in the above article but mentioned in the Bible, that has never any pardon promised, either in this world or in that which is to come. That sin is the blasphemy against the Holy Ghost. See Mark 3:28-30 and parallel passages. Comparing this with Heb. 6:4-6 we see that a person who has committed the sin of blaspheming against the Holy Ghost cannot repent, or be sorry for his sin, because he has no capacity for repentance. The devil cannot repent, for if he did he would cease to be the devil. It is said that God is all powerful and yet He cannot lie—to do so would destroy His being God. So the eternally lost, whether men or spirits, while they may sorrow over their awful doom and bewail their frightful punishment, do not repent of their sin, do not hate sin, but continue to hate Him who is holy, and pure from all sin, because it is their nature to do so. Godly repentance is impossible to them for the same reason that a tree cannot grow with its roots in the air and its branches in the ground—it is contrary to nature.

So let us repeat again and again. The person who fears he has committed the unpardonable sin, who sincerely wishes to be reconciled to God, who desires to live in heaven eternally, has sure evidence that he has not committed that awful sin, the blasphemy against the Holy Ghost, but can and will be pardoned and accepted by God as soon as he meets the conditions of godly repentance and saving faith.

Scottdale, Pa.

CHARACTERISTICS OF PRIMITIVE CHRISTIANITY

II

By George S. Grim.

For the Gospel Herald.

Their outward callings were to be such as should not clash with their testimony as to purity and holiness and self-denial; nor were they at liberty, like the people of the heathen world around them, to please themselves with frivolous amusements, calculated to drown seriousness, and call away their attention from the one great work of this life; viz., a preparation for the life to come. Hence the primitive Christians could not join their fellowmen in attending the theatrical entertainments. It was no uncommon mark by which a man's conversion to Christ-

ianity was certain that he wholly withdrew from the theatre—where such things took place which violated the moral feelings and decencies of Christianity. The unholy spirit which reigned in these assemblies—the wild uproar among those that collected with the multitude of this society.

The primitive Christians declared all oaths as positively forbidden by Jesus Christ and His apostles; and confined themselves to a simple affirmation or denial. Sincerity and truth were indeed stamped upon their characters. The Church was considered the community of the faithful disciples of Christ the world over—collection of disciples wherever they assembled under the name of Christ, their holy Head, waiting for the help and guidance of His blessed Spirit; and moving and teaching according to His word and Gospel. These being truly gathered together in His name, knew Him to be in their midst.

Their worship was in spirit and in truth. The preaching of the Gospel was to be, not in the words which man's wisdom teaches, but which the Holy Spirit teaches, in demonstration of the Spirit and of power. As it was to be freely received from Him who ascended up on high and gave gifts unto men; so it was to be freely dispensed to the people, without any pecuniary consideration, and in simple reliance on the openings of the divine gift. It was not to be dependent on the high learning, nor on the will of man for its appointment; but the preaching of the Gospel was to be called of God, and the minister was to give according to the ability which God giveth. There can be no question that their devotional exercises were of the most simple nature; preaching the Gospel of the Kingdom, for the edification of the Church or the conversion of sinners, and prayer and praise to the Author of all good. Equally sure it is that no one claimed pecuniary pay from the services, but all could receive the same spiritual good, whether pastor, teacher or layman.

Louisville, Ohio.

THE SINLESS LIFE

By A. K. Kurtz.

For the Gospel Herald

"Thy word have I hid in my heart, that I might not sin against thee."—Psa. 119:11.

Here the word of God is represented as a shield against sin. It is that armor whereby we are able to quench the fiery darts of the evil one. It not only includes an intellectual knowledge of the Word, but also that hidden treasure of the heart "that is better than thousands of gold" (Psa. 118:72), that wisdom that comes from "the fear of the Lord" (Psa. 111:10). This word, or "law of the Lord, is perfect converting the soul" (Psa. 19:7). In short, it means a pure heart.

Sin cannot remain in the heart where God's Word is enthroned. The thought of sin is repulsive to the pure in heart, and finds no lodgment there. Though the fiery darts of the evil one may be thrust against it, the Word is the armor that drives them back. Jesus said, "Ye shall receive power, after (not before) the Holy Ghost is come upon you." Now this Spirit is needed to resist the evil, just as well as it is needed to preach the Word. Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to all them that believe." This Gospel is the word that we have, and if that Word is laid up in the heart, the blessed Holy Spirit will be there also, and that is what saves poor mortals, not only from sin, but from sinning.

Jesus told Nicodemus that "except a man be born again, he cannot see the kingdom of God." Thus seeing the kingdom here is nothing less than spiritual light, that spiritual insight and discernment into the things that concern our spiritual welfare. If people were as intent on learning that which concerns destiny as they are on learning how to make money and be somebody in the eyes of the world, the Scriptures would be better understood, greater sacrifices made and greater efforts put forth to live that life which cost the life of the Son of God to bring to us, namely, that sinless life, that life which has the promise of an eternity of bliss in the mansions prepared for the faithful.

Smithville, Ohio.

EDITORIAL.—Continued

difference between Mennonite bodies on vital points of doctrine is not sustained by facts. With some Mennonite bodies becoming more exclusive and others more liberal; with some holding firmly to the doctrine that nonconformity to the world is a Gospel principle which makes the people of God separate from the world in dress, in politics, in amusements and in general conduct, while others officially stand against this doctrine of complete separation, follow worldly fashions, mingling in politics and take part in vain amusements; with some holding on to the Bible ordinances of feet washing and the wearing of the devotional covering while others disrepect, oppose and ridicule these ordinances; with some holding aloof from affiliation with religious bodies that reject many of the commandments of the Bible while others unite with them in such organizations as "The Federal Council of Churches," etc.; with some standing unalterably opposed to secret orders while in others they are tolerated; with some standing for doctrinal unity in all our conferences and congregations while in others the acceptance or rejection of Christian doctrine is left optional with conferences and congregations, let no one deceive himself with the thought that there is practically no difference between Mennonite bodies. Until we see a change in attitudes, until the leaders of bodies proposed to be united preach practically the same thing with reference to these and other Christian doctrines, we see little to be gained from a common meeting—unless it would be to measure points of difference with a view to having these differences wiped out, and this the proposed program seems to studiously avoid.

2. The effort seems to be unbalanced. According to the call for the proposed meeting, it is to be "a general convention of all Mennonites in America." Since the year 1811, at which time the first permanent schism in the Mennonite Church in America occurred, there have been a number of bodies who went out from among us, some because the Mennonite Church was declared too liberal and some because it was not liberal enough to suit them. As we read the list of names represented in the call we find practically all the liberal bodies, but none on the other side. On the face of things that would insure a one-sided agreement if any could be reached. We understand, of course, that this is not to be an official meeting; but even in an informal, unofficial meeting we fail to see how any practical results can be accomplished when almost half the classes to be reached are absent.

Now this is the situation as we see it. We can do better in the way of solving a problem when we look it squarely in the face. There is no right-thinking child of God who does not wish and pray and work for a union of God's people. When two or more bodies are so far apart that they do not co-operate with each other, there are two questions which may be asked: (1) Are they near enough one to lend encouragement to the hope that they may be made one? (2) If so, what may be done to bring them together? With the wish for union here, it is simply a question of wisdom as to how to bring about the desired result.

Since the Hartzler-Kauffman history was referred to in the address under consideration, it is right that the author of the paragraph reported should be permitted to tell what kind of conferences he had in mind. This can be done best by calling attention to a few events that have occurred since that was written. The Indiana-Michigan Conference and the Indiana-Michigan Amish Mennonite Conference are so near alike that an effort is being made to unite the two bodies.

Accordingly a committee has been appointed to consider the proposition. Similar steps have been taken by the Ohio and the Eastern A. M. conferences. It will probably take a number of conferences on the part of the joint committees before anything tangible can be accomplished. This is the kind of meetings which we had in mind when the quoted paragraph was written—a conference between representatives of different bodies officially appointed.

In our General Conference we have a provision providing for the admission of any religious body desiring to unite with us and manifesting a willingness to meet the conditions. We quote from "Regulations Governing the Proceeeings of the Mennonite General Conference:" "Whenever any other body desires to unite with the General Conference, a committee of five brethren shall be appointed whose duty it shall be to investigate. If the committee finds them one with us in faith and practice, and reports favorably, and the same is approved by a two-thirds vote of the General Conference, said body shall be admitted."

Suppose that one of the bodies named in the address under consideration should make application to be received into General Conference. A committee of five brethren would be appointed to confer with a like committee appointed by the body making application. Existing differences would have to be adjusted before there would be a union of bodies, and there would probably be a number of conferences on the part of the joint committee. We feel now, as we did when the quoted paragraph was written, a longing in our hearts for the time to come when the bodies named in the address will be so nearly together that the two series of conferences referred to will be an actual fact.

While we have expressed ourselves unfavorable to the idea of an organized attempt, under existing circumstances, to bring all Mennonite bodies together, especially with practically half the bodies concerned in the effort not represented in the call for the general meeting, we desire again to voice our wish that such an end might be accomplished. The difference between us and other friends of union seems to be a matter of method and of foundation rather than a difference in the end to be reached. We believe in making a unity in faith and practice the foundation for a union of bodies. As fast as there is brought about a substantial unity in this foundation we favor the uniting of the bodies. We see no special reason for coming together simply because of a common name unless there is also a common faith which makes the common name appropriate. A working together in one body when there is lack of unity in faith and policy is neither wise nor upbuilding. Yet if the proposed general meeting will result in what we do not expect under the circumstances, we will be more than glad to acknowledge our error in judgment.

Another thought we desire to emphasize is this: In our firm support of a whole-Gospel religion, let us not forget that a part of this religion is fervent charity toward fellowmen. Without one thought of compromise, let our heart throb of love, be warm enough that those who do not think in all things exactly as we do will feel nevertheless that we are their frinds. We rejoice that in the bosom of many of those who have gone out from us there is warm feeling of love toward us and a wish that we all might be one. This wish should find a warm response on our part, with an attitude which shows that it is not coldness toward man, but love for Gospel truth which prompts us to oppose any coming together of churches except on the basis of unity in the faith. We need to be prayerful, watchful, walk in the fear of the Lord, be deligent in searching for His will, and exercise good will to all. With a firm adherence to the entire Gospel and with fervent charity for all, let our prayers continue to ascend to the end that God may so overrule that there may be brought about a oneness in faith sufficient to have a union of churches without a sacrifice of Christian principles.

ON TIME

Sel. by E. H. Herr.

An astronomer sat with his assistant in his laboratory. He said, "at exactly half-past five o'clock a certain star will cross a point in the heavens. I will look through my telescope, and you watch the chronometer, and the instant the second hand marks 5-30 you tap with the hammer on the table, and when the star crosses the line I will say 'Here!'"

They waited in breathless silence. The astronometer looked through His glass; the assistant watched the chronometer. Second by second the hand came round till it rested at exactly half-past five, and as the assistant's hammer tapped the table, the astronomet looking through his glass cried out, 'Here!'

The star that God had made, careering through millions of miles of space, was on time. Shall not the souls that God hath made and redeemed be on time? My hope and prayer for Christians is that we may ever be on time to the will of God and to the need of men.

Holtwood, Pa.

The two offices of memory are collection and distribution.—Johnson.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

INDIA AT FEAST TIME

The languid stillness of the summer night
That bore full promise of sweet rest and peace
Is marred by grating discords, strident, harsh,
That must grow more uproarous ere they cease.

A motley crowd appears, and o'er the throng
In gaudy car, with flowers and tinsel bright,
A hideous thing—they call it here a god,—
Is borne along mid loud acclaim and light.

An incense, almost sulphurous in its fumes,
Is fitting for such concourse in the light
Of hundred torches,—all in glad attire
A superstitious people are bedight.

This is their god they tell us, this their hope,
And this—and worse—the worship of their soul.
In living death they wander, knowing not,
Nor seek the Great Physician who makes whole.

Sad India's millions, hear ye not the word
That for this folly you may have soul peace?
A Saviour waits for you if ye will come:
For you he paid the price of sin's release!

By Bessie Estelle Harvey, in Baptist Missionary Review.

SCALPING THE SKELETONS

Man is a creature of excuse. He has been from the time when memory runneth not to the contrary. Adam's excuse was, "The woman she tempted me, and I did eat." The first Adam having eaten an apple of an excuse, his children's teeth have been on edge with them ever since.

Aaron's excuse for the golden calf was, "I cast this gold into the fire and there came out this calf." When Moses called him to account, a calf of an excuse was better than none. That calf has long since grown to be a cow, and her calves' calves down to the nineteen hundredth generation still walk the earth, with men bowing down before them. Men still buy land, try oxen, marry wives, and, mistaking the pottage for the birthmark, hug these in sweet complacency, while to the Lord's GO, they say, "I pray Thee, have me excused."

Excused from supporting foreign missions! Why? My excuser disap-

pears for awhile and returns lugging a big bundle. Throwing it down, he says, "Here are my reasons." The bundle rattles. I open it, expecting to find giants, and lo, they are not even men of straw—THEY ARE BONES! I look upon them. They are very many, but very dry. I say, sir, these bones can not live. But my excuse maker prophesies and communes over these bones. There is a clatter, and the bones come together, bone to his bone, but there is no breath in them. He says, "Come from the four winds, O breath, and breathe upon these slain that they may live," but they live not. They stand upon their feet when propped, but they are mere skeletons and lifeless. As they march before you hear them rattle as we blow upon them.

These skeletons all belong to the NO GO family.

The first is a lazy-looking fellow. His pack of bones has a shambling gait. His name is NO NEED TO GO. The heathen will be saved without the Gospel. If so, it will be the Lord Who saves, and Mr. No Need will get no credit. If served right, he will be lost for disobedience to divine orders. It would seem that Mr. No. Need presumes to know more than his Master, who said, "Go preach the Gospel to every creature." Until he learns to preach the preaching that the Lord bids him, he ought to be punished like Jonah.

Next take a look at NO USE TO GO—the heathen can't be saved. True, if they were as hard to convince as is Mr. No Use. Figures cut no figures with him. Before him I march 100,000 Japanese converts, the fruit of fifty years, but he is blind and will not see. Taking the megaphone, I yell in his ear, "2,222 persons baptized in one day in heathen lands. 1,675 baptized by our own missionaries in foreign lands last year, 100,000 annually won to Christ among the heathen." But he shakes his bony head. His ear has lost its drum. He will not hear.

Here is Number Three. I ask him why he haunts the churches with his spooky presence? His teeth chatter and I manage to make out the words, "NO GOOD." If this were meant for his name, it would be all right, but he wants to apply it to the heathen converts as his excuse for not going. Further questioning brings out the words, "cheap," "rice Christians," "not worth saving." Yet during a few months thousands of brave Chinese Christians laid down life in the Boxer uprising rather than deny the Christ. Another heathen convert sold himself into voluntary slavery to work in the outh American mines that he might have opportunity to preach the Gospel to his kinsmen. These are some of the rice Christians, too. NO GOOD either has a dense skull by nature or it has been rendered light-proof by a concentrated solution of black prejudice.

But here is a strange looking fellow. Is he Jap, African, or Chinese? Nay, none of these. His name is CAN'T GO—got heathen at home. True, we have plenty of them, and nobody knows them better than Can't Go. Were there not so many heathen at home, there would be fewer heathen away from home. One really wonders why there are so many heathen at home in spite of the Gospel, and how so many of these lean fellows get the churches when one condition of membership is obedience to Christ. We do not wonder why there are so many heathen abroad when only three cents of every dollar we give for Christian work goes for foreign missions, but why there should be so many heathen at home, where 97 cents of every dollar is spent, is somewhat puzzling. Perhaps if for a time we were to send the 97 cents abroad, there would be fewer heathen at home. Giving would convert some of them.

The last I shall introduce today is MR. CAN'T AFFORD TO GO. He is a chesty fellow and has several prominent ribs.

Rib One is labeled, "It costs too much to get the money to the heathen." There is some cost, it is true; but most of it is because of Mr. Can't Afford. He must be primed with bushels of missionary literature, then pumped with a high-pressure suction to get his contribution. The Missionary Secretary must run him down, catch him and almost skin him before he will contribute his three cents for the heathen. It costs about six cents of the missionary dollar to pay expenses and get the money to the foreign field, but three cents of this is for running, catching, and skinning the Can't Affords and to keep the suction pumps at high pressure. If Can't Afford would contribute his dollar more readily, ninety-seven cents of it would go straight to the heathen.

Rib Number Two is labeled, "Must pay our debts; our church owes on its building." Yes, and always will as long as Can't Afford is elected to the board, dictates the policy of the church, passes the collection basket, and sits on the lid of the treasury. Such a church is not likely to pay its debts, especially the debt it owes to the heathen world. All it can do is to exist and finally die, praying, "Lord forgive us our debts; we can't afford to pay them." Yet churches have supported missions, lived, paid their debts.

Rib Three of Can't Afford reads, "Home expenses too high; must pay for music, orchestra, pipe-organ, and soloist." Yes, but when music becomes so high and spiritual life so low that the church can't afford to obey the Lord, why not cut out the solo? To obey is better than to sing solos, and to harken than to blow many pipes and horns. What if a church has much of music, but is without obedience? It is but the sounding of brass and the clanging of cymbals.

Time would fail me to bring out any more skeletons. The rest, like these, are very dry. When weighed in the balances they are all together lighter than vanity. Before the Lord's imperative GO their teeth chatter as they say, "Our bones are dried up, our hope is lost; we are clean cut off."

Farewell, Bones. Haunt no more the churches. Go back to the dark caverns, from whence you came. Close tight the lid behind you. Dig downward, and as ye sit at home, where the shadows play in the firelight of Gehenna, man no more will say to God's "GO," "I pray Thee have me excused."—The Missionary Witness.

CHANGES IN INDIA

A recent letter from our mission at Dhamtari, India, tells of a number of changes that have been made. In fact there are so many changes that it seems as if a person who was well acquainted with the whole set of buildings at Sundarganj a few years ago would scarcely know the place at present.

Land has been acquired in different places near the mission compound and buildings erected so that the increasing work required of the mission force there can be accommodated. The industrial shops occupy the building once used as a mission hospital. The old orphanage school building, enlarged, has been taken for an English school. The town of Dhamtari has bought land just opposite the mission buildings for a Hindi school.

We hope to be able to present a map of the vicinity of Sundarganj some time. A few years ago the place now known as "The Beautiful Treasure" was one of the most neglected and unsightly spots about the beautiful town. Now it is the sought-for place of refuge for many a weary one who is tired of the noise and din of a heathen village and a wonder to many a passer-by.

"What hath God wrought!"

Hearts that are clashing with their neighbors, and that are as hard as stone can not find salvation—no, they must first be broken.—Ex.

Peter recognized Jesus' voice when Jesus spoke on the water. It is our privilege to know the voice of Jesus when we hear it.—Ex.

Sin is the only thing that separates neighbors, husband and wife, mother and children.—Ex.

Family Circle

HOW TO MAKE FRIENDS

The way to make friends is as easy
As breathing the fresh morning air;
It ain't by an art to be studied
Alone by the men who can spare
The time from their everyday labors,
To ponder on classical lore;
It never is taught in a college
And it isn't a trick or a chore.

The way to make friends is to be one,
To smile at the stranger you meet,
To think cheerful thoughts and to speak them
Aloud to the people you greet.
To hold out your hand to a brother
And cheerfully say, "Howdy-do,"
In a way that he'll know that you mean it—
That's all that's expected of you.

Be honest in all of your dealings,
Be true to your word and your home,
And you will make friends, never doubt it,
Wherever you happen to roam.
Condemn not the brother who falters,
Nor fawn on the rich and the great;
Speak kindly to all who approach you,
And give up all whining at fate.

—Edgar A. Guest in Farm and Home.

SOCIABILITY IN THE HOME

By Katie Bontrager.

For the Gospel Herald.

Home is the grandest of all institutions. It should be the dearest and most sacred place on earth; a place where parents and children share each other's joys and sorrows in peace and unity; a place where we will not only enjoy ourselves for the present time, but a place where we help each other to build characters for the heavenly home. An ideal home is a place where love reigns supreme. What tender associations are linked with home; what deep emotions it awakens. It calls up the fondest memories of life. To the little child home is the world, he knows no other.

Our homes are what we make them to be. Christ said, "without me you can do nothing." Therefore we must have Christ there if we want the atmosphere of our homes kept sweet and pure. Sociability in the home does not consist in mere entertainment of one another, but in the little acts of kindness and love, in pleasantness and friendly faces.

In the morning every member of the family should be greeted with a smile. The day should be begun with cheerfulness and with a will to live better than the day before.

Some people are naturally sociable, but if we have our heart filled with the love of God and add to our virtue knowledge we may even become sociable if it is not natural to us.

Mothers have a great part to do in the amiability of the home, but we cannot do it all. Father and mother must be working together to the glory of God, thereby teaching the children the same.

Many things have been spoken a written, yet not one word to many about the happy and holy influence of a good mother.

We often hear it said from the pulpit that the mother has the stronger influence over the children. Then why did God put man at the head of the family? Does God do things in such an ignorant way that He would not put the one at the head that could wield his influence for the most good? If men were taught aright from their youth they would be better able to fill their places as the head of the family. Why did God, with one exception, always use the father when he gave an illustration to illustrate His love toward His children? God knows everything and always did know then would he not use the one whom He intended to have the greater love to illustrate His love? God makes no mistakes. His love is great towards His children and it took the one that should have the greater love to represent His love.

God created woman for a helpmeet and not to fight the hardest battles of life. I know a home where, while the children were small they would as soon go to the father with their troubles as to the mother. Since they are grown they go to the father for advice, they love their mother as well, but that father stands at the head of that home as one that has always done his best for them and the children know it an respect him for it. I thank God that we could point you to more such fathers, but far too many are not of that kind.

In Eph. 5:33 we read, "Nevertheless let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband." Who could resist such love. Many a self-willed woman would become submissive under the influence of such love. The mother is as strongly commanded to stay in her place as any one of the home. The children are commanded to obey and honor their parents and the fathers that they provoke not their children to wrath. Here again is the father mentioned and not the mother. Let us notice the orderly relation God has placed us in, in the home. The father at the head whom God had created the strongest in body and intended to have the greater love influence and responsibility. Then the mother as a help meet in submission and love, and last but not least are the children without which no home is complete.

Again we come to the social part of the home. How can we make our home pleasing and inviting to our children and others? First of all we should be clean, tidy, and orderly, kind loving and affectionate, with a heart full of sympathy for them in every time of their need always ready to give the best advice possible. Join with them in their songs. Be childlike yourself but not childish.

Enjoy their sociability while you have them with you, for the time is coming far too soon when one after the other leaves the parental roof.

Sociability is a Christian virtue. Although the term is not found in the Bible, yet there are other virtues which express it such as love, kindness, cheerfulness, hospitality. Hospitality is love, kindness, cheerfulness exercised in social practice. These are all virtues or graces that should stand out prominently in the home and they must come from the heart if they would reach the heart. Unless we have a heart-felt interest in the welfare of others our sociability can be little more than outward appearance. Sociability with a Christ-like love for its motive will express itself in a kindly manner.

Some people are very sociable to strangers but in their own home they seem to forget all about it. Let us pay due respect to the inmates of our own home and it cannot fail to reach the stranger.

Fairview, Mich.

A PRAYER

(Written for Aldine C. Brunk, prospective missionary to India.)

Safely and steadily bear him across,
Oh; may the great waters be calm?
He seeks not for pleasure, for riches nor dross
Nor for the vain glory of man.

Find him a pathway across the great deep,
From dangerous obstacles free;
May he through the journey all confidence keep,
Still hoping and trusting in thee.

May he not falter when trials assail,
Should the tempter come near with a prize;
May his heart be determined through Christ to prevail,
Knowing that Christ said, "As serpents be wise."

"And harmless as doves," So dear Father lead,
Oh; lead him just as he should go,
Hear him as he journeys, whenever he pleads,
And keep him secure from the foe.

Keep him strong in the faith and fervent in prayer,
And when the great work he assumes;
May he ever look upward and know thou art there,
To help him in trials that come.

Wolftrap, Va.

We can only know the depth of love by the sacrifices it makes; the crucifixion proves Christ's love to be unfathomable. —J. S .Shoemaker.

To be truly wise is to make the very best use of our time, talents, knowledge, money and opportunities.—J. S. S.

Sunday School

For the Gospel Herald.

Lesson for Sept. 29, 1912
REVIEW

Golden Text.—The words that I speak unto you, they are spirit, and they are life.—Jno. 6:63.

Introductory.—Again we pause in our Scripture study in Sunday school to review the lessons of another quarter. These lessons have been of exceptional interest and importance, most of the teaching being done through parables and the power of God made manifest in miracles. For convenience in taking in at a glance the things brought to light in the lessons studied during the quarter, we shall subdivide them as follows:

Parables.—The various phases of the kingdom of heaven are set forth in parables, each holding forth a different meaning and teaching different lessons. Following are the parables noticed:

1. **Parable of the Sower**—holding forth Christ as the Sower, the Word of God as the seed and human hearts as the ground, there being four classes of people represented.
2. **Parable of growing Seed**—illustrating the unconscious influence of the Word and the steady growth in grace on the part of the children of God.
3. **Parable of the Mustard Seed**—representing the outward growth of the Church, of the kingdom.
4. **Parable of the Leaven**—showing how hidden things in the kingdom continue to spread until the whole lump is leavened. This is especially important since in the Bible leaven is held forth as a type of sin.
5. **Parable of the Wheat and the Tares**—holding forth Christ as the sower of the good seed, the devil as the sower of bad seed, the field as the world, the righteous as the good seed, the wicked as the bad seed, and in the end of the world the righteous shall shine in the kingdom of their Father while the wicked shall be cast into the furnace of fire.
6. **Parable of the Hidden Treasure**—teaching us that the joy of salvation is a treasure richer than all the combined treasures of this world.
7. **Parable of the goodly Pearl**—holding forth the Lord Jesus Christ as the one Pearl of great price, whom all may find and have free, "without money and without price."
8. **Parable of the Net**—showing how the great Gospel net is drawn by the "fishers of men" and good and bad gathered in; but in the end the good will be gathered into everlasting glory and the unfaithful cast into a furnace of fire.

Miracles.—Although the prime object of our Savior's work was not that of miracle-working, yet His power never failed Him, and He never turned any one away unblessed. He is a perfect Savior. He that believeth on Him shall not lack any good thing. In this series of lessons a number of notable miracles were performed, among them the following:

1. **The Stilling of the Sea.** As they were crossing the sea a mighty storm arose and the disciples were deathly afraid. One simple command from our Savior calmed the waves; one simple sentence of rebuke reminded the disciples that they had lacked in faith.
2. **Casting out Devils.** As they reached the other side there came a man vexed with a legion of devils. Though he was so very unfit for the companionship of other people, our Savior made him perfectly whole, so that afterward he was even better than the best of people, who felt no need of the Savior.
3. **Raising of Jairus' Daughter.** This was the first instance on record of Him having raised any one from the dead. It is one of the examples of the power of faith.
4. **The Feeding of the Five Thousand.** With five small loaves and two small fishes He fed the multitudes. Under the blessings of God the whole world may be fed with the manna from on high and saved for an everlasting salvation—on condition that enough disciples can be found to carry out the bread and the people of the world are willing to eat.

Doctrines.—Space will not admit of an extended notice of the doctrinal teaching presented in the series of lessons just passed, but among the doctrines set forth or exemplified we notice the following: The unpardonable sin, spiritual relationship with Christ, characteristics of the kingdom of heaven, the worth of salvation, the power of faith, the work of Christ, the work of Satan, judgment and mercy, the mission of the Church, the Messiahship of Christ.

Other Themes.—There were two lessons which can not properly be classified under the above heads. They are, (1) **The Death of John the Baptist,** in which we have a vivid picture of real purity, faithfulness and courage, together with the cruelty of a guilty conscience and the awfulness of a conscienceless soul; and (2) **The Mission of the Twelve,** in which we have an account of the beginning of the organization of the Christian Church and a glimpse into the condition in which Christ desires His Church to be.—K.

I remember well the time when a Mennonite brother or sister would talk about the garb, and try to make it plainer or lay off some unnecessary things for fear of displeasing God. Now it appears that some try to add all they can to their garb for fear of displeasing the world.—Jacob Eby.

Our Young People

STRENGTHENING THE WEAK PLACES.—Heb. 12:12-17

Topic for October 6

MOTTO

"Let us arise and build."

OUTLINE OF TOPIC

I. Weak Places.
1. Our own life.—Mark 14f38, Gal. 6:1.
2. Lives of Others.—Rom. 15:1, I Thes. 5:14.
3. Churches.—I Cor. 3:1-4; Heb. 5:11-14
4. Neighborhoods.—Acts 17:1-11.

II. Causes of Weakness.
1. Unbelief.—Matt. 17:19-21.
2. Ignorance.—I Cor. 11:30; Acts 26f18.
3. Lack of Proper food.—Heb. 5:13-6f2.
4. Lack of Proper exercise.—I Tim. 4:7, 8; II Pet. 1:5-10.
5. Poisoned doctrine.—Gal. 4:9; 5:7-9.

III. How to Strengthen.
1. Learn the cause of weakness.
2. Look to Jesus the deliverer.—Heb. 12:2.
3. Give heed to thyself and the doctrine. —I Tim. 4:16.
4. Learn lessons from your corrections. —Heb. 12:5-11.
5. Remove Hindrances.—Rom. 14:21; I Pet. 2f11.
6. Build up the weak places.—Eph. 4:11, 12; 6:10, 11.
7. Avoid all dangers.—II Cor. 6:17.
8. Pray Earnestly.—Eph. 3:14-19.

STUDY OF THE TEXT

Heb. 12:12-17

The text here is a conclusion from the verses in the fore part of the chapter. The image of the "race" (v. 1) is still retained. The hanging **"hands"** (v. 12) indicate an indolent or weakened state. Those hands must be lifted in active energy. They are the hands of strength that lay hold of Him who is our strength. Not only our hands but the hands of all who are thus down whom we may be instrumental in helping.

"And the feeble knee's" "Feeble," here is the same word in the original Greek as that translated Palsy in Luke 5:18; Acts 8:7. The paralyzed knees need to be given power and activity. We need our whole being enlivened in the race.

"Straight paths." Our way must be right, every stumbling block removed that might hinder the **'lame"** from gaining full strength. Those that follow after us may stumble if we do not leave a plain path.

"Follow Peace * * * Holiness." Peace with men is the plain or "straight path" in reference to our responsibility to men. Holiness, in the sight of God regulates our peace with men and is the straight path in our responsibility to God.

"Looking diligently." Firstly, we are concerned for ourselves and our fellow travelers and, secondly, for those that come after. The failure of the grace of God, and the root of bitterness which defiles, are the things that we want to help if possible. All strengthening of the weak places that overlook these things is an awful failure.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"weak."**
2. Commit Psa. 91.

For Young People.—
1. Weak Places in our characters that can be made strong.
2. Leaving a Clear Path Behind Us.
3. How may we Strengthen the Church.

For Older People.—
1. Helping the Weak Churches.
2. Things that Strengthen.
3. The Model Way,

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY SEPT. 19, 1912

Field Notes

The house of worship at Landisville, Pa., is being rebuilt.

Amos W. Geigley, Goshen, Ind., is visiting in Lancaster Co., Pa., and attended and took part in the Sunday school meeting held at Lititz Sept. 7. He preached at Weaverland on Sunday morning and Ephrata in the afternoon.

Bro. I. R. Detweiler filled an appointment at the Oak Grove Church, Wayne Co., Ohio on the evening of Sept. 5.

Bro. Abram Metzler of Martinsburg, Pa., is holding a ten day's series of meetings with the congregation at Rockton, Pa.

Bro. Jacob A. Heatwole, of near La Junta, Colo., was recently in New Mexico preaching the Gospel of the "grace of God."

Inquiry meeting was held at Lititz, Sunday Sept. 8. Peace was expressed among all the members. The date for communion is not set.

On Sunday, Sept. 29, the Lord willing, Bro. David Garber of Saragosa, Texas, will begin a series of revival meetings at the Kansas City Mission. Pray ye.

The hearts of the Kansas City Mission workers were recently made especially glad over the return of Sister Martha Buckwalter of near Newton, Kansas, to the mission as a stationed worker there.

Bro. John B. Kanagy stopped at the Kansas City Mission Friday, Sept. 6, on his way to the southwestern college, Winfield, Kansas, where he expected to renew his studies on his last year's school work.

Quite a number of brethren and sisters from surrounding counties were in attendance at the Sunday school meeting at Mummasburg, Pa., held Sept. 7 and 8, a report of which meeting is found elsewhere in this issue.

Communion services are announced to be held at Springs, Pa., on Sunday, Oct. 6. This meeting is to be preceded with a week's meetings, during which time the ordination of another bishop for that district will be taken up. May the Lord direct in the great work.

Bro. L. A. Kauffman of Comins, Mich., has decided to lend a helping hand to the cause in North Dakota for the time being. His help is much appreciated in that field, and many are the prayers that the ministerial force there may be still farther strengthened.

Bro. I. R. Detweiler of Goshen, Ind., stopped at West Liberty, Ohio, on his way home from Pa. and preached an impressive sermon at the Oak Grove Church Sunday morning and in the evening at the Bethel Church. Come again.

Bro. Geo. Rostetter, who has been practicing veterinary science at Ferries, Texas, is at present in Kansas City, Kans., expecting to take further training at the Kansas City (Mo.) Veterinary College. He is having his home at the K. C. Mission and is lending his encouragement and assistance in the work there.

Bro. Daniel Kauffman left Scottdale on Friday morning of last week, stopped for the night at Bluffton, Ohio, and proceeded on his way to Chicago the following morning. He expected to spend Sunday in Chicago and then go on to South English, Iowa, to attend the meeting of the Iowa-Missouri conference this week. May God bless our brother in his labors in the west. —J.

A letter from Bro. Levi Sauder, superintendent of the Children's Home at Millersville, Pa., tells of the work done by that worthy institution. A number of children have recently been placed into Christian homes and a number more are to be placed shortly. Bro. Sauder adds: "A number of boys six years old and younger are awaiting good homes." God grant that the homes may soon be opened for their reception.

A letter from Bro. J. D. Mininger of the Kansas City Mission informs us that the little 4-year old boy concerning whom he wrote sometime ago is about to be placed into a good, Christian home. Now there is at the K. C. Mission another bright baby boy, born Sept. 1, 1912, for whom he would like to find a suitable home in the country where the child might be adopted. Any one interested in this please correspond with Bro. Mininger at his address, 200 South 7th St., Kansas City, Kans.

Correspondence

Harper, Kans.

(Pleasant Valley Congregation)

Dear Herald Readers, Greeting in Jesus' Name:—God is still blessing His people at this place. On Sunday, Sept. 1, two souls were received into the Church by letter. We realize that the Lord's work is still prospering. Young people's meeting and preaching services on Sunday evening are well attended.

Cor.

Sept. 6, 1912.

Pigeon, Mich.

Dear Herald Readers, Greeting:—Bro. E. A. Bontrager of Fairview, Mich., was with us today (Sept. 8.) Our Sunday school and young people's

meetings are still kept up, although discouragements come once in a while. We only look to Him, knowing that He doeth all things well.

Next Sunday we expect Bro. Urias Weber of Berlin, Ont., to be with us. Will also hold council meeting. We are always glad to have our ministering brethren come and quench our soul-thirst, knowing that we our not forsaken. Always prav that we may have a shepherd once again.

Yours in His name,
Mary Reist.

Sept. 8, 1912.

Freeport, Ill.

Dear Herald Readers, Greeting:—Bro. A. L. Buzzard and family of Washington, Ill., are here visiting with Sister Buzzard's parents, Bro. and Sister J. S. Shoemaker.

On Saturday, Sept. 7, we had our harvest meeting, at which time Bro. A. H. Leaman of the Chicago Home Mission was with us. The brethren, Leaman and Buzzard, had charge of the meeting. On Sunday, Sept. 8., they preached two helpful sermons to us. Several of the young brethren and sisters from the Sterling congregation were with us on this occasion.

We expect Bro. and Sister George J. Lapp, missionaries from India, to be with us on Sunday, Sept. 15.

Our communion service is announced for Oct. 6.

Cor

Sept. 9, 1912.

Souderton, Pa.

Greeting to all Herald Readers:—We are glad to report that there are now six persons, ranging from 12 to 65 years of age willing to be instructed out of God's word, so that they may be baptized and become children of God. Another was taken seriously sick and desired to be baptized, which was done. Let us remember these in our prayers, that they will remain faithful unto death. "But he that endureth to the end shall be saved." What a pity if any should miss heaven at that great day.

Our annual Harvest Home services were held Aug. 31, with a good attendance. We can surely feel grateful for the bounteous harvest we could gather this season.

The first Sunday school meeting held at Blooming Glen, Pa., was a spiritual feast to all who could attend.

Bro. Peter Loux of Blooming Glen, Pa., conducted our services Sept. 8. He was assisted by Bish. Sam Detweiler. Bro. Jesse Mack of Yerkes, Pa., is expected the eve of Sept. 15.

We ask an interest in your prayers.

Jennie D. Ebersole.

Sept. 9, 1912.

Bay Port, Mich.

Dear Herald Readers, Greeting: On Aug. 25 nine young souls were received into church fellowship by water baptism. Bish. S. J. Swartzendruber officiating. May they be faithful to the vow they have made.

Bro. Christian Zehr, wife, and daughter Mrs. Peter Lichti, of Wellesley, Ont., came into our community last week. On Sunday, Sept. 8, Bro. Zehr preached a helpful sermon to us from Eph. 1st chapter.

Deacon David Yoder from Champaign Co., Ohio was also with us. May the Lord bless the brethren in their aged days.

We have nice and warm weather at present.

There are a number of cases of spinal meningitis among small children in this community.

Wishing you all God's richest blessings.

In His name,
Agnes B. Gunden.

Sept. 11, 1912.

Parnell, Iowa

On Aug. 12 Bro. Daniel Good of Tenn., came here and conducted a singing class which closed on the evening of Aug. 27. This singing class was conducted on the evangelistic order and we believe is the right way to teach singing, especially of sacred music.

Why cannot more of our brethren who have the ability to teach music prepare for this kind of work. **Lord teach us how to "sing."**

On Aug. 29 Bro. J. E. Hartzler arrived here and began a series of meetings. These meetings were both edifying and profitable to the saint as well as the sinner. Beginning with Sunday evening Sept. 1, the brother showed the course of human life beginning with the cradle and ending with eternity. Six confessions was the visible result of these meetings.

The meetings closed Sunday evening Sept. 8. Bro. Hartzler began meetings at the Mennonite church near South English, Ia., on Monday evening Sept. 9 and will continue them (D. V.) until after the conference which is to be held next week.

D. B. King.

Sept. 12, 1912.

Elizabethtown, Pa.

The program for Worker's Meeting for Thursday evening, Sept. 26 is as follows:

Lesson for Oct. 6, by Rev. Samuel Oberholtzer; for Oct. 13, Bro. Jacob Miller; Oct. 20, by Bro. Amos Charles; Oct. 27, by Bro. Amos Eby.

C. H. Musser, Sec'ty.

Sept. 12, 1912.

Hagerstown, Md.

Steps have been taken at the Miller Church near Hagerstown, Md., for the ordaining of a deacon. Votes will be taken on Sept. 29. Ws ask a deep interest in your prayers that God will so rule and direct that the lot will fall upon one that will prove willing and faithful for the future welfare of the cause and the church. Council meeting will also be held the same day.

Emma L. Hykes.

Sept. 13, 1912.

A MODEL CONGREGATION

By R. J. Heatwole.

For the Gospel Herald.

A model congregation has unity. Moses gave God's commands and judgments. Ex. 24:3. "All the people answered with one voice and said, All the words which the Lord hath said will we do!" David said, "Let all the people praise thee, then shall the earth yield her increase, and God, even our God, shall bless us" (Psa. 67:6).

In Neh. 8, we have the model congregation. Men and women and all that could understand were attentive to the reading of the divine law from morning till midday. Ezra offered a prayer, all the congregation arose and said, "Amen," twice to his prayer, lifting their hands heavenward. They worshiped the Lord with their heads bowed toward the earth.

Jesus prayed the Father that all might be one as they were, and be with Him where He is and behold His glory which the Father has given Him (Jno. 1:22-24). Jesus said, "Go * * * preach the Gospel to every creature" (Mark 16:15). How grand indeed if we all are model congregations as one voice, one people willing to go, Let go, or help go, whether to India or elsewhere, to help carry out this great commission.

Brandon, Colo.

God has his children marked so he can tell them—the brand is "salvation" "My sheep hear my voice, * * * and they follow me."—Ex.

We can not have hardness in our hearts toward our brother and keep salvation.—Ex.

The worst one we can have trouble with is the "old man" in our own hearts.—Ex.

Some people do not know the difference between grace and disgrace.—Ex.

We need Jesus while we live; we shall need him when we die.—Ex.

Miscellaneous

THE CHRISTIAN VOYAGE

O weary years of cares and fears,
O storms of sighs and rains of tears,
Ye shall not overwhelm!
Still floats my bark through storm and dark,
Straight on toward its destined mark,
For Christ is at the helm!

O gentle breeze! O Sunny seas!
How welcome after scenes like these,
Your calm so still and bright!
Tempt not my stay—I must away,
And work while lasts the light of day;
For swiftly comes the night.

Through dark or light I press my flight,
Alike toward Mount Zion's height,
To which I soon shall come;
With Christ beside, the helm to guide,
I fear no storm and shun no tide—
They bear me nearer home!

And when my feet the shining street
Shall press, and I those dear ones meet,
Who out-sailed me, and came more fleet,
To reach this glorious realm;
With voice and soul, from pole to pole,
This wondering cry of praise shall roll,
"The Christ was at the helm!"

—Zion Watchman.

YOUNG PEOPLE'S BIBLE MEETING

By D. D. Hertzler.

For the Gospel Herald.

III Echoes of former articles

In the first place many of us are very indifferent towards the Young People's Bible Meeting. We find fault with those who are conducting, and the way in which the meeting is conducted. But then we lose sight of how our Sunday evenings were spent years ago when we knew nothing of Young People's Bible Meetings, and even yet when they fail to have Young People's Bible Meeting, the young people who should be engaged in God's services go to places where their young minds are so filled and contaminated with things deterimental to them all their future life. How many of us would be glad if we could get rid of some of the things we learned when at such places in our youth; but it is there and now it becomes necessary to work against it every day of our life.

If you are placed on duty at the Young People's Bible Meeting and the subject seems hard for you, make the subject a matter of prayer. If this is done with a pure motive, God will open His storehouse. All we need is to reach for it. God will only do for us what we are unable to do. We need to remember also that God will not require anything from us which we are not able by His help to do.

One thing in the first place is required of you, that is to attend the Young People's Bible Meeting. In the meetings as well as all other religious meetings, we may never know just how much good our presence may mean to some. It seems to me if we have the welfare of our young people at heart and have as much interest in their spiritual welfare as we have in the natural things of life, we would not only send them to the Young People's Bible Meeting, but we would take them. We want our children to develop in natural and educational lines, in which we make a strong effort to have them put in about five or six days out of seven; then on the seventh day (only one out of seven) set apart for God's service, we with them are tired and if the weather is not just fair we will stay at home and sleep or rest physically. But we expect to have spiritually strong children, which is very inconsistent acording to the way we are teaching them.

If the meeting does not seem to interest us and we do not enjoy it, let us ask ourselves the question, Are we what we ought to be in God's sight? And would God have us to take an active part in the meetings?

A meeting always seems best to you when you take part in it yourself. How good it makes one feel with easy conscience when after attending a Young People's Bible Meeting in which we ourselves have taken an active part and have been the means of making the meeting a success, by a talk, a song, or a prayer. Then where we so often make the mistake is that we complain of our Young People's Bible Meeting not being good or interesting, and yet we have probably not offered up a prayer in behalf of the meeting.

If we believe there is power in prayer then we ought often to come to God in prayer and ask Him to make it a blessing and bless us in the meeting. When we are in meditation over the subjects to be considered is a good time to do this. It does not take much, only God wants us to show that we need His presence. And it seems to me we are safe in saying that if each individual is just right with God and where God wants us to be, then we will have good Young People's Bible Meetings.

We need to be very careful that we do not allow our meeting to become formal. I think there is more danger of this in the Young People's Bible Meeting, than in any other work of the Church. The farther we can keep from formality the better.

I know no better advice to overcome formality than to be in the meeting just as we would be if we were alone. You know if we were alone there would be nothing formal about us, but when we are together and probably before an audience we have more or less pride about us. This is very often the means by which we allow the meeting to become formal.

I believe the reason very often that we do not speak and we quench the spirit is because of pride in the heart, we are not quite willing to speak because we can not get it said as we would like to. In other words, we are not quite willing to be just what God has made of us. What we need is — love to God and for our young people, or for the lost ones, then we will forget all that and be as if we were before God only.

I think there is no work of the church that is so much neglected as the Young People's Bible Meeting. One reason for this is probably because it is the last religious meeting of the day. Generally we have Sunday school in the morning then the regular preaching service.

How many of us seem to think that these two services are enough and how often have we heard the expression made by some one that I am tired and I believe they can have their Young People's Bible Meeting tonight without me. Just as though the meeting belonged to some one else, and we only go to visit or hear. We seem to forget that God demands something of us, even in the Young People's Bible Meeting. We even heard a young man say recently that God made the Sabbath a day of rest, and our time is so taken up with the different meetings that we have no time to rest. Now I think we get that misapplied. God made this day a day of rest, but He did not mean for us to lie around and sleep all day, so we be physically strong on Monday morning to go to work again. I am often made to wonder if God had not made and set apart this Sabbath day where some of us would be or what we would do to recruit as it were from our labors. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Let us not lose sight of this in the Young People's Bible Meeting, that through our efforts some soul may be saved, and also some of our young people who are saved be made strong and developed, upon whom may depend the future welfare of our own dear church.

Smithville, O.

IS IT RIGHT?

By John W. Weaver.

For the Gospel Herald.

Is it right for those of us who are blessed with an abundance of this world's goods to build fine houses, furnish them with elaborate furniture, and spend so much of these God-given blessings in luxury and extravagance, when many thousands have not yet heard the glorious Gospel of our Lord and Savior Jesus Christ; when many precious little jewels as "diamonds in the rough are calling for some one to open their homes and hearts to receive such who may be raised and trained for

Christian service; when many of God's faithful messengers are patiently toiling and laboring and tugging along to make ends meet, that the cause may not suffer (Gal. 6:6)?

Is it right for us as large congregations, who are rich to build elaborate meeting houses, trying to outdo our sister congregations, spending several thousand dollars more than would actually be needed to build a good, substantial building, seats so comfortable that some people have very little trouble to "close their eyes to the scenes of life" for a little time while the minister is handing out the bread of life; when many poor congregations would be wonderfully encouraged by a little help given from our abundance? Read along these and other lines: Mal. 2:2; Haggai 1:5; I Cor. 6:19, 20; Eze. 16:48-50. "He was rich, yet for our sakes He became poor" (II Cor. 8:9). Equal with God, yet he became a servant (Phil. 2:5-8; Matt. 20:28; II Cor. 11:3).

Dearly beloved, let us pray that we may not lose sight of this, the mind of Christ: self-denial, cross-bearing, sacrifice, service, living for the good of others, helping the helpers, lifting up those who are cast down. These truths kept before us will help us to answer our questions.

Union Grove, Pa.

BARELY A DOT IN GOD'S SIGHT

Chester K. Lehman

For the Gospel Herald.

Today is the day of traveling. Men come and go, but few care to investigate the advertisement concerning the Great Beyond. If their eyes would be opened, more would now be preparing to make that journey. It was our fortune to take short trips from home for the purpose of visiting those whom we hold dear and also to see more of this world. On our way we experienced the tireless motion of large cities. All is as restless as the little clock that cries, "Get there—Get there." Day after day our attention is drawn to the fact of the danger that lies in the path of travelers. Some have gone to the extreme and have not crossed the deep because of the recent Titantic disaster. Foolish! is it not, for they do not realize that their very breath is a gift not a personal acquirement. Our life is ever on the wing, be it on the land or sea. Our time is in His hand and we die even if we keep our bodies from public dangers.

While in the southern clime we noticed the effects of the Civil War. Lands and people ruined in correcting the wrong principles concerning human slavery. What purpose was it to free the negro? Is it not that we should raise him to a higher standard, break down the partition of tribal differences and give him a better chance? We are glad that some people have foreseen what the Negro could accomplish when the Hampton Normal was originated. This is a Negro and Indian school giving the boy a chance at any trade he desires. Along with the school work the boys are counted as missionaries. They are sent out to bring the Good news to the forsaken of their race This institution has proved to the world that the cultured negro or indian is as capable as his white brother.

Our weary feet succeeded in taking us through the Newport News shipyards. There we saw the largest battleship in the world nearing completion. What's this peace the nations are talking about? All the peace that true Christians can see is a wolf in sheep's clothing. If the leading nations are striving for supremacy and efficiency in the army and navy in spite of the universal peace movement common to several of the world powers, what will be the final result, war or peace? This world has no need of experimenting with the murderous occupation that has ruined both home and country in the ages past. These large armies and navies, what are they in God's sight? These seemingly great and wonderful things of man are barely a dot in God's sight. On the other hand a little child was singing in sweet tones,

"Jesus loves me, this I know,
For the Bible tells me so."

Poor, ragged and forsaken, yet "as the least of these" she offers her all—self. Which is more praise worthy, the wonders of man or the sweet singer? Which meets His smile of approval?

Weigh if you please from a Bible standpoint man with all his apparent intelligence and genius, and God, all and in all, and you will more fully realize the worth of the love that bought us as in John 3:16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Lancaster, Pa.

HOME WITHOUT MOTHER

By Martha K. Brunk.

For the Gospel Herald.

Only a few weeks have passed since I sat in a church, waiting for the funeral procession of a mother whom God had called from this world to her home above.

While waiting there my thoughts were wondering about the dear little ones left without a mother; and as my heart was touched with sympathy for the bereft family, it brought back memories of my own dear mother, how when I was but a child I was afraid mother would die. When I would look at her hair that was turning gray I would go off to myself and cry, because I was afraid she would not live long, but God spared her till her children were grown.

Oh! how often when we children were at play and get hurt or have some occasion to run to the house the first words upon entering were, "Where is mother?" And how willing she was to give her assistance in every time of want.

Then I thought again of the motherless children how they will miss her kind care, and how lonely the house will be since she is not there. I have often wished for mother to visit us since we live in the state of Virginia, but as she had been in feeble health, she was not able to take a trip so far from home. But several nights ago father and mother came walking into our house. Oh! what a rejoicing and welcoming time. I asked them if they could not stay awhile with us, but mother said, "Oh, no; I can't stay with you long. I must hurry back home again, or I may not live to get back. I just came to see you for a short time." Then she grew very pale and walked out of the room, and I followed her and asked her, to come and lie down and rest awhile. She did so, and we had a very pleasant conversation together, but—

Alas! dear friends, t'was but a dream,
My mother's here no more;
She left this world of sin and pain,
For Canaan's happy shore.

No one but those who have experienced the same can know how disappointed and lonely I felt when I awoke from my sleep.

But could I wish her back in this sinful world? Oh, no; I just thought of the beautiful home prepared for all who do the Master's will and which I believe she has inherited, and how happy she must be with God and all those gone before. I then prayed God to help us be still more faithful so we could go and live where she is, where there is no loneliness, where there are no disappointments. Since that time I have thought more often of the many, many happy times I enjoyed with her while I was in my parental home, and how I might have made her still happier or made the toils of life still easier, if I could have my life to live over, but ah! opportunities once lost are lost forever. But how about the time when we shall be called before the great Judge? Shall we have any more chance to live better or make each other happy? Will it be as a dream that we will soon awake and then be relieved and think it is only a dream? Oh, no; as we live so shall we die. Then how very important it is that we by God's help live consecrated lives, so we may not wish for it to be a dream, but instead may hear the welcome voice, "Well done, thou good and faithful servant,

enter thou into the joys of thy Lord."

Dear reader, have you a mother on this side of eternity? If you have thank God for it, and do all you can to cheer her and make her happy.

You know not how often she has prayed for you and if it were not for her prayers and her influence, you might wandering out in sin and darkness.

May God comfort those who are bereft of a loving mother.

Denbigh, Va.

INVITATION

To a General Convention of all Mennonites in America, with a Program for the Same

For the Gospel Herald.

This invitation may be said to have originated in a discussion about two years ago, carried on by the "Gospel Herald" and the "Mennonite" on the question: "IN WHAT FUNDAMENTALS DO MENNONITES AGREE?" This led to an article on "MENNONITE UNITY" by Prof. N. E. Byers, in which he moves that a representative committee of different Mennonite bodies be selected by the editor of the "Mennonite," I. A. Sommer, who did so about a year later. Thus a committee of eight was formed, representing as many different Mennonite Conferences. This Committee did, however not find it possible to meet before Aug. 26 a. c., when it held its first session at Winona Lake, Ind. It is composed of the following members who were all represented either personally or by proxy, except Bro. I. R. Detweiler, who could not come:

Daniel Brenneman, Goshen, Ind. (Menn. Brethren in Christ).

J. E. Hartzler, Elkhart, Ind. (General Conference—O. M.)

C. R. Egle, Gridley, Ill. (Defenseless Menn).

Val. Strubhar, Washington, Ill. (Central Ill. Conf. Menn.)

P. C. Hiebert, Hillsboro, Kans. (Menn. Brethren-Bundes-Conference). Bro. J. H. Pankratz served as his substitute.

D. E. Harder, Hillsboro, Kas. (Menn. Brethren-Krimean) (not present)

I. R. Detweiler, Goshen, Ind. (Amish Mennonites) (not present)

P. H. Richert, Goessel, Kans. (General Conference-A)

The session was opened with prayer by a dear old Bro. Good, who was also present during the session.

I. The temporary officers of the Committee (J. E. Hartzler, chairman, P. H. Richert, secretary) were made permanent and Bro. Strubhar elected treasurer, as there are some expenses connected with such a meeting for which free-will contributions can now be sent to him.

II. Resolved to call the proposed gathering a "General Convention of All Mennonites in America," which is to be held, if possible, during the last week in Aug. 1913.

III. Program for this first general convention:

1. The blessings of Christian unity, John 17: 21-23; Dan. Brenneman.
2. Menno Simon as reformer. C. V. D. Smissen.
3. Review of the history of the American Mennonites. C. H. Smith.
4. What contribution have we as Mennonites to make to American Christianity? J. W. Kliewer.
5. In what fundamentals do Mennonites agree? Dan. Kauffman.
6. What is the Bible doctrine of non-resistance? P. C. Hiebert.
7. In what branches of Christian work can we cooperate? A. Bro.—Shultz, City Missionary in Chicago.
8. "What think ye of Christ? Emanuel Troyer.
9. Christian Separation from the world. John 17:15-17. J. K. Gerig.
10. (To be supplied later).

It will be seen from this program that the chief purpose of this convention is a better mutual acquaintance and understanding, a closer spiritual union, and edification in the faith according to Jude 20: "Build up your selves in your most holy faith, praying in the Holy Ghost."

Should any one question the necessity or, perhaps, possibility of a closer union, his attention is herewith called to the Lord's last prayer before His death, in which He four times prays for His disciples, :"That they all may be one" (John 17).Though we are fundamentally one in Christ, inasmuch as we all still hold high Menno Simons motto, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11); there is yet much room to grow in this unity. We therefore commend the above to the prayerful consideration of everyone and give also a few quotations from history on this subject:

I. "Churches seldom divide on Bible doctrine. Zealous brethren often differ in their views; but as long as they are knit together by the "bond of perfectness," they bear with one another * * * Our prayer is, that some day there may be union, real union. Our fathers were separated under circumstances over which we have no control. We are kinsmen and agree upon many points of doctrine. We long to see the time when, after we have measured our relations and see how we stand, there may be two series of conferences: First, conferences between bodies to see how they may be united in faith and practice; second, conferences within one united body to further the interests of the kingdom * * * Had there been more general conferences, as the one at Dort in 1632, our history might have been different. A general conference is a powerful factor in promoting and maintaining a uniformity of doctrine and sympathy and life and discipline" (Hartzler and Kauffman, Mennonite Church History, pp. 239, 319 and 320).

II. "The purpose of these meetings in the early history of the Church, both in Europe and America, was merely advisory, with no thought of passing regulations binding on the various congregations" (The Mennonites of America, by C. H. Smith, p. 392).

We as an unofficial committee believe the time has come for such a convention and hope that some church or conference will find it possible to invite the same. If, however, no invitation should reach the committee by Jan. 1913, we can perhaps all agree to meet at Winona Lake, Ind., which place with its complete facilities can be had in the middle of June and September, when no other meetings are held there. Besides board and lodging, which is not high, the place would cost about $15.00 a day. Our program is supposed to fill two days, not counting the evenings, which might be used for prayer meetings etc.), so that each subject will receive enough time for a free discussion.

Though this report will be published through our church papers as widely as possible, each conference is herewith asked to devote a little time to this subject so as to bring it home to the congregations, urging them all to be represented by at least one of her members, whether such member be an elected delegate or not. This convention is altogether a volunteer movement and not binding on any one. Should any papers be overlooked in sending out this report, will they kindly copy it from other papers?

We fondly hope and fervently pray that all our dear congregations and conferences may accept this inofficial invitation in the same spirit of love in which it is sent out.

J. E. Hartzler, Chairman.
P. H. Richert, Secretary.

CONFERENCE REPORT

Southwestern Pennsylvania

For the Gospel Herald.

The Annual Mennonite Church Conference of the Southwestern Pennsylvania district met at Springs, Somerset Co., Pa., August 29, 1912.

Devotional exercises were conducted by Bro. J. A. Ressler, who read Eph. 4 and led in prayer.

The following members of conference were present.

Bishops: David Keim, J. N. Durr, J. A. Ressler, Aaron Loucks, James Saylor, Abram Metzler.

Ministers: Harry Gelnett, G. D. Miller, Ed. Miller, L. A. Blough, S. G. Shetler, Wm. C. Hershberger, E. J. Blough, E. D. Hess, John L. Stauffer.

Deacons: D. W. Maust, Jacob L. Kinsinger, Joseph Saylor, H. B. Ramer.

Bro. Noah E. Miller of Springs, Pa., who was recently ordained to the ministry and Bro. Wesley Yoder of the Johnstown District who was recently ordained as deacon were accepted as regular members of Conference.

The following visiting bishops were accorded the privilege of honorary members of conference: J .S. Shoemaker, Freeport, Ill., L. J. Heatwole, Dale Enterprise, Va., Daniel Kauffman, Versailles, Mo., D. J. Johns, Goshen, Ind., D. H. Bender, Hesston, Kans., Geo. R. Brunk, Denbigh, Va.

Upon request conference unanimously granted a letter to Bro. D. H. Bender who has moved to another conference district.

The following letter having been received by the moderator and secretary was presented to the conference: "At a regular called meeting of the Mennonite Congregation of Roaring Springs, Pa., April 21, A. D. 1912, the resolution was passed by unanimous vote, severing our connections with the Southwestern Pa., conference district of the Mennonite church, and hereby beg to notify officers of the same. Secretary, Mary Snyder."

The following resolution was unanimously adopted: "Since our former co-workers, Jacob Snyder and Herman Snyder of Roaring Springs, Pa., have withdrawn from this conference, they are therefore declared no longer members of this body.

"As the body with which they have allied themselves is not one with us in the settled policy of strict conservatism and the establishing and maintaining of doctrinal unity among all our conferences and congregations and differs from us in points of vital doctrine, the practice of Christian ordinances, the observance of Gospel restrictions, opposition to worldly alliances and general rules of life; therefore no persons thus allied can be considered members of our denomination.

"We earnestly request those who have withdrawn from the conference, as well as those who have given them encouragement in their course, to prayerfully reconsider their action and we invite them to return. It is the rule of our church everywhere that they who persist in fellowshipping and communing with those who have gone out from us thereby forfeit their membership."

A very inspiring and helpful sermon was preached by Bro. D. H. Bender from Acts 16:4. 5.

After reading the rules and discipline all members of conference individually gave testimony to the same and to the sermon. The congregation expressed their willingness to stand by the rules and discipline of the church.

A summary of the church reports were given and is as follows:

No of congregations	14
No. of mission stations	2
No. of ministers (bishops included)	21
No. of edacons	13
No. of members received by baptism	79
No. received from other congregations	4
No. received from other denominations	5
No. reclaimed	13
No. of deacons	13
Loss by letter to other congregations	5
Loss by withdrawal	44
Lost by excommunication	1
Net increase of membership	37
Total membership	1416
Ordination	2

Summary of Financial Report of Congregations:

Home Missions	$351.14
American Menn. Mission in India	327.78
Evangelizing Fund	150.39
Traveling Ministers	294.96
Old People's Home	103.03
Orphans Home	74.50
Sunday schools	388.53
Publishing Work	35.82
Conference Fund	66.45
Conference Building Fund	116.00
Church Building	1530.81
Sunday School Conference	35.41
Bible Conference	134.25
Charity	301.
Home Expenses	578.18
Other Causes	279.88
Total	$4868.38

District Evangelist's Report

Special meetings were held in eleven congregations.

No. special meetings were held in four congregations and two mission stations.

District evangelist visited eight congregations, one mission station.

There were two Bible Conferences held in the conference district.

Summary of Statistics

No. of sermons preached, 146.
No. of homes visited, 324.
No. of confessions, 61
No. of accessions, 49.

Remarks: The marked difference in the number of confessions and the number of accessions is the result of meetings by one evangelist whose efforts were to have people confess without much concern as to what they would do afterwards.

The efforts in part of the district were not so strong as might be desired. Several congregations have taken steps for more systematic Bible study and one congregation has a teacher's training class. By more definite teaching and wise disciplining several congregations have made a marked improvement in modest apparel.

Suggestions: That greater care be exercised in methods of conducting our revival meetings.

That the small congregations and the mission stations receive more attention.

That steps be taken at once to have evangelistic meetings at every congregation and mission station.

Treasurer's Report

For Conference year ending Aug. 1, 1912.

Conference Fund.

Balance from last year	$41.99
Rec'd from Scottdale congregation	15.45
Rec'd from Thomas congregation	17.00
Rec'd from Weaver congregation	5.00
Rec'd from Stahl congregation	10.00
Rec'd from Springs congregation	20.00
Rec'd from Martinsburg and Pleasant Grove	10.00
Rec'd from Rockton congregation	5.00
Total received	$124.44
Paid on order No. 96	$5.32
Paid on order No. 97	1.00
Paid on order No. 98	5.09
Paid on order No. 99	100.00
Paid on order No. 100	8.88
Paid on order No. 101	5.15
Paid on order No. 103	1.00
Total Paid	$126.44

For Sister Clouser's Support

Rec'd from Kaufman Coug.	$15.75
Rec'd. from Weaver Cong.	20.75
Rec'd from Stahl Cong.	15.00
Rec'd from Rockton Cong.	3.00
Rec'd from Scottdale Cong.	40.00
Rec'd from Blough Cong.	19.00
Rec'd from Thomas Cong.	25.00
Rec'd from Masontown Cong.	10.00
Total Rec'd.	$163.50
Paid to G. L. Bender	163.50

Church Building Fund

Balance from last year	.45
Received on note	$116.00
Paid for Schellburg Church. (on note)	116.00
Balance on Hand	.45

Donations for Schellburg Church

Rec'd from Masontown Cong.	$10.00
Rec'd from Pleasant Grove and Martinsburg	30.50
Total	40.50
Paid to C. A. Brilhart	40.50

Aaron Loucks, Treasurer.

Consideration of Questions

I. What steps may be taken to eliminate from the church every phase of inconsistency and worldliness and bring about a higher degree of Christian perfection?

Resolved:—That our ministers be urged to teach the powerful influences of the inner life of the home and their bearing upon evil in the church. Ex. 20:5, 6.

That the motive for the service of God be taught as choice not necessity. Heb. 11:24, 25.

That the falseness of worldly joys and pleasures and their bitter end be plainly shown and that the true child of God has no enjoyment in them. I Tim. 5:6.

That mixed marriages between the church and the world be regarded as unscriptural. I Cor. 9:5; 7:39.

That the conscience of the child be early trained to be in harmony with the Bible. I Tim. 3:9; 4:2.

That the church be regarded as an authoritative body. Acts 15:6; 16:4.

II. Are our Publications meeting the needs of the church? If not wherein can they be improved?

Since we have the Gospel Herald which teaches the doctrines of the Church in harmony with the Bible, and the Christian Monitor to meet the needs of a class of people who were often lost to the Church in former days, Sunday School helps of different kinds in which the doctrines of our church are upheld, German publications to meet the needs of another class of people, be it

Resolved—that in general we believe that the church publications meet the needs of the church and we urge our people to support our different periodicals and read them and thus enable them to be improved and their efficiency to be enhanced.

III. How may a greater interest in the mission cause and charitable work of the church be created?

Resolved, that our ministers be urged to preach sermons frequently on the subject of missions, the subject be assigned an important place on the programs of our district and S. S. Conferences, that special mission meetings be held that mission study classes be organized, that the matter of systematic giving to the work of the Lord be taught and that our people be invited to visit our home mission stations. Jno. 4:35. Matt. 28:18-20.

IV. What may be done to supply Bible instruction in Evangelistic work in our weaker congregations at mission points?

Resolved—that we as a conference accept the offer of the Scottdale Congregation to furnish means and workers for Bible instruction work from two to six weeks a year and instruct the District Evangelist to direct the work and that we assign to him the task of directing work of a similiar nature that may be offered by other congregations.

V. How may the spirit of church loyalty be instilled into the heart of each individual church member?

Resolved—that the doctrines of the church as taught in the Bible, explained in the Confession of Faith, and applied in our Rules and Discipline, be faithfully, lovingly and, conscientiously taught and practiced. Heb. 13:7. II Tim. 4:2.

Requests and Resolutions

Upon request Conference granted to the Casselman Valley District the privilege of ordaining a Bishop, and to the Pleasant Grove Congregation (Morrison's Cove District) the privilege of ordaining a deacon.

Conference decided to pay out of the conference fund the expenses incurred by sending Sister Winskey and her daughter to the Old People's Home in Ohio.

Conference re-elected Bro. L. C. Hansacker for a term of three years as a trustee of the Shellburg Church.

Bro. S. G. Shetler was re-elected for a term of two years a district evangelist.

Resolved that Bro. Ressler have Bishop oversight of the Masontown Congregation Bro. Durr of the Rockton Congregation, Bro. Metzler of the Schellburg Mission Station and Bro. Keim of the Gortner Mission Station.

Resolved that Bro. Metzler have charge of the Schellburg Mission Station and Bro. Ed. Miller of Gortner.

Committees

N. E. Miller,
Jno. L. Stauffer,
H. F. Reist,
S. S. Conference.

J. N. Durr,
Jas. Saylor,
E. D. Hess,
Missions.

L. A. Blough,
Wm. C. Hershberger,
Aaron Loucks,
Library.

Election of Officers of Conference

The following officers of Conference elected for a term of two years:

Moderator S. G. Shetler, Hollsopple, R. D. 2, Pa., Assistant Mod., G. D. Miller, Springs, Pa. Secretary, E. J. Blough, R. D. 2, Holsopple, Pa.

Conference adjourned to meet on the Thursday preceding the last Friday in Aug. 1913, at the Weaver Congregation, Johnstown District, Cambria Co., Pa.

Wm. C. Hershberger, Secretary.

True Christian character is the unanswerable testimony proving the infallibility of the Christian religion.—J. S. Shoemaker.

The most effective sermons are not heard in flights of oratory, but seen in beautiful Christ-like examples.—S.

The dragon lost his sting when he dashed it into the soul of Jesus.—C. H. S.

REPORT
Of the Seventh Annual Sunday School Meeting Held at the Marion Mennonite Church, Aug. 28 and 29, 1912

For the Gospel Herald

Mod., Geo. S. Keener; Chor., J. S. Lehman.

The following subjects were discussed:

Social Purity. E. J. Berkey.

Education of our Children. D. N. Gish.

What Does the Sunday School Require of me? J. S. Burkholder, D. N. Gish.

Responsibility of Training Children. Denton Martin.

Value of persevering Worker. David Horst, P. J. Heby.

Power of Love in the Sunday School Work. Henry Martin, W. W. Hege.

What is the Preacher's Duty in the Work of the Sunday School? Geo. Ernst, E. J. Berkey.

The Field and its Demands. Walter Charlton, C. R. Strite.

The Call and its Cost. D. N. Gish.

Christian Ideals. E. J. Berkey.

Following are a few of the thoughts presented:

Every individual should have a high standard of what real life is.

Fill the mind with good thoughts and overcome the evil.

Form the mind in early life with good habits.

Teach the child of the presence of God.

It is required of us to be busy.

Train the children not only for natural work, but for Christ and Eternity.

Now is the time to persevere in the work of God.

The most persevering workers are the mothers.

We need more workers filled with the love of God.

Love is the most powerful virtue that characterizes the Christian life.

The preacher should be prepared with the lesson.

The preacher should give advice and help conduct the work of the Sunday school.

The field demands consecrated workers ministers that preach the pure word of God, workers knit together in the perfect bond of love.

An Ideal Christian reflects Christ.

Sadie Martin,
Irwin Lehman
Secretaries.

REPORT
Of the Fifth Annual S. S. Meeting Held at the Mummasburg Mennonite Church, Sept. 7-8, 1912

For the Gospel Herald.

First session began Saturday evening at 7:15 with song service conducted by J. W. Yoder. The brethren, S. G. Shetler and A. D. Martin were the chosen speakers, owing to the illness of Bro. Martin, Bro. J. A. Ressler substituted for him.

The following subjects were discussed:

"What Position does the S. S. Occupy in Winning the World to Christ?" "Problems of our S. S." "Discussion of the S. S. Lesson." " The Mission of the twelve.' **"Literature and its effects." "The Power of Personal Influence." "Signs of the Times: Unfulfilled Prophecies." "The Conscious Fellowship of the Master." "Co-operation in Christian Work." "Pure Religion."**

A few gleanings from the talks.

It is the first and great business of the Sunday school to see that all its members love Christ as Savior and follow Him as Master.

Have a heart filled with love for lost souls and win every soul for Christ.

Christ first gave the power for the mission of His work and in order that He might multiply it; He gathered together the twelve disciples and taught them before sending them forth.

Men to be effective in doing God's work must first, be called; second, must be empowered by Him; and third, must be sent.

Christ knew the ability of His disciples, but asks them to do a part.

Those whom Christ sent knew Him. If we want to teach Christ we must know Him.

We may choose the literature we mean to mold our character by.

Begin early to teach the child the value of good literature, as they form their ideals so the life will be bent.

Mother-love is one of the strongest influences with the Master's touch in winning souls for Christ.

Watch your influence whether it is rooted and grounded in the faith.

Study human nature, study God's Word, keep in touch with it that we may have the power for God.

One little word or deed of kindness spoken goes far into the power of influence.

Second coming of Christ does not mean the actual death of the believer, nor the coming of the Holy Spirit, nor the World getting better but it does mean a real actual occurrence.

We are conscious of His presence in the unfulfilled prophecies.

Christ is accepted as Master, He was more than a man, in that He was master of the natural elements, of intelligence, persecution and temptation.

Christ prays that the believers may be one, as He and the Father are one.

The world will believe only when they see the Christ-spirit within the believer.

There should be co-operation between the minister and his congregation, singing teacher and members, S. S. and the Church.

Pure religion will manifest itself in the children's home where choices are made daily in regard to age, size, temperament, etc.

May God speed the day when a drop of liquor will no longer pass the lips of the Church member.

Thus ended another very interesting and profitable meeting.

J. N. Burkhart,
Moderator.
Grace E. Herr,
Secretary.

SEWING CIRCLE REPORT

For the Gospel Herald.

For some time those who were interested in sewing for the different missions have felt that better work could be done if a more united effort were made. Each sewing circle was busy, but without much system in its work.

On Sept. 11, 1911, a special meeting of the different circles of Lancaster Co., was held at the Millersville Orphanage, the object of which was to elect a general superintendent, so that the circles would be more united and better able to work together in filling special orders from the various missions. Eight circles were represented and sister Mary Mellinger of the Paradise Circle was elected general superintendent and Sister Kate Nissley of the Florin Circle assistant.

On Aug. 26, 1912, the regular semi-annual meeting of the united sewing circles was held at the Vine St. Mission, Lancaster, with representatives from ten of the circles present. Orders were received from Philadelphia, Welsh Mountain and Columbia and the Millersville Orphanage, which were given out among the different circles. Last year's officers were re-elected.

A general need of shoes is felt by all the missions, but the circle feel as though they are not able to take up that burden, and hope the need will be supplied in some other way. The next meeting will be held the last Monday in January, 1913, at the Vine St. Mission, Lancaster.

Secretary.

BIBLE SCHOOL AT CANTON, OHIO

To those interested in the welfare of the Church:—To such who wish to avail themselvs of a golden opportunity to study the Bible, and various church activities, under a competent corps of teachers, and at very moderate cost, we are glad to announce the following courses of study to be given at a Special Bible School Dec. 31-1912 to Feb 7, 1912 inclusive, at the Mennonite Church in Canton, O.

COURSES OF STUDY

Bible

Book Study—Mark, Acts, Several Epistles.
Doctrinal—Holy Spirit, Prayer, etc.

Sunday School

Teachers Training Class, and lectures on Sunday School.
Organization, Management, and Methods.

Missions

Classes in mission Study and Personal Work, also opportunity for practical mission work.

Music

Special attention will be given to this department. There will be classes in rudiments, and sacred music.

Special

Talks on Church Polity, Minister's Problems, Young People's Bible meetings, and illustrated lectures on Palestine and missions in the Orient will be a special feature.

Classes will be arranged to accommodate the needs of those who attend, Choristers, Sunday school superintendents and teachers, ministers, and workers in the Y. P. Meetings in this part of the Vineyard, will find it worth an effort to attend this term of school and better prepare themselves to work for the Master.

Executive Committee.
A. J. Steiner.
J. S. Gerig.
S. H. Miller.
I. W. Royer.
P. R. Lantz.

P. S. We expect to have the Bulletins ready to send out in a few weeks. They will be sent at your request. For further information write to P. R. Lantz.

1935 E. 8th St.
Canton, O.

FOR OLD AND YOUNG

The substantial increase in the circulation of the Christian Monitor during the last twelve months is evidence of a growing interest in this periodical. We are anticipating a larger increase during the next twelve months.

There are yet many homes scattered over this country that need the monthly messages of the Christian Monitor. It contains articles of interest to every member of the family, both [illegible] Amer. the departments are the following: Bible Study, Missions, Educational, Young People's Bible Meeting, Christian Life, Farm and Home, Sunday School, Select Reading, Current Events, etc. A variety of interests in life are touched.

In order to enlarge the sphere of usefulness of the Christian Monitor we make the following very liberal offer:

We will send the paper to new subscribers the rest of this year, including copies of the August and September issues while they last and all of next year for the price of 75 cents. This is practically one-half the regular subscription price.

All ministers, not now subscribers, are entitled to the above offer for 50 cents, the regular ministerial rate.

Sample copies cheerfully sent upon request. Subscribe now in order to get the two back numbers, only a limited number of each on hand. Send all subscriptions to

CHRISTIAN MONITOR,
Scottdale, Pa.

Married

Hartzler—Culp.—On Sept. 1, 1912, at the home of Bro. C. C. Plank near Garden City, Mo., Bro. Earl Hartzler of Harrisonville, Mo., to Sister Sadie Culp, Bro. J. C. Driver officiating. May God's choicest blessings attend them through life.

Landis—Byler.—Married on Aug. 29, 1912 at the home of Eli Byler near Newton, Kan., Melvin D. Landis and Emma Byler. T. M. Erb officiating. Bro. and sister Landis will live at Hesston Academy and Bible School. God bless this union to His praise and glory.

Yoder—Meyer — Schrock—Meyer — Bro. Emmet Yoder and Sister Katie Meyer, Bro. Noah Schrock and Sister Emma Meyer were married at the home of the bride's parents, Bro. and Sister Jacob Meyer, of Sterling, Ohio, Sept. 10, 1912. Bro. J. S. Gerig officiating, may the Lord bless them and they be a blessing.

Landis—Stauffer.—On Thursday, Sept. 12, 1912, at the home of the bride's parents in Florin, Pa., Bro. David B. Landis and Sister Emma C. Stauffer were united in marriage. The ceremony was performed by Bishop Peter R. Nissley of Mount Joy, Pa.

May theirs be a long and useful life in the service of the Master.

IN LOVING REMEMBRANCE

Of our Father Benjamin W. Markley who died suddenly on Aug. 12, 1912. Buried Aug. 17, 1912.

By a daughter.

The clouds of grief are hanging low
And heavy on our head.
The best of friends we had below
Is numbered with the dead.

He left us all so suddenly,
Oh! is it true he's gone?
With him departed all our joy
That ever round us shone.

His tenderness as husband dear
Was great as great could be.
His love as father had no peer
There was no one like he.

A happy home was ours here,
And family circle sweet,
He sought his loved ones ever near,
Their cares and trials meet.

We miss his kind and willing hand,
His fond and earnest care;
Our home is dark without him,
We miss him everywhere.

But here the sorrows now to bear
And out father's better way,
We look for the joys to share
In that great and coming day.

Worcester, Pa.

Obituary

Good.—Bro. David Good was buried at the Pine Grove meeting house near Bowmansville, Pa., Aug. 16, aged 31 y. 3 m. 4 d. Services by M. Horning and Jonas Martin. He was a member of the Wisler branch of the Mennonite Church.

Musselman.—Harry Musselman died Aug. 28 at the home of his son-in-law, Henry Musser, of Bowmansville, Pa. He was buried at the Lutheran and Reformed Church in said village. His wife preceded him to the spirit world. There was a large assemblage at the funeral which was conducted by S. Roth and A. Shelley of the Oberboltzer Mennonites of which the deceased was a member. Aged 57 y. 7 m. 26 d. Peace to his ashes.

Landis.—Bro. F. M. Landis of Worcester, Pa., died suddenly Aug. 12, 1912. His death was unexpected. He was in his usual health, apparently, in the evening, and in the morning he was in eternity. He leaves a widow and four daughters to mourn their loss. He was a faithful member of the Mennonite Church, his place in church never vacant unless sickness or other unavoidable hindrance intervened. He was buried Aug. 17.

Miller.—Henry, son of John D. and Katie Miller, was born Dec. 4, 19 2; died Aug. 17, 1912; aged 9 y. 8 m. 13 d. The cause of his death was diphtheria. It was a sad funeral. He leaves father, 3 brothers, 5 sisters and a host of relatives and friends. Funeral services at the Walnut Creek Church, Holmes Co., Ohio, Sept. 8, by S. H. Miller (text, Matt. 18:3), and M. A. Mast (text, Heb. 4:1-11). Buried Aug. 18 in Walnut Creek Cemetery.

Dester.—Anna Dester was born in Somerset Co., Pa., April 13, 1841; died near White Cloud, Mich., Sept. 5, 1912; age 71 y. 4 m. 22 d. Funeral Sept. 8 from the Union Church near White Cloud by T. N. Nelson of the home church and Jacob P. Miller of the Brown church. Sister Dester leaves to mourn her husband, one daughter, 5 grandchildren, 1 brother, 1 sister, 2 half-sisters and a host of other relatives and friends. She united with the Mennonite Church in her younger years and remained faithful until death.

Zook.—David Zook died very suddenly of heart failure at his home near Neshannock Falls, Aug. 27, 1912; aged 53 y. 8 m. 12 d. He had seemed in his usual health and after eating his supper he picked up a newspaper to read when suddenly he threw up his hands and expired. He is survived by his wife and 5 children, his oldest daughter having preceded him to the spirit world about 17 months ago. Bro. Zook was a member of a A. M. Church and was a very good and kind neighbor, always willing to give a helping hand, and he was noted for visiting the sick and helping the poor. May the Lord abundantly bless and comfort the bereaved ones. It is another reminder that we are on the brink of eternity and may be called at any moment to meet the King. Surely, "there is but a step between me and death." We believe he was prepared for the change. Had this been one of us, would the same be true in our case? "Be ye also ready." Funeral services at the Maple Grove Church on the 29, conducted by J. H. Lantz in German and J. R. Byler in English. Text, Luke 12:40.

We miss you when the morning dawns,
We miss you when the night returns,
We miss you here, we miss you there,
Dear father, we miss you everywhere.

Zook.—Phoebe A. Zook, wife of John G. Zook, died at the family home, about three miles from New Wilmington, Aug. 27, 1912, aged 43 y. 6 d. She had been ailing about eight months with tuberculosis. A sad feature in connection with her death is that the youngest child, 18 months old, is an invalid. Sister Zook is survived by her husband and 8 children who mourn the loss of a true and faithful wife and a kind loving mother. She was a faithful member of the Amish Mennonite Church. She was fully resigned to God's will and bore her afflictions patiently until God saw fit to take her to that home to which she had a great desire to go. Many were the counsels and good advice she gave to those that visited her, admonishing them to be faithful and meet her in the home beyond. May God comfort and bless the bereaved ones. He alone can heal all their sorrows and wipe away all tears from their eyes. She will be greatly missed in the home and community. Funeral services at the house on the 30th conducted by E. M. Detweiler of Mahoning Co., Ohio, in English. Text, John 17:24, and J. R. Byler, in German, Rev. 21:4.

One voice had joined the choir,
In the angel song above;
One spirit bright and beautiful
Sings of redeeming love.
Look upward, tearful mourners,
And wipe your tears away,
Though a darling one is missing
From your home today.

Miller.—Margretha Miller was born in Waterloo Co., Ont., July 11, 1828, died at the home of her son, Dilman in Kent Co., Mich., Aug. 24, 1912; aged 83 y. 1 m. 13 d. She was one of a family of six children. One sister Mrs. Elizabeth Keller, died a few years ago. The others have lived to reach, or nearly so, the three score years and ten. She was united in marriage to Jonathan Bleam in Ontario, July 12, 1853. To them were born three sons and four daughters. The father and three children, Aaron, Ester and Mary Ann, have preceded this aged mother into eternity. Two sons and two daughters remained to comfort and care for her during her reclining years. 36 years ago Mrs. Bleam with her husband and children came to Michigan and settled on the farm that has since been her home. She has been a member of the Mennonite Church from girlhood, but for many years has not been able to enjoy its service on account of failing health. She is survived by her son Dilman with whom she lived, another son Henry and her two daughters, Mrs. Samuel Stahl and Mrs. John Stahl one brother in Michigan, two sisters and a brother in Canada, also several grandchildren and one great-grandchild. Besides

(Continued on next page.)

Items and Comments

Immense floods in the district of Chektang, China, are reported in which the loss of life is estimated at between 30,000 and 40,000.

"The British and Foreign Bible Society last year published 968,373 Bibles, 1,584,262 Testaments, and 4,841,884 smaller portions. Over 900,000 books were circulated in the Indian Empire, and 1,650,000 in China, notwithstanding the revolution. The expenditures were $1,375,705, the income was $1,292,540.

One of the results of the new order of thingse in China is the proposed construction of a railway system covering 70,000 miles. Foreign capitalists are invited to avail themselves of a concession which will expire in forty years, after which the railways will revert to the government of China.

A number of cases of typhoid fever and other diseases have been traced to oysters which have been taken from Jamaica Bay, Long Island. Millions of gallons of sewage are discharged daily in the immediate vicinity of the oyster beds and some directly over them. There is danger to the body from polluted waters—there is danger to the soul from polluted thoughts.

The discovery of a white tribe of lost Norsemen on Victoria Island in the Arctic regions is reported by Vilhjalmar Steffanson of the American Museum of Natural History. The tribe, numbers about 1,000 all told. They had never seen a sulphur match or a rifle. These people differ from the Esquimaux, and are believed to be the descendants of the Norsemen who settled Greenland over a thousand years ago.

According to the recent report of Victor H. H. Olmstead, chief of the U. S. agricultural bureau of statistics, this year promises to be a record breaker in the production of cereals in the United States. The total production of corn, wheat, oats, barley, etc., promises to be 133,016,000 tons, which is 20.3 per cent greater in weight than last year, and 6.1 per cent greater than the production in 1910, which year recorded the largest crop on record theretofore. The Lord has bountifully blessed us. Let us give Him a practical evidence of our gratitude by filling the treasury of the Lord with the things needed to carry on the great work. With such a bountiful crop on hand there should be no hungry people to go unfed and no famishing souls starving for want of the bread of life because no one brought the Gospel to them.

"Vienna, Austria, Sept. 10.—Under the protection of Emperor Francis Joseph, the twenty-third Eucharistic congress today began its labors, which are to be continued until Sunday next.

Delegates and visitors number upward of 150,000, and including representatives from the Unites States, South America and Canada, and from all the countries of Europe have gathered in the city.

"The serious business of the congress will begin with a festival assembly in St. Stephen's tomorrow morning, when the papal brief will be read. Addresses then will be delivered setting forth the principles of the congress.

"The last and crowning function of the congress will take place Sunday morning, with an immense procession and mass by the papal legate. The emperor and court will attend the service, which will be conducted within the view of 50,000, persons." —News Item.

(Continued from preceding page.)

these she leaves a large circle of nieces, nephews and other relations.

"Sleep, peacefully sleep, dear mother,
Your cares and your sorrows are o'er;
On this side the shore we'll miss you,
On the other you will meet those gone before."

Services were conducted at the house by Benj. Bowman and at the Church by J. P. Miller and Aldus Brackbill. Text, II Timothy 4:7.

CONFERENCE ANNOUNCEMENTS

Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the **Lindale Church** (Lower District) on the second Friday of October, being **Oct. 11, 1912**; to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to J. J. Wenger, Linville Depot, Rockingham Co., Virginia.

C. H. Brunk, Sec.

Western District A. M.

The Lord willing, the annual A. M. Church conference, Western District, will be held at the Sugar Creek Church, near Wayland, Iowa, Sept. 25 and 26, 1912.

The Sunday school conference will be held on the day following the Church conference, Sept. 27.

All ministers, Sunday school workers, brothers and sisters are cordially invited to come and help to make these meetings redound to the honor and glory of God, and to the inspiration and upbuilding of the Church.

Daniel Graber,
Noble, Iowa.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

L. O. King, Secy.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

Those who make the religion of Christ their business, never go into bankruptcy. —J. S. S.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Rudri, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

GOSHEN COLLEGE

Fall term opens September 25. This is the best time to begin work in any department. For full information address,
Goshen College, Goshen, Ind.

Table of Contents

385—Editorial
386—Obedience (Poem)
The Unpardonable Sin
Characteristics of Primitive Christianity II
387—The Sinless Life
388—On Time
India at Feast Time (Poem)
Scalping the Skeletons
389—Changes in India
Question Drawer
390—How to make Friends (Poem)
Sociability in the Home
A Prayer (Poem)
391—Sunday School
Our Young People
392—Field Notes
Correspondence
393—A Model Congregation
394—The Christian Voyage (Poem)
Young People's Bible Meeting
Is It Right
395—Barely a Dot in God's Sight
Home Without Mother
396—Invitation
Conference Reports
398—Sewing Circle Report
Announcements
399—Married
Obituary
400—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, SEPTEMBER 26, 1912 No. 26

EDITORIAL

"Forever, O Lord, thy word is settled in heaven."

And just as surely should all questions settled by the Word of God be considered forever settled on earth.

The man who fears God in the true sense of the Word thereby gets a boldness which enables him to say, "Perfect love casteth out fear."

At the recent Sunday school conference over a half day was devoted to the interests of our young people. This is at once the greatest and most hopeful problem of the Christian Church—great, because of the importance of starting them early in the paths of righteousness and true holiness; hopeful, because in our young people we find the hope of the future church. Fail in the former, and the hope is gone. Succeed in your efforts to bring them to the solid Gospel foundation, and a solid, whole-Gospel church is an assured fact.

One of the things which people need continually is indoctrination. We need to teach the entire Gospel continually in home and Church. It should be a part of our testimony and find a place in daily life. Every once in a while we hear of a neighborhood being swept by some heretical doctrine and some of our members swept away in the gale. This is possible only where there is a lack of indoctrination. Those who have learned to know the Master's voice thoroughly are not so easily stampeded. Therefore teach your children the pure and unadulterated Word of God. People ought to know what the Bible teaches. May our homes, our schools, our publications and our churches all unite in teaching the whole Gospel to all people within reach.

"Take Time to be Holy."—One good point brought in the discussions at the recent conference at South English, Ia., was the assertion that one reason why some people grow so much more rapidly in the spiritual work than others is because those who grow faster devote more time to their growth. They take time for prayer, time for Bible reading, time for holy meditation, time for spiritual conversation and work. To this thought we desire to sound a hearty amen. Time is an important element of growth, whether it be applied to physical, intellectual, moral or spiritual growth. People who spend much time in the work nd service of the Lord find much room for the grace of God in the heart. Devote yourself fully to the service of God, and God will take care of your spiritual growth.

With this number of the Gospel Herald we submit another extended discussion of an important question. "How Promote the Prosperity of the Church without Exchanging Unpopular Truth for Popular Error," the last of four propositions submitted in the May 9 number of the Gospel Herald. Since then our aged bishop, Bro. Jacob N. Brubaker of Mount Joy, Pa., has submitted another proposition, "How Stem the Current of Worldliness in the Church?" This question will be discussed by a number of brethren in the near future. Up to the present time these discussions have been unusually instructive and we hope to see the last of this series to be at least the equal of any that we have had.

Unsigned contributions cannot be used for publication. There are various reasons which impel people to send in articles unsigned. Some have a club to throw and don't want to be hit in return. Such action is cowardly and cannot be too strongly denounced. There are some who are too modest to even allow the editor to see their names. This is sad, for many a time good thoughts are penned by such people, but if there is no name to the article the editor does not know what is back of it and the most innocent looking thing might cause much mischief. And then there is occasionally one who has a great burden resting upon him and he feels that he must tell it. He is too much crushed by his sorrow to feel worthy of signing his name to his letter and so the letter comes unsigned. The good brother over in Canada who recently wrote seems to belong to the last class and we sincerely wish we could help him but we do not know his name or address and cannot even make out his postmark.

The work of "The International Bible Students Association" seems to be causing some people much concern for the reason that at a recent meeting of the Association they sent out a request that all Gospel ministers repudiate the Gospel teaching on eternal punishment. The delusion under which the public is laboring is that the above association is something new, made up of "students," and thus very threatening to orthodoxy. It should be remembered that "International Bible Students" is but another name for **Russellism.** It is only C. T. Russell's old method of changing and counterfeiting names, as he does location, to more effectively deceive the public. The great (?) high sounding name—"International Bible Students Association" means nothing but a class of people, Russellites, who are neither strictly students, nor possessed of Bible truth. When men must propogate their doctrine under counterfeit names, Publication Societies etc., as Russell has been doing, there is something seriously wrong with both the man and doctrine.—J. E. H.

HOW PROMOTE THE PROSPERITY OF THE CHURCH WITHOUT EXCHANGING UNPOPULAR TRUTH FOR POPULAR ERROR?

Every loyal member of the Church desires to see it prosper. It is one of the burdens of our hearts that souls should be brought to Christ and built up in Christ after being saved; that the Gospel should be preached to every intelligent being on the face of the globe, and churches organized and prosper everywhere. It brings the pain of sadness to our hearts to see any congregation dwindle down in numbers, no matter what the cause. When the Church prospers we rejoice, when it suffers we mourn.

What causes the Church to prosper? What causes it to go down? Here the minds of people differ. Some seek prosperity through compromise with evil, while others say that any seeming prosperity through compromise is only temporary and can not last. Let this be as it may. All right thinking people are convinced of two things: (1) That it is never right to compromise with evil and that the children of God should never think of anything but an out-and-out stand for God, standing for the truth of the Gospel as far as God gives us light and understanding. (2) That God wants His Church to prosper and that every member of the Church should do all in his or her power to make it prosper. The question now arises, Recognizing the fact that real Holy Ghost religion is not popular, that continual temptation is to exchange truth for popularity, what may be done and may we work that the Church may be kept on the true Gospel foundation and at the same time prosper both spiritually and numerically? This question our brethren have attempted to answer. We trust that you may give their message a careful, prayerful consideration. Owing to the intense interest manifested in this subject, more matter has come in than can be published in this number and some of it will be carried over to next week.

For the Gospel Herald.

A Distinction between Popularity and Prosperity

By E. D. Hess.

In the consideration of this subject two questions arise: The first is, Can the prosperity of the Church be promoted by exchanging unpopular truth for popular error? The second is, If not, how can we promote the prosperity of the Church and still retain the truth?

When Peter makes the great confession, "Thou art the Christ the Son of the Living God," Jesus replies by saying " * * * on this rock will I build my church." We have here a figure in which Christ, the embodiment of truth (Jno. 14:6), is the foundation of the Church. Can the Church prosper if she exchanges her foundation for the sands of error?

Again in writing to the Colossians (1:8) Paul says, "He is the head of the body, the Church." Can the Church remove her head and substitute the pumpkin of error and prosper? Such an assumption is preposterous, yet many people (even educated men) fall into this mistaken idea. Error is error be it ever so popular and truth is truth be it rejected by men and angels.

Popularity is sometimes mistaken for prosperity. The former may mean multitudes but the latter means life, spiritual, eternal, without which the church cannot exist. The former may have the approval of the masses but the latter has the approval of heaven.

The first requisite, then, is—build on the truth, the only foundation, and "the truth shall make you free."

This point settled we notice other conditions which are within our power.

In John 16:13 we have recorded Christ's promise, "When He, the Spirit of truth, is come he will guide you into all truth." If truth is the foundation of the Church it is essential that we have, not only a full revelation of the truth but also a full knowledge of the truth. This can be had only in the proportion that we yield to the Spirit of truth. Men try to explain the word of truth in their own strength and fail miserably. They endeavor to interpret the word without studying "to show themselves approved * * * workmen * * * rightly dividing the word of truth." For this reason much of our so-called truth (science, etc.) is contradictory to the truth of the gospel. The second condition then we would say is, a full surrender to the Spirit of truth.

Again in his letter to Titus (chap. 2 vs. 9-10) Paul says "Exhort servants to be obedient * * * that they may adorn the doctrine of God our Savior in all things." That is, live the gospel of truth in such a way that men may see order, system, beauty—something to be admired and sought for. Paul said of the Thessalonians, "From you sounded out the word of the Lord, not only in Macedonia and Achaia but in every place your faith to Godward was spread abroad." They adorned the doctrine of God and the church prospered.

Fourth, if the church is to prosper she must not only love the good but also hate evil, not only accept truth but also oppose error. In his message to the church in Pergamos (Rev. 2:14-16) Christ says, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam * * * So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent or else I will come unto thee quickly * * * He praises the Pergamite Church then adds, "But I have a few things against thee."

Error in two forms had crept in and caused trouble. He required repentance in order to avoid His coming in His wrath. If the Church is to prosper a sharp lookout must be kept along this line. The world is full of error in all forms and shades and Satan uses every device to get it into the church and, sad to say, has succeeded on it too often. It ought to be kept out but if it should gain an entrance it should be put out with all haste, even if it displeases the crowd. "Repent or else I will come unto thee quickly."

Paul said (II Tim. 4:3-4), "The time will come when they will not endure sound doctrine * * and they shall turn away their ears from the truth." This brings us to the fifth point. After telling of the apostate condition coming his advice to Timothy was "Preach the word," and it is a noteworthy fact that he does not add, "if it's popular." John the Baptist wasn't preaching a very popular truth when he told Herod of his sin. Stephen wasn't preaching popular truth when he told the Jews they had crucified Christ. Paul wasn't preaching popular truth to the Jews and Gentiles of Asia Minor when he gave the gospel of reconciliation. Martin Luther wasn't preaching popular truth when he faced the persecution and ridicule of the Papal Church. Yet all of these were great factors in promoting the prosperity of the church. They had the welfare of the church at heart and could not afford to exchange unpopular truth for popular error even though preaching the truth meant death. It is only too true that many so-called ministers of the gospel are only ear-tickling weaklings fearing to wake their people up lest they lose their positions.

Let us as ministers of the gospel, as members of the body of Christ, as the church of the First Born, cling to the truth, the whole truth and nothing but the truth, and receive divine approval here and hereafter.

Masontown, Pa.

The Secret of real Prosperity in Unflinchingly Holding to the Entire Word.

By John Weaver.

We notice at some places and in some minds there is a tendancy to

sacrifice principles for the sake of gaining the confidence of the people. Let every member of the church bear in mind that many things change, conditions change, different methods must necessarily sometimes be used. But **principles never change.** God is unchangable. Mal. 3:6. Christ is ever the same. Heb. 13:8. His Word is perfect. Psa. 19:7. It abideth, endureth forever. I Peter 1:23-25. It is an awful thing to take from or add to the everlasting Word. Deut. 4:2; 12:32; Rev. 22:18, 19. The Gospel of Jesus Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

However cultured and refined men may become, the truth, though unpopular with some, yet stands, that the world lieth in wickedness, (I John 5:19; Gal. 1:4), and the only remedy for sin and its awful consequences, that will ever be given is Christ crucified, "the Lamb of God" (John 1:29). No other is needed because to Him all may come, John 6:37. He is able to save to the uttermost all who come (Heb. 7:25).

The only safe way to promote the prosperity of the church is to preach the Word (let the side-issues for somebody else) urge God's claim upon the human family, by reason of the price paid for our redemption. The blood of the only begotten of the Father (I Cor. 6:19, 20; I Pet. 1:18, 19). "Ye must be born again," means as much to the refined and cultured as to any others (John 3:3; Matt. 18:3). "Repent and be baptized, every one of you" is a somewhat unpopular truth, but we certainly must preach it (Acts 2:38; Luke 13:3). All men everywhere need to know this truth (Acts 17:30). The Word of God will never be out of date. Let every member adhere closely to its teaching, live out the sacred principles in every-day life, however unpopular they may be, "practice the Holy Gospel we profess." We need to teach and "observe all things" Matt. 28:20. If this cannot be accomplished by telling we must teach by discipline.

Let all bear in mind that the vital truths or principles as the following are plainly taught in the Word. Separation, non-conformity, non-swearing of oaths, non-resistence, and the ordinances taught by the Mennonite Church, most of which are somewhat unpopular truths. Beloved, let us look around us Did the churches which have dropped many or all of the above truths or principles become more prosperous! Are more souls really converted? Do not the most spiritual among them say they "largely lost the power?" We are living in perilous times, we need to unite our forces, and every member be truly loyal to the Word of our Captain. He knows no defeat. The only safe way therefore lies in the path of obedience to the Word, even as has already been said to Israel, Jer. 7:23-26. God demands an entirely surrendered life, an undivided heart, undivided love undivided affections, whole-hearted service, which means, "cling to the Bible." It is of the utmost importance that the church be provided with ministers who are sound in the faith, rooted and grounded, who will take heed to themselves and the doctrine. Let, me repeat to the brotherhood, Beware of the many sugar-coated teachings of today, and stand for the grand old truths of the Bible. Church fairs, entertainments, picnics, suppers, etc. etc., are miserable substitutes for the lifting up of Christ and His blessed Word.

Remember how the church used to hold the young in face of the stake and flame, much better than is done by those who exchange unpopular truth for popular errors. Let all the church everywhere say, Never compromise with the world. It requires unflinching courage, but remember Gen. 18:14. "Is anything too hard for the Lord?"

Union Grove, Pa.

The Spirit of Compromise

By Geo. R. Brunk.

Satan from the beginning until now has gained victory after victory over the people of God by inducing them to give up unnecessary(?) things, of God and indulge in harmless (?) things that He has forbidden,

In this spirit he came to Eve and began to take her part (?) in a very sympathetic way and after he had succeeded in getting her to mix things between God and devil he took her part in a very cruel, snaky way out of the very book of life,

Thus under the guise of helping he has **ruined** souls thru all generations and like birds that fall into the snare of the fowler, those that follow do not seem able to learn wisdom from the fate of those that have perished before them.

How often we find persons into whose willing ears Satan has spit his poison until they seem actually to believe that the Bible has commanded unnecessary things and forbidden things that have no harm in them.

God will not divide the heart with Satan—He will have all or none. If Satan gets consent to have the smallest part he knows that all is his.

By picturing truth to seem unwise and unnecessary and by painting error so that it appears necessary under the circumstances he gains easy victories and often times when one falls over the precipice a hundred others pitch headlong after.

It sometimes may be necessary for a Christian to suffer death but it is never necessary for him to sin.

The separated ones are as safe from the power of Satan as the hosts of Israel in the vales of Moab were from the enchantments of Balak, but those who mix socially and religiously with the wicked are exposed to the same wrath that swallowed up the 24,000 souls who were saught in this snare of a time serving backslidden prophet. See Num. 25.

This same advice, "mix," is being hissed into the ears of our people of today and is being acted upon to an alarming extent from the high places down with corresponding loss in moral tone and spiritual power.

"Come out from among them and be ye separate" are the words of God, but "Mix, mix" is the voice of Satan.

A young sister among us, one of the purest and most consecrated suddenly decided to enter into very close association with a worlding that she might lead him to Christ. She was deaf to the warnings of her friends and blind to the Word of God. They could see coldness and indifference increasing and a loosening of the bands of faith, but she could not be moved—finally she gave up her work in the Sunday school and was absent from services—then settled the Egyptian darkness—a home was disgraced, a church scandalized, a life ruined, a soul left to a life of solitude to cover the altar of God with tears.

Even if the morals are preserved what is there to boast when the soul is taken in the snare of the devil and dragged a captive at the chariot wheels of the world.

Too often the church life is begun on a compromise basis for we see men high in the world and low in sin come forward to confess Christ amid the roar and scream of bands, the shouting, cheering and clapping of hands with no evidence of repentance, restitution or consecration of the Bible kind.

In our own church the work is too superficial in general and often the unpopular doctrines are kept in the back ground and the bands of truth are loosened in various ways that bear upon self denial and separation from the world and quantity seems to be the aim at the expense of quality.

There is a woeful lack of out and outness among us that has grown upon other churches until they are unable in many places with a good sized membership to keep up their regular meetings for devotion and instruction. In one place after a popular evangelist had gotten over 1000 converts (?) and $10,000 dollars they were unable to keep up interest in their prayer meeting and substituted a lecture course or subjects of general interest. To this we do well to take heed in time.

Moses refused to be classed with the wicked, and chose to suffer with the people of God. No wonder he stood firm under a three-fold temptation to compromise with Pharaoh.

If he had compromised Pharoah might have remained his friend, but when he stood true to every word of

God Pharoah became angry and sought his life.

Just so today if we compromise here and there the world will be our friend but if we stand for all the will of God the world becomes our enemy.

"Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God?"

As a rule our young people who for any reason become isolated from the church forsook the faith and drift away with the tide.

Can young people not stand alone? Yea, verily young men can overcome the wicked one. I Jno. 2:14.

Daniel and his three friends could stand altho they were carried far into a strange land, surrounded by strongest temptations and persecutions with no one to lean upon but God.

Too many converts are like Naaman. "When I go back to my former associates, and they indulge in their sins, and I hide it from them that I am a Christian and hold such things to be wrong, (if I should break with them it would cause unpleasantness and inconvenience); so when I still run with them in their course, the Lord pardon thy servant in this thing." II Kings 5;18; I Peter 4:3, 4. Such a religion may serve to blind the eyes while Satan rivets their chains but it will never save a soul.

What shall be the end of Mennonites who studiously avoid the company of consecrated persons and run greedily into the associations of such that boldly trample on the word of God and openly oppose the Church?

Only recently at a general assembly of a so-called evangelical church it was decided to bring entertainments into the church that would successfully compete with the amusements of the world.

Here and there we see the serpent show his head among our own people and even now and then in connection with divine service showing that we are on the old grass-grown trail over which other churches traveled from what they were to what they are and our faces are in the same direction.

The Bible is very plain in the matter of discipline and excommunication, but the churches have lost sight of this almost entirely and we are becoming more and more slack while some even openly oppose, as usual twisting a scripture "Let them grow together till the harvest."

We must separate ourselves from the stubborn and rebellious and from such as are not one with us in the faith lest the rising generation be corrupted until action becomes impossible.

"Let every one be fully persuaded in his own mind" does not when rightly interpreted weaken the force of "put away," "have no fellowship," and "have no company," "receive him not" and all such scriptures. I Cor. 5:12, 13; Eph. 5:11; II Thes. 3:14; II Thes. 3:6; II Jno. 9:10.

While the individual alone must judge his secret motives it is the bounden duty of the church to judge her members as to outward life (I Cor. 5:12, 13).

It is a false charity that causes us still to give the hand of fellowship to the disobedient and ignore these words of God.

In the time of Paul the Word of God was infallible and the so-called science was discredited (II Tim. 3:16; I Tim. 6;20), but there has been a mixing since that time so that science(?) in spite of her many humiliating miscarriages is well nigh considered infallible and the Bible of whose words not one has failed, is losing the confidence of the people more and more in the proportion that they advance in the wisdom of the world.

It cannot be denied that the colleges and universities of the land are for the most part responsible for this sad state of affairs.

Our preachers, missionaries, Sunday school workers and college professors must not only stand for the separated life but must stand firm in their refusal to exchange an infallible Bible from an unerring God, for a fallible science by poor erring blundering man.

There are certain acknowledged advantages in higher education to a Christian man. This fact however should not cause us to allow it to be substituted for sanctified common sense and Holy Spirit power as seems now the tendency, depreciating the latter and magnifying the importance of the other almost to the point of indispensibility.

It will not do to exchange the heavenly dynamite, for man made theatrical thunder, or the wheat of heavenly doctrine for the chaff of human philosophies. I Cor. 1:20, 21; I Cor. 2:4; Jer. 23:28.

We have always insisted that our doctrines were pure as compared with those of other churches and have called upon them to stop and accept the full gospel but now we find a growing tendency for our religious teachers to prepare themselves to serve the church by taking instruction from the theological institution of churches that have been ever learning but never able to come to a knowledge of the truth, or free themselves of such grievous errors as war, oaths, divorce, secretism, and fashion.

If the Mennonite Church of the past without colleges or universities has surpassed all other churches with their many institutions of learning in the search for truth, it may be by the blessing of God that we could still prepare our servants of the church independent of their help and thus avoid the certain importing of error and broadcasting it over our church fields.

We must also get beyond the thirst for the favor and praise of those that the world calls great and come to the place where we can be glad and happy when the world counts us to be fools and honors us with their enmity and opposition.

Let us in this way go forth, "into all the world" (Matt. 28:19), preaching the pure and undefiled religion that is "unspotted from the world." (James 1:27).

Denbigh, Va.

TRUST

By a Sister.

For the Gospel Herald.

It is better to trust in the Lord than to put confidence in man:

It is better to trust in the Lord than to put confidence in princes.—Psa. 119:8, 9.

We take a glimpse over India and say the people worship wood and stone, and put their trust in them.

How much better are we than they are, we who live in an enlightened country, and claim to be followers of Jesus Christ, and put only our trust in our own wisdom, wealth, or anything else that is perishable?

We often condemn people for doing certain things we think are inconsistent or wrong, and we do something else just as inconsistent and wrong.

Surely we need to examine ourselves daily, and see if our lives correspond with the Word of God. We often look too much to what man thinks and not what God's Word says. Too much to how we feel about things, instead of going by Bible principles.

Let us trust in God and His Word. A few Bible references for our prayerful consideration:

Psa. 71:5; II Sam. 22:3; Psa. 18:2, 30; Psa. 91:2, 4; Job. 13:15; Psa. 143:8; Psa. 31:19; Psa. 62:8; Prov. 3:5; Isa. 26:4; Psa. 144:2; Jer. 49:11; Nah. 1:7; Psa. 32:10; Prov. 16:20; Jer. 17:7; Isa. 26:3; Jer. 17:5; Psa. 112:7.

"Trust God where you cannot trace Him. Do not try to penetrate the cloud he brings over you; rather look to the bow that is on it. The mystery is God's; the promise is yours.—Macduff."

If we would ask ourselves this question. What would Jesus do? Many difficulties would be settled in a short time. Very often we go into things and do not consider, do not take it to the Lord in prayer, as we read in, Isa. 1:3, The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, **my people doth not consider.**

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31).

Jesus knows how to answer our questions better than we know how to ask them.—S. S. Messenger.

Missions

JESUS HAD NOT WHERE TO LAY HIS HEAD

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;
All creatures have their rest:
But Jesus had not where to lay His head.

Winds have their hours of calm,
And waves—to slumber on the voiceless deep;
Eve hath its breath of balm,
To hush all senses and all sounds to sleep

The wild deer hath his lair,
The homeward flocks the shelter of their shed;
All have their rest from care:
But Jesus had not where to lay His head

And yet He came to give
The weary and the heavy laden rest,
To bid the sinner live,
And soothe our griefs to slumber on His breast.

What then am I, my God,
Permitted thus the path of peace to tread—
Peace, purchased by the blood
Of Him who had not where to lay His head?

I—who once made Him grieve,
I—who once bid His gentle spirit mourn,
Whose hand essayed to weave
For His meek brow the cruel crown of thorns!

Oh, why should I have peace?
Why? but for that unchanged, undying love
Which would not, could not cease
Until it made me heir of joys above,.

Yes; but for pardoning grace
I feel I never should in glory see
The brightness of that face
That once was pale and agonized for me.

Let the birds seek their nest,
Foxes their holes, and man his peaceful bed.
Come, Saviour, on my breast
Deign to repose Thine oft-rejected head.

Come, give me rest, and take
The only rest on earth Thou lov'st, within
A heart that, for Thy sake,
Lies bleeding, broken, penitent for sin.

—Selected.

THE WELCOME CALL

By C. D. Esch.

For the Gospel Herald.

When the weather is hot and men whom you trust deceive you; and lepers run away and are ungrateful for what is being done for them and many other cares of heavy mission work weigh down upon one, he is at times inclined to be discouraged to a greater or less extent and sometimes wonders if it is really worth while or not.

Then we think of the Saviour who often was not appreciated and was finally rejected and crucified by those for whom He had done much and desired to do more if they would only receive His teaching.

Yet there were some who were true to Him regardless of what happened, and it is in those that He delighted. It is the saved and redeemed throng that will be with the Redeemer and sing His praise throughout eternity. And every soul that is added to that throng adds to His joy, as a true father rejoices in the return of his long lost, precious son.

Thus there are instances, and often not a few, that give joy to us as missionaries and help us to realize that our work is not in vain, as Satan would have us think. The following incident is an illustration of this: During the past few weeks whenever I would make calls at the Leper Asylum I was called in to see an old sister whose strength was rapidly failing and whose sores were increasing. One day she became very hoarse and was scarcely able to swallow or speak, and we knew the end was not far off. For we have often seen that the disease may take hold of the hands, feet, face, eyes, or nose and the patient get on well enough for a long while. But when it extends to the throat they don't last long. And we are glad that it is so for the poor creatures suffer greatly with a feeling of constriction in the throat and are scarcely able to eat and continually cough and beg for help and there is nothing to be done that will relieve the condition.

The Sister's condition grew gradually worse and as we visited her she expressed her great longing that she might be released from this diseased body and go to her loving Redeemer. One day as I came to the asylum I heard singing in the woman's ward. Upon inquiring for the cause,—for at that time of day was not the regular meeting time. I was told that Sister ———was dead. They told me that a few moments previous she had said she was dying and asked to have songs sung and prayer offered. The women gathered and began to sing of Jesus in the sweet native bhajans, when her face lighted up and raising her slender arm and pointing heavenward with her sore stubs of fingers she smiled and fell asleep in Jesus.

There are others in the asylum who are in great pain and distress day and night. One is a young sister who is scarcely twenty years of age. But the disease has made such progress in the past few years that she scarcely looks like a human being any more. The bones in her hip are affected and her whole limb is withering away. Her daily question is "Won't the end soon come that I may go to Jesus?" Surely there is nothing more welcome to these poor sufferers than the call of death. And how different they are from those who are away from the Saviour, who say, "who knows where we go when we die?" These poor people know little But do you think they are worth saving? How much are you doing towards their salvation?

Dhamtari, C. P. India.

CHRISTIANS, AWAKE!

For the Gospel Herald

One of our correspondents, who has been used of God in distributing many Christian tracts, writes us as follows: My dear Brethren in the Lord:—

We are in much need of more tracts against "Russell and Russellism," that awful error which is pushing itself in every corner of the whole world. I do pray the Lord will give you much money in order that you may be able to print thousands by the hundreds of thousands, indeed, so that they may be scattered throughout the world.

The demands increase for the precious seed, would that the Lord's people might realize their privilege to open their hearts and purses wide that the truth might be scattered as widely as error now is. Yet I suppose that will not be, for Satan is the "prince and god of this world." He stops the purses of the Lord's people in a real way. They have become selfish, worldly and covetous. But what a shame that is, having been made a heavenly people, thus to be brought in bondage to the world.

May the Lord stir the hearts of His people everywhere. Believe me,

Faithfully yours in our Lord,

———.

WELSH MOUNTAIN INDUSTRIAL MISSION

For the Gospel Herald.

Dear Herald Readers, Greeting in our Master's Name:—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; and they shall walk, and not faint."

It is some time since a report of the work at this place has been given.

Bro. J. S. Musselman who has been with us for some time has left for Chicago to take a course at the Bethany Bible School.

Bro. Abram Mosemann has come to work with us in this part of God's vineyard. We are assured that He who calls is also able to bless the efforts.

The work is going on as usual, as we meet with the different ones from day to day we meet with discouragements as well as encouragements, we are glad that it is our privilege to bring it to God in prayer and let Him solve every problem and make the way plain.

We have been richly taught out of God's word on the evening of Sept. 1. by Bro. Noah B. Bowman, Sept. 8th, Bro. Abraham B. Herr, Sept. 11th, Bro. Amos W. Geigley, Sept. 15th, Bro. Israel B. Good. We praise God for His word. Pray that it may find room in many hearts, and bring the desired effect, souls for the Master.

Yours in Him,

Anna Martin.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

PROPER AND IMPROPER OBSERVANCE OF THE LORD'S DAY

By T. K. Hershey.

For the Gospel Herald.

You will notice that the subject calls for proper and improper observance of the Lord's Day and not the Sabbath day. There is a marked difference between the Jewish Sabbath and the Christian's Sabbath or Lord's Day. In the Old Testament, we find the word Sabbath which means rest or divider of weeks. The seventh day was instituted by God himself, Gen. 2:3. In Ex. 16:25, Moses calls this seventh day the Sabbath and tells Israel to gather food the sixth day sufficient for the seventh as on that day there would none be given. Moses in a more precise way, states in the fourth commandment how this day should be kept, Ex. 20:8-11. These references refer to the Jewish Sabbath, or the seventh day. In the New Testament, the first day of the week is referred to as the Lord's Day, which is the Christian's Sabbath. We keep this day because on this day our Savior was resurrected, and should be kept and observed as sacred as the Jews meant to keep their Sabbath.

A few examples,—Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." These words would at least suggest that the people were to congregate in the sanctuary on the Sabbathfi or day of rest, and have reverence for the same. Again, in II Kin. 4:23, we find when the Shunamite woman's son took seriously ill then died so suddenly that she wanted to go and consult the "man of God" Elisha. Her husband objected to her going just at that time as it was neither "New Moon nor Sabbath." Here we see that the Sabbath was set apart as a day to consult the prophets.

In the new Testament we find Paul making use of both the Jewish and the first day of the week. In Acts 13: 42-44 we are told that Paul preached two successive days in the synagogue. While 16:13 says Paul was at Philippi at a Prayer meeting on the Sabbath Day. Again in 18:4 he is at Corinth in the synagogue every Sabbath persuading the Jews and the Greeks. In the twentieth chapter of Acts and the seventh verse we are told that on the first day of the week the disciples came together to break bread, and that Paul prolonged his sermon until midnight ready to depart on the morrow. In I Cor. 16:2 Paul emphasises that the collections should not be taken when he comes, but that on the first day of the week they were to lay by in store as the Lord had prospered them.

Thus we see from the above references how the Sabbath and the Lord's day were observed. People were to congregate themselves on that day a suitable time to consult the men of God "Ministers" in religious affairs, preaching, prayer meeting, breaking bread, and orders given regarding the collection for the saints. These in my judgment are proper ways of observing the Lord's day.

If I were to choose a text from which to speak on for this subject it would be, Rom. 14:5. "Let every man be persuaded in his own mind." In the church at Rome there were controversies between the Jews and the Gentiles. The Jews accused the Gentiles for eating all things, and they in turn found fault with the Jews for eating only herbs, and esteeming one day above another. Paul in writing to them said they should not judge one another, but that every man was to be fully persuaded in his own mind, and then act accordingly, or as the R. V. has it "Let every man be assured in his own mind."

We cannot carry over from the Old Testament into the New in a detailed way all that was to be observed on the Sabbath Day, for they were not to do any work on the Sabbath, not even cook or the gathering of sticks with which to make fire. It is true there are some things that we must and are allowed to do on the first day of the week. Our cattle must be cared for on that day as well as on other days which is right and proper provided that we do not put off till the Lord's day that which should have been done on Saturday. This leads us up to the Proper and Improper observance of the Lord's Day.

"Do nothing in business or recreation that will disturb someone else's rest, or take away the privileges of the Lord's Day." Excursions whether they be by train, auto., or horse and buggy, on the Lord's Day are wrong if they are denying some one else of the Lord's Day privileges. If I had a hired man and I asked him to haul milk or to do any other work apart from the necessary work, and thereby deny him his rest or the privilege of attending church I would feel I was doing wrong. Again the Sunday base ball is altogether a wrong use of the first day of the week.

Some want to justify themselves by saying that it should be a day of rest, therefore they prefer to lie around all day and sleep. A change of work is rest and so the man or the woman who wishes to rest let him or her go to the house of the Lord on the Lord's day and they will find they are being rested.

Sleeping in church is a wrong use of this day. This can be remedied by slacking up the work on Saturday and retiring early. Do not work so late in the field Saturday. I know some people who will work as long as they possibly can on this day, and on Sunday morning sleep as late as they can. They then hustle around to do the chores before going to church. They find there is a lot of straw to get down, chests to fill with feed, stables to clean out, a fence to fix, which the cattle broke down a few days ago, while they are doing this they remember the last time they used the buggy it rained and the buggy would have to be washed too, and they have not shaved and in a splutter this is done, after which they jump in their buggies or carriages and hurry the poor horse that was working hard all week, only to find themselves late to church. Well by this time they are pretty well tired out, and if they are not too late they succeed in hearing the text and that is about all. When questioned they blame the preacher for preaching such a long dry sermon, the weather too warm, or something else while the whole fault lies with them. For the reason that they should have done a lot of that work they did before they came to church on Saturday, then they would have felt rested, and enjoyed the sermon.

The much visiting and cooking on Sunday is surely a wrong use of this day. This often denies the mother the privilege of attending Church, then again it takes nearly all afternoon to put away the dishes thereby making everybody feel tired and practically useless for service in the Y. P. B Meeting. As a result they fall into the same habit.

This day is also improperly observed by the reading of the Sunday newspapers, the studying of lessons for school, as well as in our thought life, for many plans for the week are worked out on Sunday. This day should as much as possible be kept holy.

In conclusion let us keep close to Jesus. If we have our lives hid with Christ in God, and keep examining our lives continually the holy spirit will reveal to us what the proper and improper observance of the Lord's day is. We will not then be finding so much fault with what the other fellow does on this day but will be assured in our own minds that we are doing what we believe is right. And if we have the mind of Christ, we certainly cannot improperly observe the Lord's day, but will be like John the Revelator, "I was in the spirit on the Lord's Day."

Youngstown, Ohio.

Sunday School

For the Gospel Herald.

Lesson for October 6, 1912—Mark 6: 45-56

JESUS WALKING ON THE SEA

Golden Text.—Straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.—Matt. 14:27.

Introduction.—For the second time in the ministry of Christ the disciples witnessed the miracle of the stilling of the tempest. On the former occasion they exclaimed, "What manner of man is this, that even the winds and the sea obey him." This time there does not seem to be the doubt in the minds of the disciples after they knew that Jesus was with them that there was on the former occasion, yet when Peter ventured to walk on the waves as his blessed Master did it was found that he still had his shortcomings along that line.

Jesus at Prayer.—What a sublime example for man. The mighty miracle worker who had fed the multitudes with a very small quantity of food nevertheless found it expedient to go to His Father alone in prayer. Perhaps we over-emphasize the idea that He went there for power and thereby lose sight of the equally important fact that it was the natural thing for this blessed Son of God to do to go to His Father for sweet communion and fellowship. Going to God alone for power, we may be tempted to do that for selfish purposes and thus defeat the object of our going. Going to Him for fellowship and sweet communion in the presence of our dearest Friend, we get the blessedness of the fellowship and the power comes with it.

The Disciples Rowing Alone.—They made no headway. They were beset with contrary winds. Though they were rowing hard they continued until the fourth watch of the morning and finally were forced to confess their helplessness. It is a vivid picture of our dependence upon God for all things. Christ said, "Without me ye can do nothing." As the disciples were helpless and finally overpowered without the abiding presence and help of Jesus, so we can expect nothing but certain failure and final disaster unless we accept Jesus as our help, our strength and our Redeemer." Paul learned this and was able to say, "I can do all things through Christ which strengtheneth me." All who try to work their own way to heaven without Christ are thieves and robbers.

Evils of the Imagination.—Three o'clock in the morning. The disciples had been toiling all night. The storm kept raging higher. Danger was threatening more and more. Now they saw something that they knew was a spirit which meant dire calamity. Hear their cries? But why should they be alarmed? That spirit had as yet harmed them nothing, and why could they not imagine that that was something sent to their relief as something sent to their hurt. But it is natural for man to imagine the worst. They were greatly troubled. Not only has the imagination made us much trouble, but has caused us to act in a way to make more trouble both for ourselves and for others. Look for the bright side of life.

The Living Savior.—Christ did not long leave them in distress. Hear His loving words: "Be of good cheer; it is I; be not afraid." Is it not a fact that thousands of people were deathly afraid of Christ and tried to stay away from His influence, but after they got within reach of His loving voice they found Him their best friend? He speaks the word, and the troubled soul becomes calm. He speaks the word, and the powers that might harm us are conquered. While out on life's sea, threatened with the storms of adversity, and beset with the waves of sin, let us turn our ears heavenward, listen to His loving voice, and all will be well. Nothing can harm us so long as we ride in the ship of salvation with Jesus as our Captain.

Peter Imitating Christ.—Now Peter requests that he too might walk on the waves and come to Christ. Jesus gave him permission. All seemed to go well until Peter looked at himself and, faint-hearted, he began to sink. Lovingly Christ took him by the hand and lifted him up, gently reproved him for his lack of faith, and landed him safely in the ship. Here is a picture of our imitation of Christ. So long as we look to Him and trust Him completely we may imitate Him in a perfect Christian life. Let our eyes be taken from Him and on to ourselves, let us forget His power and behold the power of the waves, and instantly we begin to sink in the sea of doubt. Without this vision of Christ and without this trust it is as impossible for us to live a Christian life as it was for Peter to stay on top of the water.

Mighty Miracle.—No sooner had they landed on the other shore than the people flocked around Jesus, brought their sick and witnessed the power of God in the miracles that were wrought. So great was the faith of the people that they said that if they could but touch the hem of His garment that they would be healed. "And as many as touched him were made whole." When faith unites with the power of God there is no limit to the possibilities. Christ is as powerful as He was in those days. The miracle of grace, the greatest of all miracles, is performed in the hearts of all people who come to Christ in faith.—K.

Our Young People

OBEDIENCE IN YOUTH.—I Sam. 3.

Topic for October 13.

MOTTO

"Remember now thy creator in the days of thy youth."

OUTLINE OF TOPIC

I. Lessons in the Home.

1. Parental teaching and discipline.—Eph. 6:4; Prov. 22:6.
2. The Lord's command.—Col. 3:20; Eph. 6:1.
3. The Heavenly Promise.—Eph. 6:2, 3.

II. Lessons in God's Call.

1. The Holy Scripture.—II Tim. 3:14, 15.
2. The Voice speaking to conscience.—I Pet. 1:22, 23; Heb. 3:1-15.
3. The Call to Christian Service.—Rom. 12:1; I Tim. 4:14; II Tim. 1:6-14.

III. Blessings Through Youthful Obedience.

1. Escape from evil.—Prov. 3:21-26.
2. Rich experiences of peace and joy.—Prov. 3:1-4.
3. Protection for usefulness.—I Sam. 3: 19-21.
4. The Harvest of a **noble** life.—Psa. 128.

STUDY OF THE TEXT

I Sam. 3.

We note the following points in the chapter:

1. The child Samuel ministering unto the Lord under the direction of Eli.—V. 1.
2. The Lord calling him and entrusting a responsible message to him.—Vs. 2-14.
3. The faithfulness of Samuel in every position of service.—V. 19.
4. The Lord was with him and made his life a power for good.—Vs. 20, 21.

PERSONAL THOUGHT

Youth is no barrier to our usefulness. God honors the obedient and faithful, whereever found by entrusting them with the precious things of His affairs. Let not my heart think lightly of life because I am but a youth. God can use me and will require an account of my stewardship.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"youth."**
2. Important things for children to do.

For Young People.—

1. Obedience to Parents.
2. Obedience to God's Law.
3. The Best Investments of Youth.

For Older People.—

1. Fruits of Youthful obedience.
2. Examples of Youthful Obedience.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY SEPT. 26, 1912

Field Notes

Owing to lack of space a number of correspondence items will be held over until next week.

Bro. T. M. Erb and his family have our heartfelt sympathy and prayers. See item on another page.

Steps are being taken looking to the ordination of a deacon in the Union church near Washington, Ill.

Baptismal services were appointed for Goshen, Ind., to be held last Sunday. Bro. D. J. Johns was expected to conduct the services.

Bro. Silas Yoder and wife of Goshen, Ind., were in attendance at the South English, Iowa, conference last week From there they went to Pulaski Co., Iowa, where Bro. Y. was expected to fill appointments.

Bro. D. D. Miller of Middlebury, Ind., closed a series of meetings at Sterling, Ill., on Sunday evening, Sept. 15, with six confessions as one of the visible results.

A Bible Instruction meeting will be held, the Lord willing, at Doylestown, Pa., Nov. 17-23, 1912. An invitation is extended to those interested to attend this meeting. May it rebound to God's glory.

Among those who were expected to be in attendance at the communion service at Palmyra, Mo., last Sunday were the brethren, Daniel Kauffman of this office, D. F. Driver of Versailles, Mo., and J. R. Shank of Carver, Mo.

A spell of sickness prevented Bro. J. S. Shoemaker of Freeport, Ill., from attending the conference at South English, Iowa, last week. We are pleased to learn that he is better, and hope soon to hear of his complete recovery.

An unusual interest in the work of the Master is reported from the Sycamore congregation near Garden City, Mo. Ten precious souls have already come out on the side of the Lord, and prayers are ascending in behalf of others.

A program for the Bible conference to be held in the East Bend A. M. Church, near Fisher, Ill., Oct. 8-11, 1912, has been received. The instructors are Brethren E. L. Frey and S. E. Allgyer. May God bless the meetings. Visitors are invited from other congregations.

Quite a number of the brethren in attendance at the Missouri-Iowa Conference at South English, Iowa, last week went to Wellman, Kalona, and Wayland, Iowa, after the conference, expecting to worship with the congregations at those places and remain for the Western District conference held at Wayland, Iowa, this week.

By an unfortunate and, to us, quite unaccountable mistake the wrong name appeared in an obituary notice last week. Instead of the name of F. M. Landis, should have appeared the name of Benj. W. Markley. See the corrected notice in this issue. Bro. Landis is a son-in-law to the deceased Bro. Markley. We are very sorry this mistake occurred.

Bro. Andrew Shenk of Oronogo, Mo., worshiped with the congregation at Birch Tree, Mo., over Sunday, Sept. 15, preaching the Gospel.

The brethren, Jonas and Simon Litwiller, broke the bread of life to a number of congregations in Iowa recently, remembering the brotherhood in Henry, Calhoun, Johnson, and Iowa counties.

The article on page 346 in the Aug. 29 number of the Gospel Herald is credited to Bro. George M. Hostetler. It should have been credited to Sister Clara Brubaker. The mistake occurred through the mislaying of the last sheet of the article, on which the name of the writer had been signed. Bro. Hostetler sent the article in, so was supposed to be the author of it. Mistakes will happen. It would be well if there never were any more serious than this one.

We have the following note which explains itself and which, we feel, calls for a prayerful response:

Youngstown, O., Sept. 16, 1912.

Dear Brethren:—We desire the prayers of the church at this time. Our little girl Beatrice has been stricken down with typhoid fever. Will you pray and ask the church do likewise for us.

Your brother,
T. K. Hershey.

An interesting meeting was held with the Freeport, Ill., congregation on Sunday, Sept. 15. Bro. G. J. Lapp and wife, missionaries from India, were there and told of the work in India Other ministering brethren present were, Bro. C. Z. Yoder of Wooster, O., and Bro. A. L. Buzzard of Washington, Ill., who had a part in the preaching of the Word. The day following these three brethren left for the conference at South English, Iowa.

Many readers are interested in the "Perpetual Calendar" arranged by Bro. L. J. Heatwole, the calculator of the astronomical parts of our Family Almanac. The American Consul General at Berlin, Germany, has recently received a letter from Dr. Wm. Foerster, a very high authority in Germany, who has carefully examined the proposed new calendar, and speaks in high terms of commendation of the plan. The calendar is being read with interest in Rome also. If any of our readers have not yet inquired into this new plan for computing time, recording events, and reckoning dates, it will well repay the time and effort required to give it a careful study.

Correspondence

Sterling, Ill.

The series of meetings conducted by Bro. D. D. Miller closed on Sunday, Sept. 15, with six confessions. The Lord reward him for his earnest labors while among us, and continue to bless him in His service.

S. R. Good.

West Liberty, Ohio.

Sunday Sept. 15 was a busy day at the Oak Grove Church near West Liberty, O. In the A. M. examination meeting was held and in the P. M. nine precious souls were received by water baptism. May they ever continue faithful. Sunday Sept. 22, has been appointed for communion service at the same place.

Cor.

Kinzer, Pa.

(Hershey Congregation)

Dear Herald Readers, Greeting:—We feel grateful to God for the many blessings we are receiving from His hand. Bro. Amos Geigley of Chicago was with the congregation at this place on Monday evening, Sept. 16, and preached an instructive sermon from Zechariah 4:7-10. Sunday Sept. 22 our council meeting is being held and we hope peace will be expressed with a desire to observe communion which will be held Sunday October 6. God grant that the seed sown at this place may find a lodging place in the hearts of all and bring forth much fruit to His honor and glory. How glad we should be that the Master left us an ordinance which so forcibly brings to our remembrance His death and suffering which paid the price for poor fallen humanity. Let us all be made white as snow and enjoy the sweet assurance and promise of God.

In His precious name,
Mabel Hershey.

Port Trevorton, Pa.

Dear Herald Readers, Greeting:—We have Sunday school every Sunday with fairly good attendance. We will keep it up till New Year. Our inquiry will be held in two weeks, Sept. 29. Bro. J. A. Brilhart was with us over Sunday and preached three impressive sermons which we were eager to hear.

Bro. D. Brubaker and Bro. John Swineford have moved away this winter on account of teaching school. We are sorry to see them go. They are greatly missed in Sunday school and church services.

Bro. Enoch Auker was in church again on Sunday, not having been able to attend for 26 weeks on account of sickness.

Yours in Christian love,
Amon B. Ramer.

Sept. 16, 1912.

Manson, Iowa

Dear Herald Readers, Greeting:—As there have not been any items from this place for some time, I will pen a few.

We have reason to rejoice for the many blessings we receive daily. A number of brethren have visited us within the past few weeks. Among them were Bro's. Fred Gingerich, Andrew Schrag, and Jonas and Simon Litwiller. Spiritual blessings have been showered upon us as well as temporal.

Sister Zehr who has been poorly this summer is slowly improving.

Bro. Ammon Egli is again able to attend Church services.

As it is nearing the time for our Bible conference, we ask an interest in your prayers, that sinners may be saved and all be strengthened spiritually.

In Christian love,
Amelia Zook.

Sept. 16, 1912.

Minot, N. D.

Dear Herald Readers, Greeting in the Name of all names:—

God is still blessing us both temporally and spiritually. Bro. L. A. Kaufman of Commis, Mich., came into our community the last week of August, and will remain during Sept. helping to gather in the great harvest, also helping along in the great harvest of the Lord. Bro. I. G. Hartzler (of Mo.) wife and daughter have been visiting here for a week. On Sunday morning Sept. 15, he preached to us from Heb. 12:1 and 2. They expect to attend the A. M. Conference at Wayland, Iowa next week. We were glad for the visit.

I. S. Mast, wife and daughter Ruth are attending the conference at South English, this week and next week at Wayland.

Weather is cool. There was a heavy frost this morning but it disappeared without doing much damage. Thrashing was closed down for a few days on account of the rain. Crops are turning out very well, prices are a little low. Thrashing has only well begun.

We are glad for the brethren who responded to the call for help in the natural harvest field, and hope they will also remember the harvest of the Lord needs laborers at all times. Some have already shown their willingness to help in this line. We hope others may also fall in line and receive a share in the blessings in store for all who trust and obey.

Health is good.

In His name,
L. S. Glick.

Sept. 17, 1912.

South English, Iowa.

To all Gospel Herald Readers, Greeting:—A most interesting conference is in session at this place. There is manifest a feeling of hearty good will, and the questions before us are being considered in a way which indicates a sincere devotion to God and His cause and His Word.

For about a week before conference evangelistic services were in progress under the direction of Bro. J. E. Hartzler of Elkhart, Ind. These meetings are still continuing as the main feature of the evening services. Thus far two precious souls have confessed Jesus as their Savior, and we are hoping and praying for more.

On Saturday a few of the workers began to assemble for the meetings. Among them was our aged brother from Versailles, Mo., Bro. D. F. Driver, who since the organization of the conference some forty years ago has missed but one session. On Monday the workers continued to assemble in greater numbers, which number was materially increased on Tuesday. There are a dozen or more states represented ranging from Texas and North Dakota to Virginia.

The Sunday school conference was organized on Tuesday morning by the election of P. E. Whitmer and Aaron Good as moderators and S. C. Yoder and Hannah Brenneman as secretaries. The singing was placed in charge of Bro. C. Z. Yoder of Ohio. The larger part of the meetings was devoted to our young people and to missions. The discussions were timely and impressive, and we believe much good was accomplished.

On Thursday morning the Church conference assembled with six bishops, thirty ministers and eight deacons present. These represented eleven states. It reminmed us of a General Conference, there being so many districts represented.

Among those present we may mention: David Garber and Peter Unzicker from Texas, J. B. Smith from Kansas, I. S. Mast and D. B. Kauffman from North Dakota, C. J. Garber from Minnesota, S. C. Yoder and Joseph Zimmerman from Nebraska, C. Z. Yoder from Ohio, Silas Yoder, P. E. Whitmer and I. E. Hartzler from Indiana, J. B. McCulloh, A. L. Buzzard, Simon Litwiller, A. H. Leaman and A. C. Good from Illinois. The congregations throughout the district are fairly well represented. Bro. David Garber preached an impressive conference sermon this morning, which was followed by the usual testimonies of the bishops, ministers and deacons present. The reports from the various congregations showed an increase during the year, besides those who were wafted triumphantly from time to eternity, of eighteen members. The first question, "What is included in consecration," awakened quite an interest. Other important questions are listed for tomorrow. We are praying that the Holy Spirit may direct in all things, and as the prayers of all God's people in behalf of the work in this district during the coming year.

Yours for the Master,
Daniel Kauffman.

Sept. 19, 1912.

Miscellaneous

LIFE'S LESSONS

I learn as the years roll onward
And I leave the past behind,
That much I counted sorrow
But proves that God is kind;
That many a flower that I'd longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They can not banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of right.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Can not know the infinite peace
That falls on the troubled spirit
When it sees at last release.

ABOUT SINGING SCHOOLS

John D. Brunk.

For the Gospel Herald.

Last winter when the Chairman of the Standing Music Committee, which was appointed by General Conference, made his report he asked for the names of those who could enter the teaching work and also of those who wished to have classes taught in their churches. In that report it was asked that those names be sent to me at Goshen, Ind. There was a better response than we had thought on the one side and not as much as we thought on the other. A number of letters were received from those who were willing to go and do work but there was a meager call for work to be done. I take it that there is much interest in this matter and yet as it was not organized and written more about it was thought that nothing was being done.

The long evenings of the Fall and Spring will be an inducement to us to organize a Singing Class. To spend several evenings of each week during the entire Fall, or even Fall and Winter, singing will be time well spent. Then there is the holiday season which may be used to good advantage along this line. Many places have Bible Conferences at this time in connection with special evangelistic efforts. It seems to me that at such a time a singer would come well and to have the music teacher and Bible teacher work together would make the work profitable and so varied that the congregation would gain by the arrangement.

What ought to be accomplished. In a Singing Class a number of things will come together to make for the advantage or disadvantage of the pupils of the class or the community in which the class is held. If things are managed well by the young people of the class there is much to be gained in a social way by a singing class. Getting together and singing and working together and giving in, one to the other, and learning social standards from one another ought to make the pull upward. Another point in favor of a singing class is that if it is taught from the best methods there will be mental benefit. To sing well requires considerable thinking. No one sings well who does not put into it all his mind and heart. In the third place the individual who can sing well is a great help in any neighborhood. It helps to make one useful in so many ways and on so many occasions. The main reason I see for one knowing how to sing is that we may worship Him in an acceptable way. I know that to sing well does not of itself make us worship well, for the feeling must come from the heart and not from the voice alone, but how many of us feel like pouring out our hearts to God in praise and worship through song and we cannot even read the notes well enough to do so. Learning to sing will then give us this means of expressing ourselves.

What has been done? Seed has been sown. Singings have been held and much has been done. We need to do more of the same things and also to do some other things. Many have worked under the handicap of nonpreparation. A number have qualified themselves and a greater number are in preparation. Congregational singing has been maintained. Ministers and Church leaders have advocated better singing and it has been fruitful. The Publishing House has helped the work materially by the musical publications it has brought forth. The CHURCH and S. S. HYMNAL has had a strong influence in developing our singing. The Publishing House deserves the credit for making EDUCATIONAL VOCAL STUDIES possible, and now we have it for our advantage in the study of singing. Much has been done, but

What can our generation do? Get **all** the children to **sing.** Encourage them to sing at home, at Sunday School and Church Services, and in the Public Schools. By all means try to have music taught in the day school for that will get the reading and music in general in the child's mind. In the next place let every congregation have special drills in singing every year. A singing class every year, also let every congregation appoint a chorister who shall be responsible for the music of the church. Encourage the choristers to qualify themselves for the task that is assigned to them the same as a minister, Sunday School teacher of any other person with a duty to the church. Help your congregation to get an efficient chorister.

The idea the Standing Music Committee had in offering its service was, that if there would be one general list of those who would teach and one of the places where teaching was wanted that any one could easily and quickly find what was available. The Committee could only give information but would not try to manage the classes or to set prices nor to take any responsibility further than simply to furnish names and addresses for those inquiring for them. Some one may have some suggestions to offer upon this matter and we shall be glad to have them sent in at any time.

May I suggest that we shall be glad to hear from every one who can go out as a teacher or simply as a helper in the singing in different ways. May we also hear from every congregation that wants a teacher and cannot obtain one. You see how easy it will be for us to get the names and addresses to you if all those interested from both sides will send them in to be entered in one list.

We are hoping that those who have at heart the upbuilding of the music of their own congregation will help in this work all they possibly can and in every way that opens for them. Let us set ourselves faithfully to the task of improving our Church singing and may God have all the Glory.

Goshen, Ind., 1131 S. 8th St.

CHARGED WITH MURDER

"Prisoner at the bar, have you any thing to say why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to the judge's question. The judge waited with dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head raised, his hand clinched, and the blood rushed into his pale, care-worn face.

Suddenly he arose to his feet, and in a low but distinct voice, said:

"I have! your honor; you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fearful deed. I have no right to complain or to condemn the

verdict of twelve good men who have acted as jury in this case, for the verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation. The Judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement.

The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife.

"The judge on this bench, the jury in the box, lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His judgment throne, where we shall be righteously judged.

"If it had not been for the saloons of my town, I would never have become a drunkard; my wife would not have been murdered; I would not be here now ready to be hurled into eternity. Had it not been for these human traps I would have been a sober man, an industrious worker, a tender father, and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hanged by the strong arm of the State.

"God knows, I tried to reform, but as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one vear my wife and children were happy and our home was a paradise.

"I was one of those who signed remonstrances against reopening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for saloons. By their votes and influence saloons were reopened, and they have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the prisoner hastily said:

"No! no! your honor—do not close my lips; I am nearly through.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloons you allowed have made me a murderer, I am before another bar—the bar of justice, and now the law-power will conduct me to the place of execution and will hasten my soul into eternity. I shall appear before another bar, the judgment bar of God, and there you, who legalized the traffic, will have to appear with me.

"Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife?

"Nay! I in my drunken, frenzied, irresponsible condition, have murdered one—but you have deliberately voted for the saloon, which has murdered thousands, and they are in full operation with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind—but God's truth.

"You legalized the saloon that made me a drunkard and murderer, and you are all guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this traffic."

From the Herald of Gospel Liberty.

"LET US GO UP"

By H. L. Denlinger

For the Gospel Herald

Let us go up at once, and possess it." These are words of Caleb, one of the many thousands of Israelites on their way from Egypt, through the wilderness to the land of Canaan. We view these words of Caleb from the standpoint of entire consecration. It is essential that every child of God be entirely consecrated to the service of God. It means to all an unreserved yielding to God of all we have and are for sacrifice or service. The history of the redemption of the Israelites from the bondage of Pharoah and the Egyptians and passing through the Red Sea into the wilderness signifies to us redemption by the blood of Christ from the power of Satan and separation from the world. The journey through the wilderness to Kadesh—barnea was part of the necessary discipline of the redeemed people but the many years of wandering from Kadesh-barnea was the result of unbelief and signifies to us a drawing back from the point of entire consecration.

From Kadesh-barnea the redeemed people could have soon entered the land of Canaan which was promised to them for their inheritance.. Caleb was one of the two of the twelve spies who saw victory in the Lord to overcome the difficulties confronting them, viz., great walled cities and giants so that they were in their own sight as grasshoppers. This is the very point the one forces who is led to make a consecration. His sins while in the world no longer worry him, because they are forgiven and blotted out and he is redeemed. Instead, obstacles and difficulties and seeming impossibilities of great stature and strength confront him. Here the words of Caleb can be verified, "Let us go at once, and possess it; for we are well able to overcome it" (Num. 13:30).

Caleb did not forget his God who had so mightily led them up to this point, and Joshua 14:14 reveals to us that he was one who wholly followed the Lord. For the reason that the people would not adhere to Caleb's words they drew back from Kadesh-barnea and wandered almost forty years in the wilderness to the grief of the Lord and contrary to His leading. This is what follows if we come to the light of consecration and reject it. It is true that God wonderfully provided for Israel after they wandered aside from his leadings but many died in the wilderness who lived beneath their privilege of entering the land of Canaan in triumph under the banner of the Lord. The ten doubting spies died from a plague and Moses himself was not permitted to enter the land because of one act of disobedience to God.

The question confronts us, Have those who died in the wilderness been lost? Surely not all of them. Many undoubtedly were saved but probably some were lost who rebelled openly against God, as those who presumed to go up to the hill top, near Hormah in the south of Canaan, without the ark of the covenant of the Lord and without Moses and were smitten by the Amalekites and the Canaanites. Surely it is dangerous to presume upon the mercy of God and venture without the backing of his divine power and help.

Upon their entering Canaan provision and promise was made by the Lord for a complete conquest of all their inheritance. At once they had the enemy to face in a different aspect than when they were redeemed. Every inch of ground which we possess in the divine life the enemy of our souls will contest and we need to fight the good fight of faith if we would win. When we are consecrated and sanctified then the tests, trials and battles will be greater but Jesus is the Captain of our salvation and he has never lost a battle and will not suffer us to lose any if we but fully trust in his divine help.

It is true that the Jewish people did not drive out all the inhabitants of Canaan as they were commanded and lost victories and finally were led into an awful captivity. This is a warning and is applicable again to the con-

secrated ones if they do not continue consecrated and commit actual sin and worship the idols of this world.

Those who entered Canaan are typical only of full consecration as far as they were faithful and trustful. The plan and promise of God was a perfect standard and Caleb was one that followed that standard therefore Caleb is typical of those who dedicate all and are faithful to the end and enjoy their inheritance among them that are sanctified, a life free from the bondage of outward circumstances, as Caleb received his hearts' desire and what God had promised him, that is the mountain city of Hebron (Josh. 14:9, 14).

Consecration is important for us because it is essential to receiving the baptism of the Holy Ghost, so as to be endued with power for service after that we are redeemed. Paul writes to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). A consecrated service is a reasonable service and all of us can attain to it if we but fully yield ourselves unreservedly to the will of God and say yes to God's will as we know it. It means to us never to say "No" when God says "Yes," and never to say "Yes" when God says "No." If we asked to do something in active service for the Master the trustful words of Caleb will help us, when we will not listen to the clamorings of Satan when he tells us it will all be failure, but say with a heart of trust, "Let us go up at once, and possess it; for we are well able to overcome it." When this is done it gives an inward filling of joy in the Holy Ghost and we feel we have been faithful in doing what we could.

Faithfulness is more essential in Christian service than ability.. A few words as the promptings of the Holy Spirit, spoken will always help someone in need. Let us therefore consecrate ourselves to God whatever lowly position we hold in life and have the words of Caleb which led him through to victory, instilled within our hearts and we shall go forth with a conqueror's tread, yea, more than a conqueror. "Nay, in all these things we are more than conquerors through him that loved us (Rom. 8:37).

Upland, Calif.

The call of the Lord does not always mean a call to fill a great place. It may not mean a call to do mission work—India or Chicago or in Kansas City, but it always means a call to live the Gospel life wherever we are.—A. C. Good.

When a young man takes his first drink he gives the devil a mortgage on himself.—Adapted.

A THANKFUL HEART

Thou art not rich, thou art not poor;
  Thy fortune keeps the middle way;
No ills thy strength cannot endure,
  Apportioned to the passing day.
Thou art not young, thou art not old,
  Yet, calm, thou seest thy years depart:
And joys are thine—a thousandfold—
  Because thou hast the thankful heart.

A thankful heart for life alone—
  For beauty in the earth and skies
(And for such share as thou dost own
  By happy gift of seeing eyes),
For human love's enduring bond
  Where stanchly thou dost bear thy part,
For solace here, and hope beyond—
  For all thou hast the thankful heart.

So, to this day of crowning cheer,
  By easy course thy steps did tend,
Since with each day of all the year
  Some grateful leaven thou didst blend.
No chance thy prize from thee can wrest:
  While life shall last thou shalt not part
With that good gift (of all, the best),
  The treasure of a thankful heart.

—Edith M. Thomas.

A SAD ACCIDENT

On Monday evening, Sept. 16, occurred a sad accident in the family of Bro. T. M. Erb of Hesston, Kans. The light plant was giving some trouble and Bro. Erb, accompanied by his little seven-year-old daughter, Elva, went to the cellar and drew some water from the machine. Evidently some gasoline escaped with the water and a lighted match set off an explosion. Both Bro. Erb and Elva were enveloped in flames. In his unsuccessful attempt to extinguish the flames that were consuming the dress of the little girl Bro. Erb was burned more severely. Finding their efforts to extinguish the flames futile, both rushed from the cellar by a door leading into the yard. Here they were met by members of the family who were attracted by the explosion and cries of the sufferers and the fire was put out.

Little Elva did not appear to suffer much, remained conscious, but when morning dawned she fell asleep in the arms of Jesus. Bro. Erb suffered excrutiating pain until the efforts of the doctors were able to relieve him. His worst burns are about his hands, lower limbs and face. At this writing he is still in a critical condition. Our sympathies go out for the afflicted and bereaved family, and our prayers ascend to the throne of grace in their behalf.

D. H. Bender.

Sept. 18, 1912.

I am afraid that many of us do not appreciate what it means to have Christian fellowship.—C. Z. Yoder.

Our supreme business is to do the will of our Father who is in heaven.—Sel.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

August, 1912

1—Harvest Meeting at Washington Boro., Pa. and at Good's Church, Lancaster, Pa.

2—Harvest Meeting at Kraybill's Church, Lancaster, Pa.

5—Meetings begin at Calverton, Va., and at the Canton, Ohio, Mission.

8—S. S. Meeting at Mechanics Grove, Pa.

10—Harvest Meeting at Bassler's Church, Lancaster Co., Pa., Chambersburg, Pa.,

11—Communion services held at Calverton, Va., and Pleasant View Church, Marion, Pa., Special children's services at West Liberty, Ohio, Meetings begin at Birch Tree, Mo. and at Bainbridge, Pa.

14—S. S. Meeting begins at the Stumptown Church, Lancaster Co., Pa., also at Smithville, Ohio.

15—S. S. Meeting at Willow Street, Pa.

16—Young People's Meeting Conference at Smithville, Ohio.

18—Communion in Pendleton Co., W. Va., six received into the church at Baden, N. Dakota and three at Guernsey, Sask.,

20—Harvest Meeting at Worcester, Pa., Meetings begin in Jasper Co., Mo.

22—S. S. Meeting at Habecker's Church, Lancaster Co., Pa. Bishop Menno Yoder (Old Order) of Belleville, Pa., passes away.

23—S. S. Meeting opens at Blooming Glen, Pa.

24—Harvest Meeting at Shiremanstown, Pa. Executive Committee of Publication Board held meeting at Scottdale, Pa.

25—Baptismal services held at the Philadelphia Mission, Meetings close at Bainbridge, Pa., with two confessions, four confess Christ at the Sycamore Church, Cass Co., Mo., Special all day service at Scottdale, Pa., Mission Meeting at Escondido, Calif.

26—Bish. Christian King, (old order) of Intercourse, Lancaster Co., Pa. was called from labor to reward, Publishing Committee of M. P. Board met at Scottdale, Pa.

27—S. S. Meeting began at Springs, Pa.

28—S. S. Meeting began at Marion, Pa., and closes at Springs, Pa., Meetings begin at Fremont, Ill.

29—South Western Church Conference opens its sessions at Springs, Pa., S. S. Workers' Meeting at Elizabethtown, Pa., Quarterly Mission Meeting at the Oak Grove Church near West Liberty, Ohio.

30—Church Conference closes at Springs, Pa.

31—Harvest Home Services at Souderton, Pa.

Belleville, Pa.

THE SUNDAY SCHOOL SUPERINTENDENT

By S. G. Gerig.

For the Gospel Herald.

I. What is his work.

1. To oversee.
2. To direct.
3. To have full charge of work in general.
4. He is to the S. S. what the pastor or elder is to the Church.
5. The highest executive officer of the S. S. and therefore the most responsible.

II. Qualifications.

1. A thoroughly converted Christian.
   a. In belief—accepting the Word of God in full by faith from Genesis to Revelations.
   b. In experience—having an experimental knowledge of salvation through Jesus Christ.
   c. In example—showing by his life and conduct the Christian life.
2. Sound in doctrine.—As Paul teaches Timothy (I Tim. 6:3-5), also Titus (Tit. 2:1-10).
3. Loyal to the church and interested in the cause.—a church member, (1) in profession, (2) in practice and (3) in work.
4. Lead a simple life.
   a. We cannot lead others where we are not ourselves.
   b. To teach simplicity of the Gospel, we must lead the life ourselves.
5. Be a leader.
   a. Should lead instead of being led. "examples Nehemiah, Ezra, Daniel, etc."
   b. One who has the ability in preparation, who is spiritual, and has the Spirit in possession.
6. Able to grasp the situation when critical problems confront.
   a. In classes.
   b. With teachers.
   c. With school and Church.
   d. Should be the medium to adjust all irregulations in the school.
7. One who has executive ability.
   a. In having school well organized.
   b. To keep every one at work.
   c. In knowing just where to place every pupil and teacher to get best results.
8. One who is sociable.
   a. To give kind words to all in and out of school.
   b. To take special notice of the indifferent and those who do not attend Sunday school.
   c. To help the discouraged along.
   d. To cheer the aged ones of the Sunday school in their declining days or years.
9. Not easily discouraged when plans fail. A discouraged individual is never at his best. Example, Elijah after great contest on Mt. Carmel.

III. How should a superintendent be chosen or elected? There are various methods which are good.

1. By the minister or superintendent in charge choosing a committee (which many consist of ministers, deacons and members), who select a number of candidates from the congregation and let all the school vote, the one receiving the majority of votes being elected.
2. By only permitting members of the Church to vote, and let them make their own selection from the congregation.
3. There are still other methods that might be used. But in conclusion I would say that prayer and meditation is one of the greatest essentials in such an important work.

Smithville, O.

REPORT

Of the Twentieth Quarterly Mission Meeting of Logan and Champaign Counties, Ohio, held at the Oak Grove Church, Aug. 29, 1912

For the Gospel Herald.

Moderators, L. L. Plank, E. D. Yoder.

Bible Methods of Reaching the Lost.

Christ as our example has left us the best and most effective methods of reaching the lost which every worker should strive to imitate. He accomplished His great results by, 1. His direct teaching; 2. Personal work; 3. Prayer; 4. By an exemplary life.

It is not always enough to simply ask man to repent, but it is often necessary to use persuasion.

The Starting Point. Luke 24:47.

The starting point must be in the heart We should start at home, but some people are content with simply a start when God expects them to go farther. Many see there is a need of doing something, but they expect some one else to do it.

Offering, $206.56. $75.00 will be sent to the Lima Mission for improvements and the remainder to the General Mission Board.

Sec.

REPORT

Of the Ind. and Mich. Sunday School Conference held at Nappanee, Ind., Aug. 21-23, 1912

For the Gospel Herald.

Organization

Mods., S. E. Weaver, S. S. Yoder, Chors., J. D. Brunk, Walter Yoder. Secys., E. S. Mullet, Silas L. Weldy. Treas., N. A. Lehman. Query Manager, I. W. Royer. Com. on Resolutions, L. S. Nafzinger, B. B. King.

Sermon, George J. Lapp.

This was the opening number of the conference. The theme of this discourse was; "Thy Kingdom Come." If we pray for the kingdom to come, it will surely come, and when it has come we shall see the King in all His beauty. This was the key-note for the entire conference. Again and again it was sounded by different speakers on the program.

"Purpose and Place of the S. S. Conference." A. M. Eash.

The original purposes were; to afford social gatherings for our young people, for doctrinal reasons, for educational purposes and for spiritual benefits. Some of the purposes today are; to decide upon uniform methods for doing S. S. work, to assemble the workers or delegates, to establish workers for this district, to educate, and for spiritual benefits. Its place is under control of the Church. Not a place to develop new talent but to hear the advice of best talents in the Church.

"The Opening and Closing Periods of the S. S." William Weaver.

Both these periods are the worship part of the S. S. Worship finds expression in prayer, singing, sacrifice, and the reading of God's Word. The opening period prepares us for the lessons but the closing period prepares us for our lives. Any method in which we may all take part will do.

"The S. S. as a Moral Educator." C. K. Hostetler.

The Sunday school is a moral educator because it helps our young people to set up moral standards, it helps boys and girls make up their minds and it helps the home to carry out its principles. The Sunday school may be made a more potent force by supplying better teachers, making a deeper study of conditions around us, by living a higher plane of life and putting more heart into our work and less brain.

"The work of Sunday school for small Children." Sister Nora Lape.

(This paper is printed in full elsewhere. Ed.)

Children are naturally religious. Early impressions are long remembered and are strong factors in moulding character.

"The Secret of Power with Man." A. C. Brunk.

Teachers are needed who can hold small children, appeal to young men, and who have convictions and know where they are going. Show them that the Christian Church wants their heroism. Teach them the cost and also the value they receive for service.

"Reading that is Worth While." J. E Hartzler.

We should not limit ourselves to the Bible. The greatest readers are the greatest leaders. Most of the newspapers and novels are not worth reading. In selecting our reading, these three questions should be considered: 1. It is a standard work? 2. Is this reading elevating? 3. Is it in harmony with the Scriptures? Our reading should be regular and systematic. A list of works was suggested that ought to be in the hands of every Sunday school worker, nevertheless the Bible was urged to be studied most.

Our Young People,—Their Opportunities:

1. **In the Sunday School.** Otis Johns.

Young people of the 20th century have many opportunities above our forefathers The Sunday school affords opportunities to learn, to teach, and to help. Make it a soul-saving institution.

2. **In the Young People's Meeting.** Raymond Hartzler.

The Young People's Meeting affords opportunities to become better acquainted with Christ, acquire larger visions of the Church work, to solve serious problems, to find our powers, and exercise our abilities.

3. **In the Church.** Andrew S. Miller.

The Church affords opportunities to hear the Word preached, observe the commandments, let our light shine, and do personal work.

God's Grace. Hans Dahlgrin.

God's grace is a wonderful gift. It is sufficient to save to the uttermost even those who are the vilest of sinners. Bro Dahlgrin told us what a wonderful experience he has had and how he has been saved by grace.

Missions in Rural Districts. Jacob Bixler

We have not taken the Bible order in our mission work. We have neglected "Judea." There is a need of rural mission work, for many of our rural churches are suffering. They could more easily be made self-supporting. We are adapted to rural life. If we would be as systematic and use the same methods that are used in city and foreign fields, we would be equally successful. We must face the problem in the same way.

The Field Worker's Report. Silas Weldy

Number of schools 24, all of which are evergreen; teachers 275; pupils 3393; total enrollment 3790; received into the church from Sunday school 130; contributions $188.37. The needs of the schools are various. The spirituality is fairly good However, there is a lack of unity in aim, purpose and methods of work.

The Mission of the Field Worker. I. W Royer.

The work of the field worker is, to concentrate all our interests to the place where they are needed, to unify our methods; to develop leadership; to unify differences in opinions; to encourage mission study classes and Sunday school libraries; to help carry out the work of the Sunday school conference, and get material from the field at large and summarize the same and submit it to the church.

Children's Meeting. Anna Christophel.

This was a very interesting session for the children. Lessons were drawn from a bird's-nest, lily and lighted candles.

The Call from India to our Young People. George J. Lapp.

It is the duty of the Church to utilize the young people in the extension of the cause of Christ. The call from India comes indirect and direct. The indirect call comes through the church by the deep interest parents have in India, by the heroism of the workers, by the systematic arrangement of finances, and by the open doors of the

church. The direct call comes from India by a study of the lives of missionaries and also the condition and needs of the people.

The call from South America to the Christian Church. J. W. Shank.

God gives us the greatest call through the Christian conscience. To answer a call we must know the nature of the call. South America calls us because:—statistics show missions to be undeveloped, people are rotten morally, there is extreme poverty, educational privileges are limited, it is our next door neighbor, they need a true religion, they want to know how to live, and because missions can be carried on economically

"Where are the Boys?" Mark 15:21. J. E. Hartzler.

This was the closing number on the program. This question is asked in many homes. Every home has the domestic and religious crosses. Where are the boys that ought to help bear these? Many of the boys are found in the money-making fields; some in the field of comfort, some on a religious vacation and many in social sports. The church makes demands upon us. Our responsibilities are great. Are we willing to make the sacrifice?

In response to the invitation given at the close of the above number, one brother and two sisters volunteered for more definate work in the mission field.

Each evening a number of interesting queries were discussed very enthusiastically by different speakers. These sessions were conducted by I. W. Royer.

J. D. Brunk conducted a very interesting song service on Friday evening. Good singing characterized this year's conference.

Resolutions

In consideration of the resolution passed in 1910 concerning the appointment of representatives from each Sunday school of the Ind. and Mich. district, be it further resolved, That these representatives be appointed immediately following each Sunday school conference, that during the year special effort be made to obtain the different problems of the Sunday school and Young People's Meeting, and that these problems be presented in written form to the field worker whose duty shall be to meet with the program committee and as far as possible or advisable arrange to place these problems upon the program that they may have thorough discussion and consideration at each following Sunday school conference.

Be it further resolved: that Bro. Silas L. Weldy be re-appointed as field worker for one year and that he be instructed to look into the advisability of opening Sunday schools in local fields and spend all the time necessary encouraging and helping the weaker Sunday schools, and work to bring about a greater unity of Sunday school efforts.

Miscellaneous Business

Report of the Treasurer of Field Worker's Fund. Amonut on hand, $42.74.

J. D. Zook was re-elected Treas. of Field Workers Fund for one year.

E. S. Mullet was re-elected Sec. for two years.

S. S. Yoder was appointed delegate to the Ohio Sunday school conference.

S. E. Weaver was appointed delegate to the Illinois Sunday school conference.

An offering was taken amounting to $163.84.

The attendance was very large, the tent being over crowded. The interest was good throughout. A dashing rain broke up the Thursday afternoon session and many were deprived of hearing this part of the program. How much was accomplished we are not able to tell. The results will be left with God. However we hope that the work of this conference may prove a help to the Sunday schools of this district in the following year. Praise God for the work of the Sunday school.

E. S. Mullet, Sec.

REPORT
Of the Third Annual S. S. Meeting held at the Diller Mennonite Church, near Newville, Cumb. Co., Pa. Sun. Sept. 15, 1912

For the Gospel Herald.

Meeting began at 10:00 a. m. with devotional services conducted by Bro. Amos Myer.

The following subjects were discussed:

"Man the Instrument in God's hands." B. F. Zimmerman.

It takes the wicked as well as the righteous people to carry out God's purposes and plans. God's love and power go out to every one.

Sunday School Lesson—Judgment and Mercy. A. B. Lutz.

Judgment—What we deserve. Mercy—bringing that which is better than we deserve.

The yoke that joins us to Christ is love. It is the power of His love which holds us together.

What can I do to help my teacher? Roy A. Burkhart.

By being punctual in attendance with a well prepared lesson, show love, praise and honor to him.

b. **To increase the interest in the lesson?** E. L. Burkholder.

By coming with well prepared lessons and being punctual interest must increase. Faithful studying leads to asking questions.

c. **To help the singing?** George Z. Burkholder.

Do not criticise, do not talk during song service, sing with the spirit. "It is good to sing praises unto God."

d. **To help the attendance.** Frank Burkholder.

Attend regularly yourself. Take your friends with you, referring to Num. 10:29, "Come thou with us and we will do thee good."

To all these teachers, pupils and all add your earnest prayers.

The Recitation Period. Noah H. Mack.

It is not possible for any teacher to teach a crowded class. More effective work can be done when all members of the class have an opportunity to ask questions. Our example has more effect on individuals than much talking. Do not speak loud. Keep the class orderly. In order to have orderly children grown people should be so. We have great influence in order.

The Sunday school an Opportunity for Spiritual Growth. J. B. Senger.

We get the knowledge of God in the Sunday school and gain in the spiritual life by receiving the knowledge of God.

The Sunday school is the place we can exercise ourselves and where our spiritual life will grow. The longer we are in Christian service greater will be the spiritual growth. We grow in the Spirit by communicating with God for others.

Teacher's Meetings, How Conducted and Benefits. A. B. Lutz.

To reach the highest efficiency in its works the officers and teachers should come together to study the best methods of teaching the lesson, exchange thoughts and be encouraged and to unify the work of the Sunday school. All meetings conducted in the Lord's way are a benefit in raising the standard of life. They also keep us from sitting at ease in Zion.

How secure better Preparation of the Lesson by the Pupil? Noah H. Mack.

Teacher should study his lesson and study it well. Ask simple questions. Do not fail to get a response from every one, it helps to overcome timidness. Work along uninteresting lines. If done prayerfully God will bless the effort.

The Practical Application of the Lesson. W. W. Hege.

Personally apply those things to ourselves before you can apply in the life

It is the image of the impression we derive from the lesson that is received by the pupil. Jesus is the fountain Head and unless the teacher has been drawing from that source of how much good is his example? Jesus is our example. He taught by parable of the known to illustrate the unknown. We must have a pure emotional feeling within our hearts to make the applications practical.

The Teacher's Personality. H. L. Burkholder.

The teacher is the great factor in gaining the soul of the pupil. Personality is that which constitutes those little differences in the make up of individuals. The teacher who wishes to impress others must have his voice under control—voice reveals the character of the individual and is one of the greatest factors in the teachers personality.

The one who has power to attract is one who has a strong personal influence.

Benefits of a Sunday School Meeting. Noah H. Mack.

Members of different localities become acquainted, prevents narrowness. Gives a greater zeal to press onward in the work Brings about new phases in Sunday school work. These meetings establish more firmly the doctrines and discipline of the Church.

Great principles can be told in simple language.

Timidity and nervousness are overcome.

Strong conviction and deeper consecration are yielded to. All are benefited if we come to learn at the meetings.

J. B. Senger, Moderator.
Grace E. Herr, Secretary.

REPORT
Of First Sunday School Meeting Held at the New Danville Mennonite Church, Sept. 5, 1912.

For the Gospel Herald.

Devotional by Bro. Frank Kreider, Psalm 1.

Address of welcome, by the moderator, Bro. Amos Charles.

Sermon by Bish. Jacob N. Brubaker.

Text, Duet. 6:49. Loyalty to the conference was very strongly held forth. The instruction was to the Church, to the Sunday school workers, for the parents and children. Instruction against vain literature, instilling true obedience in the children. The brother protested strongly against pride in Sunday school, encouraged the plain, simple way, loyalty to the commands of God, the true way into the fold, Church and Sunday school unity. The Sunday school is a magnet in drawing children and older ones together.

Whole-hearted Service. Simon B. Landis.

The principles of the Word taught should be based upon the word of God. Be careful of the conversation in which we indulge, and the service in which we engage. Live in singleness of heart, support the cause of Christ, gain the confidence of the scholars. There is no time lost in studying God's Word. We are either a stone in the quarry or a stone in the building.

Dangers Confronting the Sunday School and how to Meet Them. A. B. Lutz.

The danger of the way we see things, the danger of the every-day life, working alone, being too slow to take part in Sunday school work, looking too much to the great

men of the world, and of getting tired of the work.

What Means should be Employed to Reach the Children not Attending Sunday School and how to Keep them? Noah H. Mack.

Take the children to Church in their tender years, carry them in, lead them in, win them in. Have an infant class and interest them. Parents must be interested in the work and should help to prepare the lesson. Members must not stand outside when Sunday school is in session. Be regularly on time, no matter what the weather. Stud-- the nature of the chil- and tr-- to get all interested. Live what you teach.

Our Responsibility in the Present Age. J. H. Mosemann.

Our responsibility is to live exemplary lives and to work with the Lord to stand by our ministering brethren and live to all that God commands. "Do all things without murmurings or disputings."

How can the Sunday School Instill into the Hearts of our Young People true loyalty to the Church and her Principles? J. W. Weaver.

God in olden times protected His people when they were true to His command, and destroyed them when they were disloyal. We should be loyal to Jesus Christ, our Leader. We should "be strong in the Lord and in the power of his might." We should be true to our vow made when we were baptized. Be separate from the world.

Martin Ressel, Secretary.

REPORT

Of Sunday School Meeting Held at Lititz, Sat. Sept. 7, 1912.

For the Gospel Herald.

Program—A. M.

Devotional Exercises (Scripture Ps. 100 and Prayer), Frank Herr.

Harvest Sermon. Noah Landis, Text, Prov. 3:9, 10.

Christian Ideals and Their Cost. Paul Musselman.

Memory Work in the Sunday School. H H. Haverstick.

Short Talks.

Afternoon

How Cultivate Charity. D. N. Gish.

Tithing. H. E. Godshalk.

Reverence for God's House. D. N. Lehman.

Sunday School as a Church Asset. Noah Mack.

Thought Gleaning.

Evening

Short Talks on **Christian Privileges.**

Sermon. C. M. Brackbill, Text, Prov. 4: 20-23.

Among the previous thoughts gleaned are:

The greatest Christian ideal is to serve God and the cost is self denial.

God never forgets. Teachers should have the lesson in memory to do effective teaching. Youth is the time to memorize. Parents should teach children verses from the Bible.

Bible geography should be taught to arouse interest.

Sympathy begets sympathy. Giving is getting.

The Lord loveth the cheerful giver. First fruits belong to God. Honor the Lord with thy substance.

Reverence God's house because God is there. Parents should teach their children proper behavior in the house of God.

The Sunday school is a great asset for the Church because it gives strength to the brethren and sisters by exercise, develops love and sympathy, shows the weak points, makes members more efficient, trains them lead the children to the church, aids in teaching reverence for God's house. Christian privileges are: Attending services and Sunday school, reading the Word, leading souls to Christ, having good homes, being born again, having Holy Spirit as leader and guide. Walking in the path or humility.

The influence of the Holy Spirit was felt during the entire meeting, proving it to be a great blessing to all.

Choristers,
Amos G. Kauffman.
Amos Hershey.

Moderator,
A. B. Lutz.

Secretary,
C. K. Lehman.

Married

Birky—Yoder.—On. Aug. 25, 1912 at the residence of the officiating Bishop, Bro. C. Werey, at Kalona, Ia., Bro. Joseph J. Birky and Sister Maggie Yoder, both of the West Union congregation.

Yoder—Miller.—On Aug. 11, 1912 at the residence of Bro. Jonas S. Yoder to Sister Mary Miller. Both of the West Union congregation, Iowa Co., Ia. Bishop J. K. Yoder, father of the groom, officiating.

Geyer—Reichenback.—On the 19 of Sept. 1912, Bro. Harry Geyer and Sister Elizabeth Reichenback both from near Elizabethtown, Lancaster Co., Pa., were united in holy matrimony by Bro. John G. Ebersole at his home at Lawn, Pa. May the Lord bless their new relation with love, joy, peace, and happiness.

Obituary

Weirick.—Mabel Weirick, daughter of John and Wilma Weirich, of Shipshewana, Ind., was born Dec, 28, 1910, died Sept. 7, 1912, aged 1 y, 8 m. 9 d. She leaves to mourn a father and mother. She was their only child. She was sick only 17 hours. Funeral services were conducted by Yost C. Miller who used Job 1, 21:14, 1-2; Josiah J. Miller, Mark 10, 13-16 at the Shore meeting house. Remains were laid to rest in the Miller cemetery.

A precious one from us has flown,
A voice we loved is stilled.
A place is vacant in our home ,
Which never can be filled.

Swartzentruber.—Nancy (Wise) Swartzentruber was born March 4, 1861, died Sept 12, 1912, aged 51 y. 6 m. 8 d. She was married to Jacob Swartzentruber the 9th of June 1888, who died July 1, 1910. To this union were born two children. One died in infancy and one daughter is left to mourn the loss of a kind mother. She was a faithful member of the Mennonite Church.

Funeral service were held Sept. 14, at the Shore Church by Y. C. Miller and Isa. 35: 8-10 as a text, and J. J. Miller, Rev. 14:13. She was laid to rest in the Hostetler cemetery.

"Mother thou hast left me lonely
And my grief I deeply feel.
But 'tis God, that has bereft me,
He can all my sorrow heal.
Yet again I hope to meet thee,
When the day of life is fled,
When in heaven in joy to greet thee,
Where no farewell tear is shed."

Yoder.—Rebecca Smoker Yoder was born Nov. 19, 1851, in Elkhart Co., Ind.; died at her home near Goshen, Ind., Sept. 12, 1912; aged 60 y. 9 m. 25 d. Married to C. P. Yoder Oct. 7, 1870. To this union were born five children: Mrs. Salina Berkey, Mrs. A. V. Blough, Noble and Minnie Yoder and Laura who preceded her to the spiritual world. Survived by her husband, 4 children and ten grandchildren. She united with the Mennonite church at the age of 14 years and has been a consistent and faithful member until her death. She bore her affliction with patience and was fully prepared to meet her Lord. Funeral service Sept. 15 at the Berkey church near Goshen, Ind. Service conducted by Bros. Silas Yoder and P. E. Whitmer. May God comfort the bereaved.

Holsinger.—Lydia Holsinger was born near Broadway, Va., Mar. 6, 1845; died at Broadway, Aug. 3, 1912; aged 67 y. 4 m. 28 d. Sister Holsinger lived on the old homestead of her father, Bish. John Geil, until a few years ago, when she, her husband and daughter, moved to Broadway. She leaves her husband and five children to mourn their loss, which is her gain. The children—Henry, Gabriel, Priscilla, and Delpha all live in Virginia and are all members of the Mennonite denomination of which the mother was a member. The deceased was faithful and devoted to the church and a kind and compassionate mother, always concerned about her children, even down to death. She was one of a family of 13 children, the parents and nine of these preceded her to the spirit world. Those who survive are Jacob, Katie, Priscilla and Rebecca. The remains were laid to rest in Zion Cemetery to await a glorious resurrection. Funeral conducted by Perry and Lewis Shank.

Lord, help us each thy will to know,
That we may walk with Thee,
When skies are dark, and sight is dimmed,
Thy providence a mystery.

Help us as lovingly to yield
As mother did, who now has gone,
With her to look for heavenly joys,
With her to say, Thy will be done.

Earth has lost its look of gladness,
Heaven seems to us more bright
Since the spirit of our dear one
Took its happy homeward flight;
And we long to cross that river,
Long to rest upon that shore,
There to see, and know and love her
With her Savior evermore.

Niemand.—Lewis Niemand was born in Juniata Co., Pa., Jan. 10, 1830. He died in the city of Elkhart, Sept. 10, 1912, aged 82 y. 8 m. He came to Elkhart fifty years ago and for many years followed the carpenter trade. For a time he also was engaged in manufacturing artificial stone and making cement side-walks. His wife died Jan. 10, 1910. Since his wife's death he has been in failing health and suffered much from Bright's disease. His affliction grew worse and during the last two weeks of his life he was confined to his bed. He passed away calmly, retaining consciousness to the last. He was an active worker during his younger years. He possessed, a quiet and amiable disposition, was kind and helpful toward those with whom he was associated, and was strictly honest in his dealings with his fellow men. In his earlier years he was a member of the Lutheran Church. He will be long remembered by all who knew him. He has finished his course and gone to his reward, which we hope may be the reward of the righteous. He is survived by one daughter and one grand-daughter. This is

(Continued on next page.)

Items and Comments

A daily paper last week reported that at Middletown, Ohio, a young man lay at the point of death as the result of a hazing he had undergone at the hands of fellow students of the high school. And yet we speak of the high degree of our civilization!

A tornado visited the southern part of Schuylkill county, Pa., on the 16th of this month, doing damage amounting to thousands of dollars. The high wind lasted only a minute but many trees were uprooted, and the roundhouse at Cressona was unroofed. No lives were reported lost.

The largest mortgage ever cancelled in Berks county, Pa., was officially declared satisfied one day last week, when the Reading Railroad Co., cleared the last of the "consolidated loan" which had been negotiated in 1871. The debt of sin has been paid for us by a payment more precious than silver or gold—the blood of Jesus Christ.

Arrangements are proceeding rapidly for the removing of the winter capital of India from Calcutta to Delhi, the announcement of which was the most striking event of the late visit of the King to his Indian empire. It is now expected that by next January accomodations for all the departments of the government will be in readiness at Delhi, while the finance and controller general's departments are expected to move next October.—News Item.

A British steamer was recently bringing a number of wild animals, among which was a Bengal tiger, from Calcutta to Philadelphia. During a storm in the Indian Ocean the tiger escaped from his cage and wandered about the deck. The terrified crew fled for their lives. Some took to the rigging while others went below decks. After about four hours of this suspense, a sudden lurch of the ship sent the tiger overboard. A loose tiger is a dangenous animal, but is far less so than the unbribled passion of man.

BIBLE SCHOOL AT CANTON, OHIO

To those interested in the welfare of the Church:—To such who wish to avail themselvs of a golden opportunity to study the Bible, and various church activities, under a competent corps of teachers, and at very moderate cost, we are glad to announce the following courses of study to be given at a Special Bible School Dec. 31-1912 to Feb 7, 1913 inclusive, at the Mennonite Church in Canton, O.

Courses of Study: Bible, Sunday School, Missions, Music and Special.

Classes will be arranged to accommodate the needs of those who attend, Choristers, Sunday school superintendents and teachers, ministers, and workers in the Y. P. Meetings in this part of the Vineyard, will find it worth an effort to attend this term of school and better prepare themselves to work for the Master.

Executive Committee.
A. J. Steiner.
J. S. Gerig.
S. H. Miller.
I. W. Royer.
P. R. Lantz.

P. S. We expect to have the Bulletins ready to send out in a few weeks. They will be sent at your request. For further information write to P. R. Lantz.

1935 E. 8th St.
Canton, O.

(Continued from preceding page.)

the third time that death has entered this home within a period of a little less than three years. May God comfort the sorrowing hearts.

Eash.—Ammon Sylvester, son of Bro. Samuel and Sister Cedilla Eash was born May 28, 1912; died Sept. 11, 1912; aged 3 m. 13 d. Funeral Sept. 13, conducted by Bro. S. G. Shetler. Buried in the Thomas Mennonite Cemetery.

Markley.—Bro. Benj. W. Markley of Worcester, Pa., died suddenly Aug. 12, 1912. His death was unexpected. He was in his usual health, apparently, in the evening, and in the morning he was in eternity. He leaves a widow and four daughters to mourn their loss. He was a faithful member of the Mennonite Church, his place in church never vacant unless sickness or other unavoidable hindrance intervened. He was buried Aug. 17.

CONFERENCE ANNOUNCEMENTS

Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the **Lindale Church** (Lower District) on the second Friday of October, being **Oct. 11, 1912;** to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to J. J. Wenger, Linville Depot, Rockingham Co., Virginia.

C. H. Brunk, Sec.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

The ministerial body will meet at 3 p. m. Oct. 11 and be in session during evening of same day. All questions should be submitted at this time. All ministers and deasons ought to be present at this time.

Since the church is some distance from the railway station it is very necessary that all visitors notify some one of their coming Those coming over the Rock Island R. R will stop at Inman and notify D. A. Miller of their coming. Those coming via Santa Fe, stop at Windom and notify C. D. Yoder Do not fail to write to these brethren of your coming. Those coming over the M P. should transfer at McPherson to one of the other lines and stop at above mentioned places.

We are expecting a busy and interesting session of conference. The brotherhood ought to pray that the Lord's will be done in all things. The work is the Lord's, we are His servants, Let His servants be found in His work.

L. O. King, Secy.

Of the 65,000 Christians in Burma only 4,000 are Burmese proper.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

The cause of foreign missions is not, and can not be, a lost cause.

Table of Contents

401—Editorial
402—How Promote the Prosperity of the Church Without Exchanging Unpopular Truth for Popular Error?
404—Trust
405—Jesus had not where to lay His Head (Poem)
The Welcome Call
Christians Awake
Welsh Mt. Industrial Mission
406—Proper and Improper Observance of the Lord's Day
407—Sunday School
Our Young People
408—Field Notes
Correspondence
410—Life's Lessons (Poem)
About Singing Schools
Charged With Murder
411—Let us Go Up
412—A Thankful Heart (Poem)
A Sad Accident
Daily Record of Events
413—Reports
415—Married
Obituary
416—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, OCTOBER 3, 1912 No. 27

EDITORIAL

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

How America's Money is Spent.—The latest estimate of how the American people spend their money has been prepared by the American Federation of Sex Hygiene, of which former president Charles W. Eliot of Howard University is the head. We publish the list, believing that the same may be studied with profit:

HOW AMERICANS SPEND THEIR MONEY

Immorality and the social diseases (estimated)	$3,000,000,000
Intoxicating liquors	2,000,000,000
Tobacco	1,200,000,000
Jewelry and plate	800,000,000
Automobiles	500,000,000
Church work at home	250,000,000
Confectionery	200,000,000
Soft drinks	120,000,000
Tea and coffee	100,000,000
Millinery	90,000,000
Patent medicines	80,000,000
Chewing gum	13,000,000
Foreign missions	12,000,000

If we may depend upon the rule that the way we spend our money is an indication of where our affections are placed, the above figures preach a loud sermon which are not very complimentary. At any rate, they tell us that there is very much room for improvement and that present conditions call for the best and most faithful services we are able to render.

The Law of Christ.—Paul writes to the Galatian brethren saying, "Bear ye one another's burdens, and so fulfill the law of Christ." We were forcibly reminded of this when recently a letter came to the House stating among other things that the reason why there were not more books ordered by that congregation at this time is because the members are helping to replace a brother's barn that had been destroyed by fire. We wish to commend the example. Here is a case where there is not only the giving of a few surplus dollars not needed for anything else, but an actual sharing of the burdens of another to the extent that the givers feel called upon to deny themselves along other lines. It is the old-fashioned way of helping one another in times of need. It shows a spirit of practical sympathy that ought to be encouraged everywhere. "The Lord loveth a cheerful giver."

Sometimes we hear people talking about "the chasm" between the old and the young. Now this "chasm" should never exist. But it sometimes happens when people imagine that they see a chasm where none exists. Age brings changes. People naturally become more thoughtful, considerate, conservative, less daring and deliberate as years pass along. These changes should be respected, as God orders it that way. When we see old people as a class different from young people as a class it is no evidence that there is a chasm between them, but that both classes are taking the places which God intends they should take. But where there is a lack of unity in purpose and affection between the old and the young, the question arises, How may this chasm be wiped out? In such cases the first thing to put away is the accusation, "You are the cause?" Let parents realize what a precious treasure God has given them in the form of children; let the older people realize what a wonderful opportunity and responsibility they have in the development, along right lines, of the children under their oversight; let the children realize how far in advance of them their elders are in point of experience, and conditions are favorable for the two classes to be bound together by "the bond of perfectness."

Seeking the Golden Mean.—The golden mean is supposed to be midway between the two extremes. Like every other good thing, the idea of the golden mean is abused because many people look for it in connection with every question concerning which there is a difference of opinion. Whenever they hear a question disputed they proceed to locate what they conceive to be the opposite extremes, then measure the half way point between them and call that "the golden mean."

Has it ever occurred to you that there are many questions to which there is no golden mean? Who would try to find the golden mean between the inveterate liar and the man who is absolutely truthful. When Michael the archangel contended with the devil about the body of Moses (Jude 9) who was ready to step up to them and say, "See here, brethren, this won't do; you must seek the golden mean, Find the half-way point and settle it there?" Who is ready to say that because Christ said, "Swear not at all," while others say, "Swear when you feel like it," that the proper thing to do is to take middle ground and swear just once in a while? Who is ready to hunt the golden mean between the total abstainer and the hard drinker? Who is trying to hunt the golden mean between the Bible doctrine of jewelry (I Tim. 2:9, 10; I Pet. 3:3, 4) and the worlding's doctrine of all the jewelry you can afford? Who is seeking the golden mean between the true-hearted Christian and the vile sinner?

But why continue these questions further? The whole question resolves itself into this: Seek that which is true and just and right; and you will have the golden mean on all questions where both extremes are wrong, and the right position on all questions where there is no right middle ground to take.

HOW PROMOTE THE PROSPERITY OF THE CHURCH WITHOUT EXCHANGING UNPOPULAR TRUTH FOR POPULAR ERROR?

As indicated last week, there were articles left over on this subject. Two interesting articles which remained are herewith presented. This closes the discussion of this problem for the present. We earnestly hope and pray that the many good and inspiring thoughts given may lead to definite action and a higher purpose in the Church than we have ever had before.

For the Gospel Herald.

Some Errors Exposed; the Only Safe Course

By David Garber.

"The days are evil." Love for truth, and for one another apparently is "waxing cold." This is an unmistakable evidence that we are in the last days, or the "day of the Lord." "For that day shall not come except there be a falling away first," says Paul, and this condition will certainly hasten that great day; namely, substituting popular error for unpopular truth. It is the old trick of the enemy of the Church and truth repeated.

Was not Balaam pomised promotion by Balak if he would get out of truth's way? Were he and the Church made to prosper by exchanging unpopular truth for popular error? Is not this same danger at the threshold of the Mennonite Church?

The plea is being made in our own dear Church for a supported ministry, because, say they, " We spend our money to get an education, and it is no more than just that we be supported. When that is accomplished the cry will be made for a salaried ministry, and when that is accomplished, away go simplicity and "unpopular truth," and the floodgate is opened for a thousand "popular errors." It is plain to see that this has disarmed many of our sister churches of that spiritual power and leaves her as Sampson, who in this "substitution matter" was shorn, lost his power and "wist it not." While I am glad that we have our schools to which we can send our young people under the influence of our own faith, yet I would be very sorry to see any influences exerted to that extent that it would bring in a salaried ministry. There is not so much danger perhaps, in this generation, but by and by, when the "old men's counsel" is set at nought, and that of the younger generation is sought instead, results will be in evidence.

One of the popular efforts nowadays is to get people to join church without salvation. One of our evangelists said, not long ago, during a revival, that he would join the Catholic church if there was no other in the neighborhood in which he lived. However, truth says, "Come out of her, my people, that ye be not partaker of her sins." Truth says, "Go into all the world and preach the Gospel to every creature," but it has become a popular custom among many Christians (if not a popular error) to have first of all, plenty of money in sight, before beginning to obey this command. A popular error nowadays is to call everything good which the churches do, and highly sanction the work both at home and in foreign lands. But how will it be finally, when the "roll is called up yonder," when much of the "unpopular truth" has been ignored?

The only hope of the prosperity of the church without substituting popular error for unpopular truth is to preach the **whole truth,** and nothing but the truth, in our homes, Sunday schools, and churches. Insist on obedience . If self-will overrules loyalty, we must exercise discipline in love, but be firm as a rock; and not fall into the "popular error" of letting "both grow together (in the church) until the harvest." The field in which both grow together is the world. That God may help us so that we may always have that consciousness that we "please God" is my prayer and wish.

Saragosa, Texas.

A Face to Face Look at the Situation as It is

By A. J. Steiner.

We think of the progress and achievements of our age, the conveniences and blessings on the one hand, while on the other hand we are suffering because of the fast and indifferent age which has dawned upon us. This spirit of indifference and exultation has effected not only the non-professor but has in a remarkable manner forced its way into the Church. If the Christian people could have retained the simple forms of worship in preference to the popular and more complex the leaders of the religious organizations today could control and settle problems that remain unsolved.

There are many strong men who cannot stand prosperity. It gets beyond their control in spite of their efforts to keep from being submerged in defeat. Nations and peoples alike are seemingly unable to face prosperity and stand for the principles that were a source of power and strength to them in former times. The Christian people and nations have been marvelously blessed and prospered. Can it be that that which was intended for good to them has so exalted them that the fundamentals of the Gospel are lost sight of and that ways and fashions of the world have been substituted for unpoular truth?

One need but look over a Saturday's daily in which the pastors of the various churches announce their subjects and programs for Sunday morning and evening services. There are more memorial services held in honor of some of the so-called heroes than to the suffering and death and memory of our Lord and Master. Instead of taking a practical Bible text or lesson, a popular subject is used and an eloquent address delivered which may neither prompt people to higher motives nor particularly mislead them. The pulpit in many instances has substituted a popular lecture for the pure, simple untainted Word. It is only too true that in many instances the church has developed to be a place of social gathering and entertainment, the draining of pocket books, and little or no food on which a soul can actually grow and develop.

I may have in a measure given the extreme of this alarming condition. However, in many instances a popular folly has been substituted for an unpopular truth.

Here we are a mere handful of followers of the lowly Nazarene, who with a few other sister denominations are struggling hard to overcome some of these barriers to the great cause. While it is true, as we said, that many of the popular churches have lost power because they drifted into those channels, yet not all in them is bad. They advanced with the tide, and over reached themselves in some things. There is no objection to advancement so long as we do the right thing. That takes us to the question again, "How shall We Promote the Prosperity of the Church without Exchanging Unpopular Truth for Popular Error?"

How far shall we go? What should we do? To remain idle would bring no blessing. To have no problems to solve would mean that we are a dead church. The fact is we have been borrowing from other denominations all along. What have we got in the church in our general form of worship and organizations that we have not borrowed from them. Take our conferences and church institutions. They had the like of them before we did. One of two things is true: either we have borrowed some of our plans in organization from them or else they are the legitimate outgrowth of conditions in the Church. It matters not so much where and how we got them so long as they are answering the purpose for which they are intended.

Our fields are continually changing,

New problems are constantly developing. New methods or plans may have to be introduced to successfully meet and solve the questions that naturally arise with such developments. Many of our young people not only are educated in the common schools but high schools and colleges as well. Where these institutions are of a secular nature and not directly under the supervision of our own people it is apparent that dangerous impressions will be made upon them. Associations from this point of view as well as worldly alliances have a tendency to carry into the Church and Sunday school things that have the tone of popular error. Such things should be watched but where questions are the outgrowth from conditions in the Church or Sunday school and we see that something else must be done than what we have been doing in order to hold our own and to gain a point for the Lord, we may have to do something we never did before. Fifteen years ago we did not have a General Conference. We organized one and thereby did something we never did before. Why? because we felt that it was an actual necessity to promote the work of the Church. We are facing some problems again. A number of the leaders of the Church see it. Shall we sit down and do nothing? Try to evade it in that way? We can't do it, thus the only thing to do is to get ready, live true to God and Church, and we can solve the problems again as we have in the past. If a thing is right and what we need, let us have it. If it is a popular fad or error, reject and discard it.

Just now the Sunday schools are facing a serious problem. Some consecrated far-seeing brethren oppose it while there are other brethren just as devoted and careful who strongly favor the graded lesson system for our Sunday schools. Both sides are giving the matter earnest deliberation and prayerful attention. It is a new thing to most of our schools. Some have tried it. Other denominations are using the new system. Most of them say it is good and like it. Our present lesson helps are an improvement over the old method. They are giving good satisfaction. That is not saying that the graded system is not better. If the new system bars in any way whatever the teaching of the Word then it will be folly and an error to make the change from the present system to that, but if it gives us a better medium to carry the simple Gospel to all grades and departments of the Sunday school, then it will be folly to not make the change. Both systems are arranged to be a source of help to scholar and teacher. In the method employed they differ.

There are other great present needs of the Church. We must have them or we will lose ground. Our Sunday schools and young people's Bible meetings must be better organized. Our Sunday school and Church conferences must come to a point where we can do more efficient and permanent work. The neglected fields are not cared for as they should be. We must somehow unify ourselves more completely. Our conferences should appoint men and make them responsible for certain places of church work that up to this time have not been cared for. State and district evangelists and workers as appointed are good and indispensable. But not all Sunday school and Church conferences have got them. We must have more mission study classes; better qualified teachers, hence the great need of teachers' training classes; stronger men in the ministry. The laity in many instances has outgrown the ministry. We are losing too much good talent. We must have better sermons and more definite work in the congregations direct. We are face to face with these propositions and the only thing left to do is to put our shoulders to the wheel and work.

We must ever keep before our eyes the church as it is and what it should be. The popular errors must ever be spied out and spurned. The simple truth should so illuminate our lives that our vision of heavenly things is clear. Much prevailing prayer is needed but that alone will not do it. We must meet the enemy on his own ground and in face of all opposition from without arm ourselves with the power of God's might and go forth as conquerors for Him unto victory.

North Lima, Ohio.

LIGHT AND DARKNESS

By D. F. Miller.

For the Gospel Herald

Having noticed comments on the subject I was impressed with the thought that just to the extent that we let our spiritual light shine can we drive out spiritual darkness. For example, compare the world with a large, dark room, then place a small lamp in the room and you will find only a small light. Place a large number of small lights, though small they may be, they may light the whole room. Then on the other hand put a few large lamps in the same room and see how great the light will be.

So with our lives. Just to the extent of the size of our spiritual light we will be able to drive out spiritual darkness. On the other hand, the size of our spiritual lamps has not so much to do as the way we let them burn. If we have a large lamp, but keep it burning dimly or leave it so smoky with worldliness or foolishness that the world cannot receive any benefit of our light, what good will it do.

But if our spiritual lamp is small and we keep it bright and burning we may be able to induce others to get their spiritual lamps burning, and by so doing we may light all those around us.

Minot, N. Dak.

WHEN THE PREACHING IS EFFECTIVE

By Daniel Kauffman.

For the Gospel Herald.

We sometimes hear people talk about there being a lack of power in so much of the preaching of the present time. People compare modern sermons with the sermon that was preached on the day of Pentecost and wonder why the results can not be repeated. Sleeping in church is a common occurrence and spiritual sleeping is prevalent in the midst of much preaching.

But there are times, even in the present age of materialism and indifference, when preaching does take hold of the hearts of the hearers and the lives of men are transformed from darkness to light. We may look for an awakening and a wave of salvation—

1. When the preacher spends at least as much time in meditation and prayer as he does before his congregation.

2. When he studies the need of his congregation and makes a prayerful, studious, fearless effort to supply these needs.

3. When his soul is burdened for the salvation of the lost and the welfare of the cause of Christ, and his soul being aflame with the fire from heaven gives freshness to his message to the people.

4. When by the power of a consistent life he impresses the people that they are hearing a message delivered by a man of God.

5. When his members stand by him loyally and engage in much fervent prayer in his behalf and in behalf of the cause.

6. When the congregation is attentive, so that the message has a chance to get hold of their hearts and lives. Here is where many, like Eutychus, fall to the ground.

7. When the congregation has the same attitude toward truth in that they "gladly receive the Word."

8. When the people, especially the members, have their hearts free enough from the affairs of this world that there is room enough there for the Gospel to find a place.

9. When people are open to conviction, ready to receive the truth when they hear it.

10. When people, like the noble Bereans, "search the scriptures daily"

and see whether the things they hear are true.

When these conditions prevail, you may expect nothing else than that the preaching is effective. Let us study our part of the work and see whether we have met the conditions.

Scottdale, Pa.

THE DUTY OF PARENTS

By L. C. Garber.

We sometimes wonder why there are so many mistakes made on the part of young people in choosing companions. When it is too late they see where they could have done better, or else, wish they would have waited a while before they formed the close relationship for life. I want to be frank on this subject because there is too much of wrong being done which I can prove.

The writer knows of several families or heads of families who do not believe in teaching their offspring about the mytery of life and do not allow them to associate with their young friends of the same sex, even if they are respectable, unless it is to pay them a short visit, or to have others pay them a short visit.

The writer has had some similar experience and I know whereof I am writing. Perhaps this will warn some of our older parents regarding their own children.

The old method of doing may be all right providing children are taught and given knowledge of these things at home and around the family altar. If it be so that you do not like to teach them such things from your own lips, parents, books can be purchased on such things that your children should know from the age of eight or ten years till they have become men and women, from our own Mennonite Publishing House, which I am glad to say.

Those who believe they will learn of their own accord, I fear are on the wrong side. It is a matter of knowledge that sometime they will learn from others after they grow older and it is a matter of knowledge that some are taught in a wrong and vicious way which harms their innocent lives, since they do not know where to go for information. There are many slaves of vice even in the church from their own learned knowledge and if these things are not taken into consideration and given a little thought and careful study, these will only be led carelessly on the downward road and will neglect to teach their own offspring. Parents, how often you have been informed of these things and still you do not heed them! Do you not care where your children are going? Think of the matter awhile. "Do you not yet understand? Oh, ye of little thought."

Missions

MISSIONS AND MINDING

I want to tell you something!
I heard my teacher say,
"I don't believe in missions;
I don't think I will pay
A single cent of money
To go so far away."

I really think that's wicked,
Because—why, don't you know?
Our dear Lord told His people
Before He left them, "Go
And preach to every nation."
Our Lord Himself said, "Go!"

I wonder what my teacher
Would think if I should say,
"I don't believe in minding,"
And then I'd run away
And do whatever pleased me.
I wonder what she'd say.

"I don't believe in missions,"
That's what some people say.
"I don't believe in minding,"
They mean, and turn away
From Jesus' last commandment,
And grieve Him every day.

—Selected.

THE GOVERNMENT AND THE MISSIONARY

By C. D. Esch.

For the Gospel Herald.

In times past we have often heard of the inconvenience that missionaries are put to on account of the indifference or opposition of the Government to missionaries and their work. It is true that the relation between the two is not always as pleasant as it might be. Who is to blame for unpleasant conditions in this respect is not always as easy to answer as one might think.

Those of us who have never been to this land and have not looked into the conditions somewhat as they are here cannot by any means appreciate the magnitude of the problem the English Government confronts in ruling a nation like India. In the first place we often hear much criticism against Government as representing a Christian nation and not being more friendly to missionaries of that faith. When we consider the number of different religions represented here and the lack of sympathy they extend toward each other as well as the greed for power and wealth that each harbor, we feel to commend Government for doing as well as it does.

The policy of the Government in face of the above facts has been—and will continue to be—neutral as to religion and religious matters, thus letting each stand on its own merits. As it is, government is often accused of favoring certain sects more than others but the aim is to help every effort that is in progress for the improvement of the people in general as long as it is not directly opposed to the policy of the Government. Thus Government is able to help support schools because of the education and this standard must be met as they place it. Also in the work among the lepers they give some aid for the reason that this work is a great help to the public in segregating those who are a menace to the public when left to act as they desire.

Thus Government may be accused for supporting more Christian institutions than any other for there are many more schools and other institutions under Christian control that get help from Government than any other. But the simple reason is that there are a vastly greater number of these institutions under the Christian missionary than under any other religion. And we feel safe in saying that Government would support an equal number of Mohammedan or Hindu institutions of equal rank if they were here to be supported.

While Government encourages all its servants to be religious and supplies churches and chaplains in all the main centers yet the candidates for government positions are not examined in this line. Many officials are very immoral and intemperate. But this is by no means the case with all as there are some good Christian men in the ranks.

Some missionaries make themselves very obnoxious to Government in that they avoid all dealings and associations with officials in as much as possible. I do not mean to say that we should go to their club rooms and partake in all their doings. But we see no harm in visiting a lonely official when out on tour. Often he may be away from home influences for a long time and he appreciates greatly a visit from the missionary or an invitation to take a meal in the missionaries' home. Thus we may often be able to cheer up a lonely soul and get into such relations with the government officers that will help the mission cause in more ways than one.

Many of the natives are of the opinion that the missionary is in some way or other a government servant and this is at times a great help to the missionary and at other times a hindrance. For instance there may be a post master who is inclined to get careless in his work and we send him a notice that he will be reported to his superior of he don't do better. This warning is usually effectual for he knows that a European's word is accepted and if he is really reported he will suffer for it.

When we read about the instability of the governments of many countries and the great hardships that missionaries of many lands must suffer, often one's own life not being safe, then we

begin to appreciate what the English Government really means to the missionary and we realize with Paul that the government official—immoral though he may be—is nevertheless a minister of God to encourage the good and punish the evil doer. We know that there is much injustice especially in the smaller courts which is often largely due to the ignorance of the people and the lack of conscience of the petty officials. But these conditions we believe are changing for the better as the people become more educated and aware of their privileges.

We believe that the Lord has given India into the hands of the English for a purpose which will be to His glory. And we also believe that we as missionaries can be a great help in fulfilling this purpose. Pray that we may be as wise as serpents and harmless as doves, ever following the banner of King Emmanuel, with Whom we have enlisted our service for life.

Dhamtari, C. P., India.

A VISION OF SOUTH AMERICA'S NEED

By J. W. Shank.

For the Gospel Herald.

Let the reader imagine himself, for a little while, in the far away southland. Let him forget the present surroundings with the busy hours and constant seeking for the pleasing things of life. Let him pause and gaze into the dim hazy distance, where can be imagined the outlines of South America—a land that clings by a slender arm to the strong northern continent.

Let him first glance at his own home with its sunshine and comfort and love. Then let him see yonder in the mountains and in the valleys of the southland those strange piles of earth and grass, which some people call home. Let the gaze pass into the interior where gloom and misery may be seen on each face and object—in a hovel where beauty and joy could never thrive, where vice steals away all that could be worth while. It is not a beautiful picture but it is after all one vision of the needs.

Again! Let the reader remember the little plain church in the country—the songs and prayers and simple messages with the blessed joy of it all. But let him see yonder in the southland another scene—the grand cathedral where a few cold lifeless images never hear the prayers that are said by the wretched ones bowing before them, where the cruel face of the priest brings a shudder to every pious heart—a cathedral where the joy and peace of religion are never found. And when all has been seen inside let him observe the thousands who never go in and who scorn the burly priest that passes along, and, if their thoughts were spoken aloud, would say, "Religion is nothing. It is dead as a stone."

Once more, let the reader look into the face of a child—a son or daughter or any Christian child. Let him see there the beam of hope, the large possibilities, the germ of a bright future. But, look again to the southland where a mother sits with her child; see on her drawn face a far-away yearning; see in the face and figure of the father a picture of despair—even when the child seems happy. Does it matter to a Christian of North America that this child has no future, no possibility, not even a shadow of hope? Does it deserve as much as a Christian child that happened to be born in a land of true religion?

Reader, the picture may be so sad that you must turn to one of brighter colors, but, for the sake of Him who loved children and who toiled for the uplift of the fallen, don't forget that someone should care and don't forget that South America may need you or something that you can give.

Goshen, Ind.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

Dear Herald Readers, Greeting:—"Bless the Lord, O my soul: and all that is within me; bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The Lord has been wonderfully providing for us. He has been supplying our needs both temporally and spiritually. Praise the Lord. We feel that He has given us special strength this summer.

Although sometimes dark clouds do hover over us yet we are glad for the way the Lord deals with us. Had we only sunshine all the year round without the blessing of refreshing rain? Would we scatter seed upon the fallow ground, and hope to gather flowers, fruit or grain? Just so much as we need the sunshine do we need the refreshing, reviving rain.

The work here is progressing about as usual. Sewing school opened again the first Saturday in this month with a fairly good attendance.

The attendance at Sunday school is good. Children's meeting, at present is not so well attended as we would like it to be. With the Lord's help we hope in the near future to make a special effort to get more children in.

The brethren who preached for us during the month are J. S. Mast, J. H. Mosemann, D. H. Mosemann, S. B. Landis and Jacob Thomas.

To those who are so kindly giving to the mission of their store of the fruits of the land we would refer you to Heb. 6:10 where the Lord through Paul says, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

Sister Buckwalter is at present taking care of a sick one but expects to be back at the mission again in about a week.

Remember us at the throne of grace.

Yours in His service,
Elizabeth E. Myers.

Sept. 20, 1912.

Youngstown, Ohio
(950 Federal St.)

Dear Readers, Greeting in Jesus' Precious Name:—We have many reasons to thank and to praise God at this place. The work is very interesting and we can truly say, "The harvest is plenteous, but the labourers are few."

Bro. I. R. Detweiler stopped with us Aug. 31 and remained till Sept. 6. Services in the evening with the result of one confession, and many others that were counting the cost, but were not willing to surrender all. Pray for them.

The work on the new mission building is about to be started. We ask an interest in your prayers that this work might go on in a way that is pleasing to God.

Yours for the Master,
Lizzie Yoder.

Sept. 20, 1912.

Toronto, Ont.

Dear Brethren, Greeting in the Master's name. "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." Our dear brother and sister, "Grandpa and Grandma" Butcher of Youngstown have come all the way to our city to visit our mission. They came in health and strength and they are keeping well in body and soul. Surely they are a great blessing to our people. At one meeting several said that they were ashamed to give their testimony for they had so often been murmuring. But in all the affliction which the Lord in His all-wise providence has permitted them to be afflicted with they seem to be living in the very presence of the dear Lord. These bodily afflictions that so often seem to some a hindrance is the very thing that will bring out the best.

Grandpa Butcher is 75 years of age. He has lost his sight in 1900 and since that time is nearly blind. Grandma has been afflicted for 28 years. She has not walked for 19 years. Her hands are stiff and has the use of only one finger and thumb on each hand.

(Continued on page 425.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

COMPENSATION

She folded up the worn and mended frock,
And smoothed it tenderly upon her knee,
Then through the soft web of a wee red sock
She wove the bright wool, musing thoughtfully:
"Can this be all? The great world is so fair,
I hunger for its green and pleasant ways."
A cripple prisoned in her restless chair
Looks from her window with a wistful gaze.

"The fruits I cannot reach are red and wide;
The paths forbidden and both green and sweet,
O God! there is no boon to helpless feet
So altogether sweet as paths denied.
Home is most fair; bright are my household fires,
And children are a gift without alloy;
But who would bound the field of their desires
By the prim hedges of mere fireside joy?

"I can but weave a faint thread to and fro,
Making a frail woof in a baby's sock;
Into the world's sweet tumult I would go,
At its strong gates my trembling hand would knock."
Just then the children came, the father, too;
Their eager faces lit the twilight gloom.
"Dear heart," he whispered, as he nearer drew,
"How sweet it is within this little room!"

"God puts my strongest comfort here to draw
When thirst is great and common wells are dry.
Your pure desire is my unerring law;
Tell me dear one, who is so safe as I?
Home is the pasture where my soul may feed,
This room a paradise has grown to be;
And only where these patient feet shall lead
Can it be home for these dear ones and me."

He touched with reverent hand the helpless feet,
The children crowded close and kissed her hair,
"Our mother is so good and kind and sweet,
There's not another like her anywhere!"
The baby in her low bed opened wide
The soft blue flowers of her timid eyes,
And viewed the group about the cradle side
With smiles of glad and innocent surprise.

The mother drew the baby to her knee,
And smiling, said, "The stars shine soft tonight;
My world is fair; its edges sweet to me;
And whatsoe'er Thou givest, Lord, is right!"

—Selected.

A PERILOUS JOURNEY

By Emma L. Hykes.

For the Gospel Herald.

A few evenings ago we had the happy privilege of taking our cousins, Harry Wagaman, wife and little daughter (missionaries formerly from Kansas) to the home of Grandfather Hykes.

We started with all prospects of a delightful drive and the happy thought of meeting the grandparents. We covered about one half the distance when we noticed flashes of lightning in the northeast. We arrived at grandfather's house. The grandparents met us at the yard-gate.

By this time the flashes were more frequent and the storm-clouds becominb more prominent. We bid a hasty farewell and with our two children started for our home, the lightning still more vivid and darkness coming rapidly on. The automobiles were gliding by from the rear and in the front, their strong lights blinding ourselves and our horses. The steep embankments and ugly washouts along our way made traveling dangerous. We had lamps on our carriage, but had no matches. Upon our request the kind lady at the toll-gate gave us matches, but now alas our oil had all leaked away. She quickly filled our lamps with oil and we started again, feeling God's protecting care.

By hurrying our horses we reached home safely. God gave us just time enough to shelter our horses and carriage and return to the house, the storm being upon us.

Dear reader, this was an experience that made us think of the ten virgins (Matt. 25). Oh, the lamentable condition of the five foolish virgins! Would the cry be made, "Behold the Bridegroom cometh, go ye out to meet him," how about our lamps? Have we any, or have they gone out? Have we our vessels well filled with oil? The lamp will do us no good if the oil has all leaked away. Are we daily watching. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

We should pray the Lord earnestly to help us fill and keep filled the lamp and the vessel. The kind lady at the toll-gate can do us no favor at the approach of the storm of the wrath of God upon the children of disobedience.

The Lord has blessed us all with at least one talent. Strive to trade with the same and gain at least one talent more for the Lord that we may hear the blessed, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

"And behold I come quickly, and my reward is with me to give to every man according as his work shall be" (Rev. 22:12).

"Up, ye saints, arise, be earnest,
Up and work while yet 'tis day,
Ere the night of death o'er take thee,
Strive for souls while yet you may."

Hagerstown, Md.

ONE WE ALL LIKE TO MEET

"If ever there was a person good to meet it is Jane Gray," said Mary Ellis as she put down her sleeves and washed her hands at the sink. "It is better than seeing the doctor any time. Here I was yesterday so downhearted that I scarcely knew how to brace up; every thing I did was a task, and my spirits were all out of sorts.

"Then Jane came in like a bit of sunshine and saved me from myself.

"She didn't go about it by giving me advice or anything of that sort.

"I guess she saw by my eyes that I had been crying, but she took no more notice of it than if my face had been wreathed in smiles.

"'Oh, Mollie,' she said, 'I'm glad to see you. You will know how glad when I tell you I walked all the way from Gray's Ferry for that very purpose.'

"Gray's Ferry is seven miles away, and a rough, hilly road at that.

"'You dear little woman,' I cried, smiling in spite of myself.

"'Yes, I did,' she laughed, laying aside her wraps and taking up the dish towel.

"'All I need is plenty to do, and I'm happy,' she continued. 'I had just about run out of work at home when something seemed to tell me I would find some here.'

"'That's right,' I sighed. 'The work fairly piles up at this house.'

"'And thank the Lord you have the strength to do it. You are one of the richest women I know. With Tom for a husband and three bright, healthy, growing boys, you are really to be envied dear."

"I had not looked at it in that light before, although I knew Tom was the best husband living and that our boys were beyond compare.

"'Sit down and count your blessings, Mrs. Ellis, and you will find you would not exchange lots with anyone.'

"'I am sure of that,' I cried, 'and you must not think me ungrateful, but sometimes the sun hides itself a bit behind the clouds.'

"'Then look for the silver lining; it is sure to be there. There was no cloud ever so dense that it did not eventually yield to the sun's rays. It is never wise to give up to discouragement, for it is always better farther on.'

"Well, those kind words saved me, and made me see things as they really were."—Philadelphia Ledger.

Sunday School

For the Gospel Herald.

Lesson for Oct. 13, 1912—Mark 7:1-13

CLEAN AND UNCLEAN

Golden Text.—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Introductory. — Another trait of character which shone out in the personality of Jesus is brought out in the lesson before us. The Pharisees imbibed the sensual idea of cleanliness. They washed their hands often. Their system of cleanliness was reduced to a science. To break their rules was not only a disgrace but showing disrespect to their religion and their God. So exact were they in this that the cleansing of the heart was almost lost sight of. We can not conceive of our Savior being uncleanly even in His body; but He perceived the error of the Pharisees and conceived the idea that the cleanliness of the body is as nothing compared with the cleanliness of the soul. Hygiene, like many other good things, is an abomination when allowed to overshadow the hygiene of the soul.

A Criticism.—The scene is at the table. Christ and His disciples were eating, and the Pharisees and some of the scribes noticed that some of the disciples had failed to wash their hands before they sat down to eat. Whether their hands actually needed washing we are not told, but the objection raised was not against slovenliness but against violating a tradition; for the Jews never thought of eating without first washing their hands. Hence the question, "Why walk not thy disciples according to the traditions of the elders, but eat with unwashen hands?"

The Answer.—Christ was very severe in His answer. He knew the source of their criticism; knew that in their blind prejudice they were overlooking an important fact. He called attention to a prophecy saying, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but with their hearts they are far from me." Christ struck at the root of the whole matter. The religion of the Pharisees was a religion of form. They honored God with their lips and worshiped Him in ceremony, but at heart they were murderers, stiff-necked and rebellious. To them the traditions of the elders meant more than the Word and will of God. To them it was a greater sin to eat with unwashen hands than to plot against an innocent man how they might put Him to death. It was as the kiss of Judas who by that act betrayed our blessed Lord and Master into the hands of the enemy. He sums it all up by saying, "In vain do they worship me, teaching for doctrines the commandments of men." The traditions of the elders, however excellent they may be in themselves, are an abomination in the sight of God when taken as part of Christian doctrine.

Inconsistency of the Pharisees. — Our Savior goes on. He follows up the accusation against the Pharisees by using an actual illustration showing that what He says is true. He calls attention to what the law says about disobedient children. He shows how that they themselves had set this law aside by one that was more to their liking. Now here is the spectacle: a band of hypocrites, masquerading under the pretense of zeal for the law, bringing accusation against the disciples for violating the traditions of the elders and thus dishonoring God, while they themselves are guilty of disobeying the very laws of the God whom they profess to honor. Very forcibly did our Savior prove that it was not their devotion to truth and righteousness, not their loyalty to God and the religion of God's people, but their hatred of Jesus and desire to find something whereby they might put Him out of the way, that prompted them in their fault-finding.

We proceed with the application. When men and churches today set aside the Word of God and substitute therefor that which is more to their liking they are guilty of the same sin for which the Pharisees were so strongly and so justly condemned. On the other hand, when men denounce as "human opinion" that which is done by conference after prayerful consideration of what the Bible has to say concerning the subjects under consideration, they place themselves in the same position occupied by the critics of our Savior. This idea of dodging the truth of God's Word and its effect upon the heart that receives it is something that is common to people of every clime and age who are not willing to obey God.

The Real Cleansing.—Well has the inspired writer said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." What we want is clean hearts, regenerated lives, righteous living, and there will be no question about our physical, moral and spiritual cleanliness. Unless we have the life and righteousness within the show of godliness without is but an empty boast. On the other hand when the heart has been made clean and the soul made alive with the life of Christ, the same will be made manifest in a clean life before God and man.—K.

It is the sheep that keeps closest to the shepherd that fares best.—Ex.

Our Young People

THE POWER OF THE GOSPEL

Rom. 1:16; Eph. 3:1-12

Topic for October 20

MOTTO

"All power is given unto me in heaven and in earth."

OUTLINE OF TOPIC

I. The Gospel Defined.—

1. The glad tidings of the kingdom of God.—Matt. 4:23; Acts 13:32, 33; Rom. 10:15.
2. That which embraces the whole doctrines and teachings of the Christian faith.—Jno. 17:7; Phil. 2:16; I Tim. 4:6.

II. Elements of the Gospel.—

1. The cross of Christ.—I Cor. 1:8.
2. Forgiveness of sin.—Acts 10:36.
3. Life.—Jno. 4:14; II Tim. 1:10.
4. The righteousness of God.—Heb. 5:13; Rom. 1:17.
5. The word of grace.—Acts 20:24.
6. The Holy Ghost.—I Thes. 1:5.
7. Christ the Head of all things.—Eph. 1:19-23.

III. What the Gospel Accomplishes.—

1. Redeems from the curse.—Eph. 1:7.
2. Quickens the dead in sin.—Eph. 2:4-6.
3. Delivers from the bondage of sin.—Heb. 2:14, 15; Jno. 8:31-36; Rom. 7:24-25; 8:2.
4. Gives victory over death.—I Cor. 15:54-57.
5. Prepares us for glory.—II Cor. 5:1-5.

STUDY OF THE TEXT

Eph. 3:1-12

V. 2. "Dispensation."—A benevolent service of stewardship—an arrangement or plan. It is the plan of salvation and the provision made for its preaching, in this verse.

V. 7. "Effectual working of his power."—The power back of the Gospel message is unlimited and will accomplish all that is promised.

Rom. 1:16

"Not ashamed."—There is no reason to be ashamed of something that carries such a tremendous backing as the gospel of Christ.

PERSONAL THOUGHT

Do we associate power with the thought of the Gospel? Has there been any personal experience with any of the manifestations of power, to enlighten, transform, and strengthen for earth's conflicts? If not why not?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Gospel."**
2. Power from above for children.

For Young People.—

1. What the Gospel Has Done for the World.
2. Ashamed of What?
3. What Do we expect from the Gospel?

For Older People.—

1. The way to come under the Shelter of Power.
2. The Fearfulness of Falling Into the Hands of the Living God.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 3, 1912.

Field Notes

Bro. J. M. R. Weaver of Newton, Kans., returned to his home from a short evangelistic trip to Colorado, on Sept. 25.

A Bible conference was held near Goodfield, Ill., Sept. 17-20, with the brethren, E. L. Frey and Samuel Gerber, instructors.

Bro. D. W. Good of Concord, Tenn., after conducting singing classes in Johnson and Henry counties, Ia., since Aug. 10, left for his home Sept. 27.

Bro. Simon Gingerich of Hesston, Kans., filled the regular appointments with our small congregation at Larned, Kans., on Sunday, Sept. 29.

Bro. C. Z. Yoder of Wooster, Ohio, was an active worker in the conference held near Wayland, Iowa, last week. After conference he went to Palmyra, Mo., where arrangements had been made to begin a series of meetings at the Ewing school house on Sunday evening, Sept. 29.

Bro. D. G. Lapp of Roseland, Nebr., writes about the mysterious disease that is causing so many deaths among the horses of that state. So far nothing has been found to stop the plague.

Arthur H. Christner, a native of India, converted to Christianity four years ago in California, spoke in the Scottdale Church on Sunday, Sept. 29, giving an account of his life and conversion.

On Tuesday of last week our aged brother, Michael R. Moyer, of Franconia Square, Pa., passed to his eternal reward. He had been a minister in the Mennonite Church for about 28 years.

Eld. W. B. Stover, first missionary of the Church of the Brethren in India, is at home on furlough. He, with his family, has taken up residence at Mt. Morris, Ill. During the month of October he expects to visit Brethren churches in Michigan. If any of our people have the opportunity to hear him speak they should use it to advantage, for Bro. Stover is well qualified to speak about conditions in India from a missionary's point of view.

Bro. L. O. King of Peabody, Kans., and wife have been making their home with the latter's parents, Bro. and Sister T. M. Erb near Hesston, Kans. Bro. King is assisting in caring for Bro. Erb during his severe affliction.

Bro. Erb is slowly improving but is still practically helpless. The burns are severest on his lower limbs. The doctors think that in a week's time they may begin skin-grafting on his hands, and it is believed that his face will heal without grafting foreign skin, but it will be some time before his limbs will be in position to attempt skin healing. May the Lord bless the stricken family.

A sister sends a contribution of fifty dollars for the Lord's work and suggests that our ministers who are going about visiting neglected places may be useful in helping to apply these means to the best advantage. There are many places where the simple Gospel is preached but seldom, and where the Gospel Herald is not found in every family. There are some such families who would gladly read the paper but feel too poor in this world's means to pay for it themselves. If our evangelists and other ministers would be so kind as to send the names and addresses of families of this kind to the publishers of this paper they can be of help in applying the means our sister has so generously given, and thus help to answer her wish and prayer.

Correspondence

Elverson, Pa.

Greeting in Jesus' Name:—Our silence in the Herald for the period of many months has not found us inactive in the work of the Lord. May we constantly appeal for the Lord's strength that our feet may be planted on higher ground.

Among the visiting brethren who filled appointments were Bro. J. M. Hartzler, Long Green, Md., on June 23; Bro. Daniel Kauffman, Scottdale, Pa., on July 16; Bro. Daniel Stoltzfus, Atglen, Pa., on July 21, and Bro. J. L. Mast, Belleville, Pa., on Sept. 1.

We wish to extend our thanks to the brethren who gave us inspiring and uplifting sermons.

Mummasburg, Pa.

Dear Herald Readers, Greeting in that most Holy Name of Jesus:—We rejoice again at this place for the many many blessings received over this past week, May God be praised for the same.

Last Saturday evening and Sunday all day we held our 5th annual Sunday school meeting, Sept. 7-8 and it was a meeting that will be long remembered, It has brought us closer to Jesus Christ than ever before, and again I repeat may God have the praise.

There were about 150 visiting brethren and sisters present, from the neighboring counties. We wish to thank all that were here for their visit and help in the meeting, and give you a special invitation to our 6th annual Sunday school meeting, the Lord willing, and bring others with you.

Bro. S. G. Shetler and Bro. J. A. Ressler, were the speakers and others helped along to make the meeting what it was. Bro J. W. Yoder, of Ivano, Pa., was the chorister. Bro. Ressler had taken Bro. A. D. Martin's place on account of sickness. May Bro. Martin recover again very quickly that he may go about the work that the Lord has called him to.

May the seed that was sown fall in the hearts of all those that are on the downward road to ruin, may they be lifted up to Jesus before it be too late. For John says in the Rev. 22-20 "Surely I come quickly, Amen," let us be up and watching for that time that it finds us not sleeping. All those that know the worth of prayer, remember us at this place, that the church may be revived and many souls saved.

Mahlon A. Shue.

Baden, N. Dak.

Greeting to all Herald Readers:—God is still blessing His people here at this place; we have been encouraged by visiting brethren and sisters lately. Bro. I. G. Hartzler, wife and daughter

were with us a few days. Bro. H. preached two very interesting and helpful sermons. Bro. Charles Sieber of Freeport, Ill., and his brother of Minot, N. D., were also with us over Sunday taking part in Sunday school and young peoples meeting. There are many other young people with us helping to take care of our bountiful crop. Harvesting is not all done yet; threshing delayed on account of rain; first frost Sept. 17. A. C. Ogburn.

Sept. 20, 1912.

Hesston, Kans.

Dear Herald Readers: — Believing that the brotherhod at large would be interested in a brief report of the opening of the church school at this place, we send the following for publication:

The school opened with a brief chapel service on Thursday morning at nine o'clock, Sept. 12. The remainder of the day was spent in registration and arranging for the various classes.

The term address was delivered in the chapel hall the next morning by Bro. J. B. Smith, who gave a very helpful and practical talk on the subject, "Things that Make for a Successful School Career." The seven points made are:

1. Application—"Whatsoever thy hand findeth to do, do it with thy might."
2. Concentration—"One thing I do."
3. Elimination—"Prove all things."
4. Association—"Am I my brother's keeper."
5. Recreation—"If a man also strive for masteries, yet is he not crowned, except he strive lawfully."
6. Aspiration—"I can do all things (through Christ)."
7. Salvation—"Without me ye can do nothing."

We found some difficulty in arranging a recitation schedule to fit our extended list of subjects. While we had thirty-one classes to arrange for last year, this year we have thirty-nine.

Ninety-one students have now registered in the various departments. This is an increase of twenty-three over last year's beginning. With those already heard from, we hope to reach the one hundred mark within the next few weeks.

Our teaching force is composed of six regular faculty members and four assistants. Bro. Melvin Landes and Sister Alta Eby are the new members of the faculty. All the old members of the faculty have been retained. Several changes have been made among the assistants. Sister Grace Cooprider takes the place of her sister Stella as matron. Sister Esther Lehman continues to serve as preceptress and Bro. Steve Yoder as hall manager.

A heavy gloom was cast over the institution by the sad and fatal accident in the home of Bro. T. M. Erb, our business manager and assistant teacher. We now realize how much he is needed about the school, especially just when a new year was being begun. Our heartfelt sympathies go out to the family in the death of their little Elva and in the serious illness of Bro. Erb. Many prayers go up to the throne in his behalf. We are confident that God does all things well. May His will be done.

We were sorry to part with Bro. and Sister Geo. Hostetler who served us so faithfully during the past year in school and took care of the school property during the summer. But as the call for mission work seemed so urgent, we consented to their going to the Canton field. May the Lord use them to His glory.

As the number of students increases year by year and the work of the institution enlarges, we feel keenly the weight of added responsibility, we have a vision of a greater field for usefulness and are made to feel very humble in the sight of the Lord. It is our sincerest desire and purpose to do all for His glory and the upbuilding of His cause. To this end we beg the prayers of all God's faithful ones.

Sept. 24, 1912. D. H. Bender.

Harper, Kans.

Dear Herald Readers, Greeting:— On Sunday, Sept. 22, the following officers were elected for the Sunday school: Supts., Monroe Hostetler, Sam Schmidt; Secy.-Treas., Jessie Neuhauser, Lottie Balmer; Correspondent, Amanda Dettwiler; Chor., Alfred Beyler; Libr., Lillie Balmer. The first week of Nov. Bro. J. S. Shoemaker of Freeport, Ill., will be here to hold a Bible normal, the subjects are as follows: Regeneration, Preparation for Christian service, Self-denial, Signs of the times, Encouragement for the young people to prepare themselves for future usefulness to the Church, A lecture on foreign fields.

Council meeting will be held at this place on Oct. 6.

Prayer meeting will be held at Bro. Fred Beyler's this evening.

We ask an interest in your prayers for the work at this place. Cor.

Wayland, Ia.

To the Readers of the Gospel Herald, Greeting of Love:—The Western A. M. Conference closed its session at this place yesterday evening. The conference was marked by the spirit of unity that prevailed throughout its session. The attendance was good, there being sixteen bishops, thirty-four ministers and five deacons present and quite a good number of the laity. The following states were represented: Iowa, Missouri, Illinois, North Dakota, Nebraska, Kansas, Texas, Indiana, Ohio, Pennsylvania, Oregon, Tennessee, Alabama. The first question discussed was: In supplying needy fields what plan does this conference suggest that desired results may be accomplished? awakened quite an interest. The following fields were especially mentioned: The small congregations, the abandoned field, and the field that is open for work in which as yet nothing has been done.

There seemed to be quite a feeling of sympathy in behalf of these fields for which we praise the Lord.

Today the Sunday school conference is in session at the same place. The brethren, A. H. Leaman and Daniel Kauffman were chosen moderators and Bro. L. J. Miller and Bro. C. Z. Yoder were chosen secretaries. The discussions during this morning session were timely and to the point, and we look forward that the same spirit of love, unity and courage might reign during this afternoon and evening sessions.

May the teaching of these conferences sink deep into our lives and make us living examples of the Holy Gospel we profess. Joe C. Driver.

(Continued from page 421.)

She sits in a wheel chair and can help herself very little. But with the great affliction she is happy in the Lord.

I met the old couple in Buffalo and brought them to Toronto by boat over Lake Ontario. They enjoyed the trip. They ride in the baggage car on the railroad and pass as baggage for it is hard to get them into the coaches. While they travel they sing and testify for the Lord. After listening to several songs one man remarked that it is wonderful that they can sing as they do. Their voices are clear and they know their song by heart and sing with the Spirit of the Lord. We are all glad to see them here. I am sure that the blessing will be felt here for a long while.

The work of this mission is about as usual. Several things of special interest have happened lately. The Lord has greatly blessed. We are glad to have several of our young people here in school for the year. Sisters Sadie Byler and Etta Brubaker will be with us. Bro. Norman Bauman of Floradale will also be with us for the year. Sister Ada Burkholder has been appointed as a regular worker. She will be a good help to us. Bro. Perry has been appointed helper for outside mission work. He has the most of the work of the King St. Mission to do. We expect soon to have several more taken into the Church. Will you pray for our work.

Yours in the Masters' work,

Sept. 21, 1912. The Workers.

Miscellaneous

O THOU THAT HEAREST PRAYER

O Thou that hearest prayer,
Attend our humble cry,
And let Thy servants share
Thy blessing from on high!
We plead the promise of Thy Word;
Grant us Thy Holy Spirit, Lord.

If earthly parents hear
Their children when they cry;
If they, with love sincere,
Their children's wants supply,
Much more wilt Thou Thy love display,
And answer when Thy children pray.

Our heavenly Father Thou;
We, children of Thy grace;
Oh, let Thy Spirit now
Descend and fill the place,
That all may feel the heavenly flame,
And all unite to praise Thy name.

Oh, may that sacred fire,
Descending from above,
Our frozen hearts inspire
With fervent zeal and love!
Enlighten our beclouded eyes,
And teach our groveling souls to rise.

And send Thy Spirit down
On all the nations, Lord,
With great success to crown
The preaching of Thy Word;
That heathen lands may own Thy sway,
And cast their idol-gods away.

Then shall Thy kingdom come
Among our fallen race,
And the whole earth become
The temple of Thy grace,
Whence pure devotion shall ascend,
And songs of praise till time shall end.

—Selected.

SIX EVENTS OF ELIJAH'S LIFE

By John Waddington.

For the Gospel Herald.

Elijah was one of the greatest prophets sent to the Northern Kingdom. He was raised up at a time of great apostasy to arouse the nation from its sin and bring it back to God. The secret of his power was prayer (Jas. 5:17, 18). His life is recorded in six great scenes or events.

Scene I.—Here we find Elijah, that great man of God, going up to Ahab, king of Israel, and telling him that there would be no rain for a season. The condition during that season was much different from that of previous summers. According to the Bible there was not enough rain to grow grain with which to feed the cattle or any water in the brook for them to drink. Surely Ahab should have repented and seen where he made his mistake, but instead of repenting he goes out to seek vengeance on God's holy servant.

Scene II.—On Mt. Carmel we find him in the midst of the greatest struggle of his life. He is hard at work and having a desperate struggle with the worshipers of Baal. The contest which is on is to prove that God and not Baal is Jehovah. Altars are built, the bullocks are slain, and all are ready for the fire to be sent from heaven. Whichever sacrifice was consumed the sender of the fire was to be God. The Baal worshipers have the first trial. They call on Baal to come down and consume the offering. They called but without results. Seeing that they were going to be defeated they began cutting themselves, and cried the louder but all to no use. Then it was Elijah's turn to offer up his sacrifice. He ordered that water be poured on the offering, 12 barrels in all, after which he humbly knelt down and offered up a prayer to God, when lo! to the surprise of the Baal worshipers the fire began to fall from heaven and consumed the offering. The people then began to shout the "Lord He is God, The Lord, He is God." Thus Elijah gained a complete victory.

Scene III.—But where is he now? Instead of up on the mountain telling the people what to do, he is under a juniper tree discouraged, and asking God to take his life. What is the trouble? Jezebel the queen is after him trying to take his life. This was in Elijah's mind a miserable failure but think of the many lessons it teaches the people today. Elijah on Horeb receives further orders from God, and so when he comes forward he is again the same man that he was on Mt. Carmel.

Scene IV.—Again Elijah introduces himself to Ahab in Naboth's vineyard and this scene shows his fearlessness. Ahab desires a vineyard, but had some trouble about it. His wife however, disposed of Naboth, and as a result the vineyard fell into Ahab's hands. Just as Ahab was taking his daily walk in the vineyard he was confronted by Elijah and exclaims in excitement, "Hast thou found me O mine enemy?" The guilty soul always fears the righteous.

Scene V.—This scene finds Elijah with his successor walking along a country road giving instructions as to what Elisha was to do, also asking him to make a request. Elisha desired a double portion of Elijah's spirit, when suddenly the gates of heaven opened and a team of white horses in a chariot appeared, and took Elijah up to heaven in a whirl wind.

Scene VI.—This scene is a beautiful one. It is many years later on the Mt. of Transfiguration. Our Master is here with three of His disciples, giving them instructions when there appeared two men with them, Elijah and God's servant Moses. They were talking to Jesus about His death, and after the conversation closed they left the Master with His astonished disciples.

We who are trying to help those out in the world to come to God ought not become discouraged and give up. This great speaking prophet of God meant to be a blessing and a benediction to Israel, but alas they rejected him, as they did the other prophets. His work to him seemed to be a failure as he looked back over his life. Just so may ours, but if we do all we can in the strength of our Master, we shall in no wise loose our reward.

Youngstown, Ohio.

JOSHUA'S PREPARATION

By W. Bert Lehman.

For the Gospel Herald.

The Bible is silent on the childhood and youth of Joshua, except that it says, that he followed the Lord wholly, or entirely, or in other words, all his life (Num. 32:12). He was a faithful and obedient servant under Moses. He was a servant before he was a leader. This one thing is evident of all great leaders of men—they were servants before they were leaders. Joshua was a faithful and obedient servant, and as a result became one of the most efficient leaders Israel ever had.

His success in the campaign against the Amalekites prepared him for greater campaigns in later life. His success was due to the fact that the Spirit of God was in him.

He was appointed as one of twelve spies, and he and Caleb were the only ones out of these twelve to remain true to their calling. They rebuked the people for their lack of faith in God. This filled the children of Israel with wrath and indignation, and I imagine I can see the whole congregation assemble in a mob and turn against Joshua and Caleb with stones in their hands, ready to crush the last breath out of their mortal bodies. But what happened? "The glory of God appeared in the tabernacle of the congregation before all the children of Israel." God came to the rescue of His faithful few.

Joshua dared to stand alone with God. He was able to say, "Choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Ammorites in whose land ye dwell: but as for me and my house, we will serve the Lord." He dared to stand alone with God, and when a soul stands up today and says, "You can serve the god of this world, with all its sins and follies, and inducements, but as for me, I shall serve the Lord," I ask, why is it that such a soul has to stand almost alone? Isn't it because so very few take such a stand for God and the Church? Yes, it is a deplorable fact, but it is nevertheless true.

Following is a clipping which appeared in a local newspaper:

"By unanimous action the International Bible Students' Association adopted a resolution unreservedly repudiating as thoroughly unscriptural the teaching of a place, state or condition of 'hell fire and brimstone' for the torment of the wicked.

"At the same time the 4,000 delegates resolved that the vast majority of ministers of all protesant denominations of the United States have privately repudiated the 'hell fire' theory."

These students have undoubtedly studied the Bible with the purpose or intention of becoming leaders of men, and now they will scatter out into all parts of the world and teach this pernicious doctrine of a Bible without a hell. They will not lead men into the promised land like Joshua did, but into perdition and error, into which they themselves have fallen. I ask, Did Christ hold a picture of lies before us when He spoke to us about "eternal damnation," "the worm that never dieth," or "the lake that burneth with fire and brimstone?" I say if there is no hell, then Jesus Christ isn't the Son of God. If there is no hell then there is no heaven. Men can vote hell out of their Bibles, but they cannot vote it out of existence.

If I want to become a leader of men, I must begin with myself. God desires that all men should come to a knowledge of truth. If I want to lead men to a knowledge of this truth, I must have that knowledge myself. I may never become a leader of men like Joshua was; I may never be able to preach with the fiery words of Paul; I may never be able to sway the masses like Peter did on Pentecost, but there is one thing, which, by the help of God we can all do, we can take the little children by the hand and lead them to Christ.

Let us pray the Lord of the harvest for more workers—workers prepared with the preparation with which Joshua was prepared, that they may lead men into that promised land over yonder, which our blessed Savior has so graciously prepared for us (Jno. 14: 2).

Dalton, Ohio.

THE WORK OF THE SUNDAY SCHOOL FOR SMALL CHILDREN

By Nora Lape.

For the Gospel Herald.

The early years of a child's life are, as all agree, the years of impression and absorption. The little child comes to earth with the divine touch upon him. He is naturally religious. By this we mean he has a capacity for God, unconsciously reaches out after God and will never be satisfied until he finds Him. But how are little children religious? you ask. They do not sit for hours poring over the Bible nor do prayer meetings interest them. But listen to their questions concerning life and nature about them, also death and the hereafter. They touch the deep things of life in their questions—the things that you and I cannot answer. Watch the children's faces as they try to fathom life's mysteries, or as something beautiful appeals to them. The Spirit of God is stirring the heart and occupying the thoughts. The child has an interest in spiritual things which, though not shown as the grown person would show it, is vital and real.

In studying child nature we see that trust, reverence, love and sincerity are characteristics of little children; that their curiosity makes them hungry to know about life; that they look to some one greater and stronger for provision and protection. Are not all of these elements of religious life? Were not these some of the characteristics that Jesus had in mind when He said, "Except ye become as little children, ye shall in no wise enter the kingdom?" The child comes without knowledge but with an eagerness to gain knowledge. It is the privilege of the mother first, then of the teacher, to bring to the child the knowledge which he needs and to train the child to acquire knowledge for himself. The better the teaching, the better the preparation of the soul for growth. How necessary it is that the mother and the teacher shall feel the divine touch upon their own lives if they are rightly to teach and train the little child. The child under nine is in the most impressionable and plastic period of life.

It has been proved that impressions received in early life have been long remembered and have had the most active influence in molding character. To the mother and teacher, then, is given the privilege of making the early and lasting impressions which mold his character. Because of this they should acquire the largest possible knowledge of child nature so that skill and love may be used in the molding of character. Horace Mann says, "For what grander, holier purpose under heaven does a human being need knowledge than the training of childhood?" However a teacher may know all the laws governing child growth and yet fail in her teaching if she lack the one essential of love, which gives her an insight into the needs of each child. The most successful teacher is the one, who, while loving the child with a love almost divine, studies the laws governing his growth and regulates her teaching not only by her deep love but also by her knowledge of these laws. The goal of the Sunday school teacher is the spiritual nurture of the child, but it is not enough that she should study the child's spiritual characteristics only—for the physical and mental are so inter-twined with the spiritual and so react upon it that the spiritual cannot be best understood without a knowledge of the physical and mental. This complete knowledge is gained by studying the child himself and by learning through books on child study.

We have said that the goal of the Sunday school teacher is the spiritual nurture of the child. How then shall the instruction be given that will indeed nurture the spiritual life? Much of it must be given informally, as the child is interested in nature and the happenings of life. It is easy to lead his thoughts from the flower to the God who made it. Stories, songs, and pictures may direct the thought to God, but these do not take the place of the Bible story given aright in the Sunday school hour.

By some means of instruction Jesus Christ and the heavenly Father must be made real to the child. It is as easy for a child to love Jesus Christ as to love his mother; but he would not love his mother if he knew nothing about her.

When the stories of Jesus' love and compassion are told, the child heart naturally goes out in love for Him. Even the beginners have burdens and sorrows too great for them to bear alone. Tell them of the "Friend for little children beyond the bright blue sky." But not one day's teaching will suffice. It must be day by day, again and again. To foster the spiritual side of a child's life there must be an atmosphere of reverence in his surroundings. Reverence on the part of a child is absorbed by his nature. He needs his reverence directed toward God, through stories which show His greatness and power, through worshipful music and through the attitude of the teacher. The Sunday school atmosphere should be such as will develop the child's reverence. The greatest thing which the Sunday school can give to a little child is a Christ-charged atmosphere.

Let us notice for a moment what the characteristics, aims, and purposes should be of a Sunday school teacher who has charge of the small children. The teacher is always the main factor in the work. If she be a good teacher she will make a successful children's department even under the most unfavorable conditions. First of all she must have a heart full of love for God her Father and Christ her Savior. She may be ideal in every other way but these things alone do not fit her for the position of teacher of children. She must live close to God and her life must show that close communion with

Him. Nothing can take the place of this.

Second,—She must have a heart full of love for little children. This magnetism which attracts a child is the teacher's love for childhood. Such a teacher has real enjoyment in the society of little children, real understanding of their lives and a real mother-heart that reaches out and brings them close. A teacher with such a love will win the love, trust and obedience of the children. Happy is that Sunday school which numbers among its teachers some whom the wee children love without knowing why.

Third,—The teacher must be willing to learn, ready to receive training.

Fourth,—She must be able to use both patience and firmness. And last, but not least, she must have a purpose. If the teacher purposes to lead the children to love God, His house and His book and to seek to serve Him, this purpose will influence her whole work. Therefore everything depends on her purpose. A purpose to do her best for Christ and the children will lead the teacher to observe, study and pray and to use every opportunity to fit herself for efficient service.

Having noticed to some extent the nature of the child and the characteristics of the teacher we want to very briefly speak about the organization of departments, equipment of room, program and lesson and the music. In the study of the early years of a child's life we recognize that they differ widely from those of older children. The secular school has long recognized these differences and has separated pupils of various ages and capacities, has graded the instruction in order to meet the physical and intellectual needs of all . Shall the Sunday school be less eager to meet the spiritual requirements of a little child? Surely the teaching of arithmetic and reading is not more important than the teaching of religion. All children between the ages of three and six form what is called the beginners' department, while those who have passed their sixth birthday and not yet reached their ninth, constitute the primary department. Each of these two departments especially should have its separate room whenever possible, although in most of our schools as at present situated it is impossible. It is quite impossible for any class to do its best work without a room to itself. When this cannot be each class should be shut off by a screen or other partition. Each department will require a superintendent and assisting her as many helpers as she may need.

And now what about the equipment of the rooms for the little folks? Very few of us have reached the ideal in this line of our Sunday schools. We are realizing more and more how surroundings affect life, especially a child's. The two principal factors in the surroundings of the children's department are the teacher and the room. We have already discussed the teacher. Let us now consider the room. We know the little child's power of attention is weak, he can not keep still for long at a time. Therefore, to hold his attention the best he must be made comfortable. The room should be well lighted, heated and ventilated. Some people think that little children can be tucked off into any corner, closet, or basement. Any of these places may be better than no place to themselves, but the best is not too good for those who are absorbing their lasting impressions from small chairs for the use of the children, chairs which will enable the little feet to touch the floor. And then, too, a good black-board is indispensible. There are few superintendents who are artists but there is not one who will not occasionally use a black-board in her lesson teaching. Other equipment, such as song sheets, superintendent's desk, clock, flowers and a few good wall pictures are helpful. Pictures have an unconscious but great power over children. Pictures that interest children, such as "Christ Blessing Little Children," "The Good Shepherd," should be used because they have a spiritual teaching, or those expressing parental love and care, and pictures of child helpfulness are especially good.

Next let us notice the program and lesson for the small children of the Sunday school. It is always necessary that the program be planned to the needs and interests of those for whom it is planned. First of all it must be simple because of the limited knowledge and limited vocabulary of the child. Then there must be variety because of the limited power of attention. It should also allow freedom of movement and freedom of expression. This does not mean that order is not necessary, but too great rigidity should be avoided. The aim in arranging a program for the children is to direct the physical and mental activities in such a way as to help his spiritual growth. The lesson is the most important part of the Sunday school session. Alice Jacobs says, "The Word of God to be given and the children in need of that Word, surely no one dare be careless in preparing the Word for engrafting." Nothing can take the place of direct study of the Bible in preparation of a lesson. Valuable as lesson helps are the teacher who uses them as substitutes for the Word is crippling herself. After having studied the Bible text it is all right to look in as many other directions as possible for suggestions. One truth should be selected and then the lesson plan best adapted to teach that truth be outlined. There are three parts in every lesson plan. I. The introduction or approach to the lesson. II. The preparation of the lesson, and III. The conclusion of the lesson or its significance to the pupils taught. The purpose of the conclusion is to help the children see how they can carry out the truth of the lesson, rather than to try to make them want to do it. Many of Jesus' stories ended in this way, yet so wonderfully were they told that the listeners saw clearly without a special application what their duty was. Sometimes a song or word of prayer, or the teacher's announcement of her own purpose will make an effective close.

Next we will speak about the music of the Sunday school for small children. Children as a rule do not remember so well the lessons taught as they do the songs. Therefore only the best music should be used in the Sunday school. We have many uses for songs in the children's department. songs, songs of welcome, birthday, There are the greeting and good-bye Christmas, Easter, Thanksgiving and nature songs. The wise teacher will try to keep a right proportion among these different songs. The music should be in range with the child's voice and he should be taught to sing softly, with a "smiling voice" as some call it. The thought too must be on a level with the child's range of thought. Henry F. Cope says, "It is just as ridiculous to expect a little child to be sincere in singing, 'Out of my Bondage, Sorrow and Night,' as it is to expect a man to maintain his self-respect while he sings, 'I am a Little Dewdrop.' "

Thus, step by step we may lead the child to know the Lord, to love Him, to speak to Him and to serve Him. We may help to turn his fears to reverence for God, help to center his life in Christ and be the means of making his life sweet, pure and helpful, and, like the sunbeam, by its shining make the world a better and brighter place.

Having discussed briefly the nature of the child the teacher and some of the essentials that go to make the work of the Sunday school for small children a success, we as workers with the wee ones must exclaim, "How sacred a trust we have! Shall we be worthy?"

HOW ABOUT VOTING?

By I. G. Musser.

For the Gospel Herald

What shall I do, vote or not vote?

Brethren, this is a question which one should not undertake to answer for another. Those who know how this government is conducted cannot help feeling a concern in it. If a brother feels that he should vote, I feel that he should be allowed to do so, and if a brother feels that he ought not to vote, he should be left alone.

Honestly, there is very little in politics. Remember the liberty which Mennonites enjoy in this land of ours. How different it would be if our government would not support us and protect us! We should not be too hasty in condemning the whole thing. God leads the minds of His people if we are a God-fearing people.

You often hear it remarked that this country is fast going to ruin. During the time of the civil war, Pre. Amos Herr and John Shenk, a lay member, went to Gov. Andrew G. Curtin, who was governor of Pennsylvania at that time, to see in regard to getting Mennonites free from military service. They quoted a few scriptures in regard to non-resistance. The governor listened and when they had finished he said, "Well, what do you people do for us? do you vote?" They said, "Yes." Then he said, "We will do something for you."

When Curtin was through, one of his men said, "How can you do that? If all were like them, what would you do then?" The governor said, "That would be easy to decide. There would be no war."

In the Bible we read that at one time Elijah thought that he was the only righteous man in all Israel. Then he found out that there were 7000 that served the true God. Our land is corrupt, we may say, if we look at it as a whole. But it was always so since there are people in the world, and will always remain so as long as people remain in the world.

Let us look into this matter with care and decide for ourselves, not being too hasty to decide one way or the other, and let us be especially slow in condemning one who sees the matter differently from ourselves.

I believe that God leads the minds of His people who go to Him at any time if they are honest in heart. Do not understand me to urge you to go to the polls to vote, not at all, only do as you are prompted by the Spirit of God.

Terre Hill, Pa.

HAVE YOU REGISTERED?

By B. R. Bebb.

For the Gospel Herald.

"Have you registered?" "Yes."

This was the question asked me by one of the community and the answer I gave this afternoon with reference to the coming election.

I said, "Yes; I have registered to vote in heaven but not in politics, for Jesus said, 'My kingdom is not of this world, else would my servants fight,' and 'He that taketh the sword shall perish by the sword.' We are strictly forbidden to kill. We learn our responsibility for our hired servants from Deut. 5:14, and if we hire a man by voting him into office, isn't he our proxy, our agent and representative?"

We realize the value of the press on either side of this great question and I thought perhaps some others might be weighing the matter as we are nearing the time when the masses will assemble to voice their sentiments concerning the issues which confront us this fall.

The tenor of the New Tesament is certainly against God's people mixing up in such affairs.

"Be ye not unequally yoked together with unbelievers" (II Cor. 6:14).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

If we give our bodies to serve God there is nothing left with which to serve this world. But if we are true servants of God we are law-abiding citizens. We are here only to save the world from sin and not to put commercialism on a better basis—and oh, may we follow our calling!

Nevertheless we should pray for our magistrates and rulers, that God may through them enact such laws that we can worship God according to His Word and the dictates of His Holy Spirit.

Dinuba, Calif.

THE SOUTH AMERICAN MISSION PROPOSITION

We believe it would be of interest to the readers of the Herald, and especially to those who are interested in establishing a mission station in South America, to be informed as to the nature of the plans decided upon by the committee which was appointed and authorized by the General Board to formulate a plan by which the necessary funds are to be raised to establish and carry on the proposed work. We herewith give the plan as worked out by the Committee, the same is simply suggestive. The plan or plans will be worked out more carefully at the time the organization is effected:

"I. We advise that a company be organized whose membership shall consist of such persons as invest $100 or multiples thereof in the South American Mission fund. That a board of trustees be elected by the said members to look after the finances of the mission. That when sufficient funds for the financing of the mission be secured, the organization and election be made and the final plans for launching the work be completed. That this board, after co-operating with the executive and mission committees of the Mennonite Board of Missions and Charities regarding a suitable missionary policy shall specify as to the expenditure of the funds under its care. That this board shall look after the appointment of a suitable person to manage the financial interests of the mission on the field but that the appointment of this person shall be sanctioned by the executive and mission committees of the M. B. of M. & C.

"II. We advise that the money pledged to the South American mission be given in amounts of $100 or multiples thereof, as shares to be used as designed by the board of trustees. That each member of the company if he so desires may sell his share to another person who shall in turn become a member of the company.

"III. We further advise that efforts be made to secure at least $25,000 for this missionary project. That subscriptions be taken from the brotherhood in amounts as suggested above and paid to the treasurer of the Mennonite Board of Missions & Charities as follows: One half of the amount subscribed three months after the donor receives a guarantee from the secretary of the Mennonite Board of Missions and Charities that $20,000 of the $25,000 have been subscribed, and the remaining one half nine months after receiving such notice. That in case the $20,000 are not subscribed on or before January 1, 1915, such contract shall be void.

"IV. We believe that while the above mentioned board of trustees has charge of the financial interests of the mission, the Mennonite Board of Missions and Charities should control the educational and religious interests and the appointment of missionaries to look after such work, and that it should co-operate with the board of trustees in the appointment of persons to look after the financial interests of the mission."

Mennonite Board of Missions and Charities, J. S. Shoemaker, Sec.

A SIMPLE REMEDY

"Sister Elizabeth Showalter sends the following simple remedy for heart trouble and requests that it be published in the Gospel Herald: Take one kernel of peach seed after each meal, chew it well, and swallow it. Continue until a cure is effected. It is said to be very effective."

So writes Bro. P. S. Hartman, Harrisonburg, Va. The use of this remedy could do no harm and may do good, so we pass along the information.

You will find the place that God wishes you to occupy as sure as you will make the full and unconditional surrender to Him.—A. C. Good.

Let your way be the way of service, remembering that the way to reign is to serve; the way to go up is to go down.—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

August, 1912

General Fund

Union S. S., I..	$ 11.00
Forks Cong., Ind	12.10
Middlebury Cong., Ind.	9.10
East Union Cong., Ia.	26.00
Willow Springs Cong., Ill.	19.24
Freeport Cong., Ill.	30.00
Howard & Miami Co's. Cong., Ind.	11.65
Lower Deer Creek S. S. Ia.	26.50
West Union Cong., Ia.	32.39
Mennonite S. S., Morrison, Ill.	6.25
Friends, McGrawsville, Ind., per Katie Frey	5.00
D. L. Mohler	.60
Henry V. Albrecht	.75
A Sister, Md.	10.00
Pike S. S., Va.	20.67
Interest	22.50
Total	$243.75

India Missions

Surrey Cong., N. D.	$ 2.00
Fairview Cong. & Bible Reading, Mich.	7.56
Elizabethtown S. S., Pa.	15.00
Band of Workers, Towamencin Cong., Pa.	14.00
Cullom S. S., Ill.	20.00
Sterling S. S., Ill.	18.12
Mennonite S. S., Manson, Ia.	12.82
Sugar Creek S. S., Ia.	30.51
Zion Cong., Ore.	18.00
Bethel Mission S. S., Ore.	5.00
Waldo Cong., Ill.	36.00
Katie Kinsinger	5.00
Skippack Cong., Pa.	15.00
Providence Cong., Pa.	35.00
A Brother, Pa.	10.00
Perkasie S. S., Pa.	11.02
H. J. Kauffman	25.00
From Souderton, Pa.	23.67
Surrey Cong., N. D.	2.00
Total	$432.25

India Hospital

Friends, Dalton, O., per Elias Falb	$ 65.00
Mt. Joy S. S., Pa.	13.00
Kraybill's S. S., Pa.	10.63
Bossler's S. S.	20.36
Friends, per Grace E. Herr	2.00
Total	$110.99

Leper Church Fund

A. L. Eshleman & wife	$ 12.00

Special Support Fund

Zion Sewing Circle, Bluffton, O.	$ 12.00
A. R. Eschliman's S. S. Class	3.00
A Sister, Ind.	10.00
J. T. Hamilton	2.00
Bethel Cong., Wadsworth, O.	3.00
Levi J. Miller	20.00
Sr. Sisters' S. S. Class Salem Cong., Wayne Co., O.	2.00
Clinton A. M. S. S., Ind.	2.00
Sisters' Sewing Circle of Martinsburg & Pleasant Grove Congs., Pa.	20.00
Total	$ 70.00

Chicago Missions

C. B. Egli	$ 3.00

Chicago 26th St. Building

Morrison Cong., Ill.	$100.00
Sterling Cong., Ill.	100.00
Total	$200.00

Canton Mission

D. S. Weaver	$ 25.00

Ft. Wayne Mission

Interest	$ 15.00

South America

Interest	$ 7.00

Annuity Fund

(July)

John Garber	$224.09

(August)

Jonas Smucker	300.00
Interest	15.00
Total	$539.09

Bible Fund

Rebecca C. & Laura E. Burkholder	$ 2.50

EASTERN TREASURER

India Missions

Mrs. Frank M. Herr	$ 10.00
Paradise S. S.	65.50
Maple Grove Bible Meeting	11.25
Millersville Cong.	75.00
Ephraim Hershey	50.00
Stumptown S. S. Meeting	50.22
Mechanics Grove S. S. Meeting	38.25
H. W. Eshleman	4.00
Chestnut Hill Cong.	5.00
In His Name	10.00
Total	$319.22

Leper Church Fund

An Afflicted Sister	$ 20.00

General Fund

Brethren in Md.	$ 9.60

Philadelphia Mission

H. W. Eshleman	$ 1.00

WESTERN TREASURER

India Missions

East Fairview A. M. Cong., Milford, Nebr.	$ 18.40

General Fund

Fairview A. M. S. S., Albany, Oreg.	$ 6.00

CANADIAN TREASURER

India

S. E. Hope and E. Zora A. M. Congs.	$ 35.25
Wanner's Cong.	17.69
Total	$ 52.94

LOCAL INSTITUTIONS

Canton Mission

P. R. Lantz, Supt.

A Friend	$ 2.00
Martin's Y. P. B. M.	3.75
Trinity Reformed Missionary Society	1.00
Friends	2.18
A Sister	1.00
Total	$ 9.93

Ft. Wayne Mission

B. B. King, Supt.

Salem S. S.	$ 29.84
Kokomo Cong.	8.03
Shore Cong.	5.25
Total	$ 43.12

Kansas City Mission

J. D. Mininger, Supt.

Jos. Geil	$ 5.00
Rent	10.00
Simon Gingerich	2.50
Mildred Kloppenhaver	5.00
Total	$ 22.50

Toronto Mission

J. I. Byler, Supt.

Markham S. S.	$ 8.81
S. S. Offerings	9.15
Evening Offerings	5.21
Total	$ 23.17

India Missions

M. C. Lapp, Supt.

Doylestown Mennonite S. S. per Jos. Lapp	$ 21.00

Old People's Home

E. F. Hartzler, Supt.

(July)

Salem Cong.	$ 9.00
Fannie C. Kanagy	.50
Jacob S. Hartzler	1.00
Special Support	12.00
Total	$ 22.50

(August)

Sycamore Cong., Mo.	$ 13.00
John Woods	1.00
John Kauffman	.50
Ella Hartzler	1.00
Gideon Zook	1.00
Sister Brenneman	.50
Special Support	172.00
Total	$189.00

Orphans' Home

A. Metzler, Supt.

John Woods	$ 1.00
Rent	2.00
Children's Meeting, S. S. Class, Meridian, Ida.	2.16
Bethel	7.86
Levi Mast	4.00
For Special Orphans	159.50
Total	$176.52

Lima Mission

B. B. Stoltzfus, Supt.

J. Y. Smucker	$ 3.00
Soley Brunk	3.75
Christ Good	1.50
Samuel Brunk	10.00
Otho Shenk	.50
E. B. Snyder	.25
Rent	10.00
Fulton Co., Cong.. O.	17.13
Total	$ 46.13

Sanitarium

J. M. Hershey, Supt.

Hospital Fees	$412.30
Noah Thut	1.00
Abraham Thut	1.00
A. W. Hershberger	5.00
Oliver Adock	5.00
L. R. Fenlason	5.00
W. R. Cline	5.00
Fred L. Purdue	2.50
Dick Dye	2.00
H. I. Swink	.50
W. B. Mandeville	5.00
J. Y. Hauck	5.00
Lewis Bros. & Johnson	5.00
H. I. Jamison	2.00
N. J. St. John	1.00
Bostwick Bros.	1.00
I. E. Dennis	5.00
Dodds & Lyon	5.00
First National Bank	5.00
H. R. James	5.00
Hardy Dry Goods Co.	5.00
Bernard Dry Goods Co.	2.00
Johnson Gorman	1.00
James Anderson	1.00
Charity	6.50
J. B. Byars	2.50
B. S. Stauffer	2.00
J. V. Yoman	1.00
J. D. Kroboth	1.00
The Thomuson Claypoll Co.	5.00
D. V. Burrell	5.00
E. O. Shelton	5.00
Critchfield & Woolfolk	5.00
Total	$520.30

Youngstown Mission

T. K. Hershey, Supt.

Bro. & Sister Redmond	$ 3.00
Mary Hostetler	.25
North Lima S. S.	10.00
Aurora Cong.	20.00
John Wissler	1.00
Long Green Cong. & S. S., Md.	4.53
Rent	18.00
Total	$ 56.78

KANS.-NEBR. MISSION BOARD

India

Catlin Cong.	$ 2.00
Spring Valley S. S.	14.14
La Junta S. S.	12.15
Fairview S. S.	22.66
Total	$ 50.95

India Orphans

Pleasant Valley S. S.	$ 13.16

Home Support

Protection Cong.	$ 1.00

Kansas City Mission

Spring Valley S. S.	$ 14.15

Orphans' Home

Spring Valley S. S.	$ 5.00

IND.-MICH. MISSION BOARD

General Fund

Mrs. Jos. Mishler	$ 1.00
Holdeman Cong.	9.27
Total	$ 10.27

India

Holdeman Cong.	$ 2.05
Salem Cong.	30.00
Total	$ 32.05

India Hospital

Friends, per Anna W. Christophel	$ 11.25

Special Support

C. A. Shantz & Wife	$ 5.00
Elkhart S. S. Class	1.50
Ft. Wayne Cong.	4.00
Total	$ 10.50

Ft. Wayne Mission

Holdeman Cong.	$ 4.85
A. R. Miller & Wife	1.00
Salem Cong.	10.00
Total	$ 15.85

Chicago Missions

A. R. Miller & Wife	$ 1.00

Ministerial Support Fund

Yellow Creek Cong.	$ 15.17
Mrs. Jno. Lenhard	1.00
Salem Cong.	10.00
Total	$ 26.17

Total receipts for the month of August $3410.04

Gratefully acknowledged,

G. L. Bender, Gen. Treas.

Elkhart, Ind.

REPORT

Of the Twentieth Quarterly Sunday School Conference, Held at the Catlin Church, Near Peabody, Kans.

For the Gospel Herald.

Conference theme,—"But Jesus called them unto him and said, Suffer little children to come unto me, for of such is the kingdom of God."

Organization resulted with Herman Massel as moderator, Maggie Horst secretary, Edna Beck chorister.

Scripture reading and opening prayer by Bro. Beck.

Reading of the minutes of last meeting.

How instill into the minds of the children the blessedness of giving? Harve Evers, J. S. Horst.

The importance of teaching children the need of a personal Savior. Susan Buckwalter, I. B. Good.

How can the Sunday school aid the Church in measuring up to Ephesians 5:27? Benj. Horst, D. D. Zook. D. D. Zook was absent and Bro. D. Graybill took his place.

Following are some of the thoughts given:

Children should be taught liberality while very young. If they are brought to the Savior and their lives are given into God's hands they will be sure to realize the blessedness of giving. Jesus says, "Without me ye can do nothing." Parents and teachers must first really know the blessedness of giving before they will be able to make an impression on the minds of the children.

A systematical plan of giving should be established in the home and children should be told the reason why they give their pennies.

In order to teach children the need of a personal Savior the parents and teachers should have the love of God in their hearts. The first place to begin this teaching is in the home. Before children will seek Christ they must feel the need of Him. Tell the sweet story of Jesus and His love and do it with a prayerful heart if you wish to impress the need of a personal Savior on their minds.

We as individuals of this Sunday school should yield ourselves to God, then each one will do efficient work.

The teachers must feel their responsibilities, hold the standard very high, be sociable and really work in a whole hearted manner if good results are wanted.

Bro. L. L. Beck was elected moderator for our next conference and M. E. Horst and I. B. Good as a program committee.

Secretary.

REPORT

Of Christian Workers' Conference Held at the Liberty Mennonite Church near South English, Ia., Sept. 17, 18

For the Gospel Herald.

Organization: Mods., P. E. Whitmer, A. C. Good; Secys., Sanford Yoder, Hannah Brenneman; Chors., C. Z. Yoder, Daniel Good.

The following subjects were discussed:

The goal of all our Christian Endeavor. Daniel Kauffman.

The advantages of the young people of this age. Florence Cooprider, C. Z. Yoder.

The young people.—

1. **Their needs from the Church:**
   a. Confidence. L. J. Miller.
   b. Work and responsibility. A. C. Kreider.
2. **The needs they can supply:**
   a. Loyalty and devotion. F. Rose Shank.
   b. A unified life. P. E. Whitmer.
3. **How can we as young people find our place in Christian service?** A. C. Good.

Are the rural districts needy mission fields? Abner Yoder.

Can rural missions be made as successful as city missions? Andrew Shenk.

How become real instruments in effectual rural work? Mary Ramer, D. L. Miller.

The practical mission spirit. J. E. Hartzler.

Mission Board topics.—

What is a mission board? Daniel Kauffman.

What is the duty of its directors? J. C. Garber.

Who should support it? J. R. Shank.

What effort should the board make to extend the borders of the Church? G. J. Lapp.

To what extent is the board limited in supplying needy fields? J. M. Kreider.

A response to the mission Board topics. A. H. Leaman.

The following are a few of the thoughts presented:

The great goal of all our Christian endeavor should be to win souls for Christ, build them up in the Christian life, and lead them to a happy eternity.

The object of the Church, Sunday school, young people's meeting, and of individuals should be so directed that the greatest number of souls may be won with the effort put forth, and not for the gratification of selfish desires.

Some advantages of the present age are: religious liberty, educational training, devoted and systematic training in the home and Sunday school, and open fields for work.

Opportunities bring corresponding responsibilities.

There must be reciprocity of confidence between old and young.

Points to be exercised by old in winning the confidence of the young people: Truth, sympathy, love, precept, criticism, patience, and recognition of talent and ability.

The young should endeavor to win the confidence of the old by being obedient, and faithful to their trust, and their relation to the church should be one of helpfulness.

The Church and Sunday school should be the institutions where the development within one's self of the highest possible good, which is service to others, is taught.

A unified life is a life devoted unitedly to attain a certain definite end. Such a life is a possibility through the power of Christ. The Church as well as individuals loses much through a lack of it, and gains much by its presence.

God has a place for every individual. The right place means success; the wrong place failure. Find your place by unconditional surrender, prayer, and consecration.

The Gospel message is necessary wherever sin abounds whether in city or country.

Since the Mennonite people are largely a rural people and cannot look to the city to evangelize the country we should first work the field in which the Church is at home to furnish workers to evangelize the city and foreign fields.

There is no such thing as a successful worker who is not fully conserated.

A practical mission spirit includes, self-denial, self-sacrifice, patience and courage.

A Mission Board is a centralization of the will of God in a representative body drawn from the different congregations to supply the needs of the field.

The Church should supply the Board with literature and assist in spreading it.

Duty of directors: Study the field, locate efficient workers, and locate and supply needy fields.

The Mission Board should be supported by the Church and by individuals.

Secretaries.

Obituary

Nittero.—Sarah (McDannis), wife of Samuel Nittero, was born in Reading, Pa., March 6, 1822; died of cancer, near Wakarusa, Ind., Sept. 19, 1912; aged 90 y. 6 m. 13 d. To this union were born 12 children. Her husband died 14 years ago. The surviving members are 7 sons, 1 daughter, 32 grandchildren and 23 great-grandchildren. The funeral was held at North Union M. H. Sept. 21, 1912, by J. H. McGowen. Text, Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

Greenly.—Galen E., son of John C. and Barbara Greenly was born March 13, 1912, and died Sept. 15, 1912; aged 6 m. 2 d. It seems strange that Galen was called away so soon, but God thought it best to take him home, and we are glad for those blessed words which Jesus said, "Of such is the kingdom of heaven." The funeral was held at Bossler's Church, Lancaster Co., Pa., Sept. 18, conducted by Simon Landis. Text, II Kings 4:26, latter clause. May God comfort the sorrowing parents, and may this affliction be a means of leading them into a closer walk with God.

Erb.—Mary Elva Erb, daughter of T. M. and Lizzie Erb of Hesston, Kans., was born March 28, 1905; died Sept. 17, 1912; aged 7 y. 5 m. 19 d. Little Elva was fatally burned by gasoline explosion the evening before, in which her father was also severely burned. She lingered during the night, but in the morning her spirit took its flight, and we are confident she is now safe with Jesus. Funeral on Sept. 19. Services at the house by J. M. Brunk and at the Pennsylvania Church by D. D. Zook and D. H. Bender. Text, Matt. 18:14. Interment in cemetery adjoining.

Yoder.—Jacob Yoder was born in Holmes Co., O., April 12, 1838, was married to Susan Stull Oct. 4, 1869. To this union were born 3 sons and 5 daughters. His wife died April 22, 1897. Four daughters have preceded him to the spirit world. The deceased was a member of the A. M. Church for 50 years; died in Nappanee, Ind., Sept. 11, 1912; aged 74 y. 4 m. 29 d.

Funeral services were held at the A. M. Meeting house Sept. 13, 1912. Preaching by J. H. McGowen from Matt. 25:10: "And the door was shut." Burial at the Union Cemetery besides his wife and children. Peace to his ashes.

Palmer.—John A. Palmer was born at Aumeaut, Ohio, April 9, 1842; died near Wakarusa, Ind., Sept. 5, 1912; aged 70 y. 4 m. 26 d, of a complication of diseases. He married Mary E. Carter Jan. 17, 1868. To this union were born 2 sons and 1 daughter, all of whom are yet living. He is also survived by 3 grandchildren and his is the initial inroad upon the family ties. Toward the close of his life Bro. Palmer became concerned about his soul's salvation, as well as of his family and on Aug. 25, 1912, he, with his wife, was baptized and received into the Mennonite Church and he died with bright prospects of eternal life. Buried in the Yellow Creek cemetery on Sept. 7, 1912. Funeral services by J. W. Christophel. Text, Job 14:14.

Kurtz.—Abram S. Kurtz was born June 15, 1855, in Berks Co., Pa., where he remained a respected and life long resident of the vicinity of Morgantown. He died Sept. 15, 1912, of heart failure; aged 57 y. 3 m. He attended church services as usual though he complained of not feeling well when he started to church on Sunday

(Continued on next page.)

Items and Comments

Pittsburg, Pa., is having trouble with an epidemic of small-pox.

Last week snow fell in Minnesota and the Dakotas, and unusually cold weather resulted in other parts of the country.

According to a statement made at the Navy Department, the Panama Canal will be open for traffic in the fall of 1913.

William Marconi, the inventor of the wireless telegraph, was injured in an automobile accident on Wednesday of last week. The extent of his injuries is not yet known.

Every German town will hereafter keep a record of hard drinkers and doctors will have to report all persons who are addicted to habitual intoxication.—Reformed Church Messenger.

The horse plague, which has caused great loss to Kansas farmers, retarding the fall plowing besides the death of thousands of horses, remains unchecked and is in a large part unexplained.—Ex.

After many years of agitation and effort, at last a home rule bill for Ireland has been passed by the British Parliament. And still there are many in that troubled island who are not satisfied and are preparing to resist the enforcement of the new law.

A new law in regard to newspaper publicity went into effect on the 1st of October. It will provide for the declaration of the ownership of all newspapers, thus facilitating the detection of combinations of powerful interests to the detriment of the public welfare.

On Wednesday of last week Frederick Co., Md., witnessed the severest flood in its history. The water was higher, even than at the time of the Johnstown flood. Miles and miles of green corn-fields were under from six to eight feet of water. All roads were impassable. The loss will run into thousands of dollars.

BIBLE CONFERENCES

The following is a list of Bible Conferences, Bible Instruction Meetings, Bible Meetings, and similar efforts to be held within the next few months. We shall be glad to note all meetings of this kind. May God richly bless all these meetings. Let us all pray to this end and attend all the meetings we can.

East Bend Church, near **Foosland, Ill., Oct. 8-11, 1912.** Instructors, S. E. Allgyer, E. L. Frey.

Scottdale, Pa., Nov. 2-11, 1912. Instructors, Geo. R. Brunk, S. F. Coffman.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger, E. L. Frey, S. E. Allgyer.

Canton, Ohio, Dec. 31, 1912—Feb. 7. 1913. Instructors, J. S. Hartzler, I. W. Royer, and others.

CONFERENCE ANNOUNCEMENTS

Virginia

The Annual Conference of Virginia will be held, Providence permitting, at the **Lindale Church** (Lower District) on the second Friday of October, being **Oct. 11, 1912**; to which meeting all are cordially invited who are interested in the welfare of the Church.

For further information write to J. J. Wenger, Linville Depot, Rockingham Co., Virginia. C. H. Brunk, Sec.

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

The ministerial body will meet at 3 p. m. Oct. 11 and be in session during evening of same day. All questions should be submitted at this time. All ministers and deacons ought to be present at this time.

Since the church is some distance from the railway station it is very necessary that all visitors notify some one of their coming. Those coming over the Rock Island R. R. will stop at Inman and notify D. A. Miller of their coming. Those coming via Santa Fe, stop at Windom and notify C. D. Yoder. Do not fail to write to these brethren of your coming. Those coming over the M. P. should transfer at McPherson to one of the other lines and stop at above mentioned places.

We are expecting a busy and interesting session of conference. The brotherhood ought to pray that the Lord's will be done in all things. The work is the Lord's, we are His servants, Let His servants be found in His work.

L. O. King, Secy.

Indiana-Michigan

The Lord willing, the Mennonite Conference (Fall) of the Indiana-Michigan District will be held at the Emma Church, La Grange Co., Ind., Oct. 10 and 11. All Christian workers, especially ministers from our sister Conferences, are invited to be with us at that time. It is especially desired that every member of the Conference be present. Those desiring to be met at the depot should notify Bro. O. S. Hostetler, Topeka, Ind., stating the time and place of arrival. Shipshewana may be reached either by trolley or by the Lake Shore R. R. via Goshen or La Grange. Topeka is on the Wabash R. R., and the Emma Church is about half way between the two places.

The Local Mission Board will meet the day before. All morning services to begin at 9 A. M. You are invited to all these meetings.

J. S. Hartzler, Sec. of Conference.

CONFERENCE ANNOUNCEMENT

The Mifflin Co., Pa., churches will hold a Sunday school conference, the Lord willing, in the Allensville Church on Thursday evening and all day Friday, Nov. 14 and 15, 1912. Immediately following the Sunday school conference, beginning Saturday morning, Nov. 16, a three days' Bible conference will be held, with Geo. R. Brunk and John S. Mast as instructors. The congregation respectfully solicits the co-operation of all interested in the work of the Lord. A cordial invitation is extended. Allensville is situated in Big Valley, ten miles east of Mill Creek, Pa., the nearest R. R. station from the west, and seven miles west of Belleville, Pa., the nearest R. R. station from the east. Persons coming from the west will notify David E. Plank, Belleville, Pa., R. F. D. No. 2, and those from the east notify John D. Yoder, Belleville, Pa., so that arrangements can be made to get all to the church. Come to the meetings and help. Pray that God may bless the efforts to His glory and the edification of all concerned.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Oct. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

(Continued from preceding page.)

morning. Shortly after the congregation was dismissed he walked to the open air and while speaking a few words to a friend he suddenly sank to the ground and before his wife came to the scene life had already peacefully expired. He was married to Susanna Yoder of Millersburg, O., on Jan. 3, 1878. To this union were born 6 children of whom all are living except one daughter who was summoned to the spirit world in the prime of her youth, also 2 grandchildren are living.

Funeral services were held on Wednesday morning at the house by Bro. Solomon Schlabach of Millersburg, O., and Bro. J. Stoltzfus of Elverson, Pa. Interment at Pine Grove Cemetery near Elverson, Pa.

Table of Contents

417—Editorial
418—How Promote the Prosperity of the Church without Exchanging Unpopular Truth for Popular Error?
419—Light and Darkness
When the Preaching is Effective
420—The Duty of Parents
Missions and Minding (Poem)
The Government and the Missionary
421—A Vision of South America
From Our Mission Stations
422—Compensation (Poem)
A Perilous Journey
One We All Like to Meet
423—Sunday School
Our Young People
424—Field Notes
Correspondence
426—O Thou that Hearest Prayer (Poem)
Six Events of Elijah's Life
Joshua's Preparation
427—The Work of the Sunday School for Small Children
428—Have You Registered?
How about Voting?
429—The South American Missionaries
430—Financial Report
431—Reports
Obituary
432—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, OCTOBER 10, 1912 No. 28

EDITORIAL

The Gospel Herald from now until Jan. 1, 1914, $1.00.

"**Every idle word** that men shall speak, they shall give account thereof in the day of judgment."

Every moment spent with God in prayer and study of His Word strengthens us for God and godliness during the time we spend with fellowmen.

Very Costly.—Sacrifice is never keenly felt when those who live the self-sacrificing life have given themselves wholly to the Lord according to Gal. 6:14. The most costly kind of sacrifice is that which surrenders the eternal interests of the soul for the sake of a little self-indulgence in this life.

Bishop Ordained.—An important meeting was held with the congregation worshiping at Cherry Box, Mo., on Sunday, Sept. 29, at which time Bro. J. M. Kreider of Palmyra, Mo., was called to the office of bishop for the North Missouri field. The Lord bless our dear brother in the responsible position to which he has been called.

The North Missouri Field.—Our work in this field is confined to a comparatively small area in the vicinity of Palmyra and Cherry Box. The work at both places could be greatly strengthened if a few more families desiring to change locations would join these congregations. It so happens that at this time there are farms offered for sale near the churches in both communities. It affords an excellent opportunity for doing practical mission work by helping to strengthen a few of our small congregations.

Which Uniform? — A minister stepped off the platform of a train the other day. A tall, portly young man walked up to him and said, "Who are you looking for?"

"I am looking for Bro. —— ——," said the minister.

"I thought you were looking for some of those people," said the man, "I see you wear the uniform."

What is there in a uniform? asks the man or woman who opposes church regulation in dress. We will let the reader wrestle with this question while we ask another one: Did you ever see the man or woman who didn't wear a uniform? Making all due allowance for individuality in taste and habit, is it not a fact that the clothing of the average man or woman is fashioned after the customs of his or her church or the world? We are not calling for exceptions, but for the rule. Is it not a fact that those who oppose the idea of a uniform almost invariably change the form, texture and color of their clothing along with or immediately following the changes in worldly fashion? Since it is a fact that we all wear uniforms the next question is, which uniform do we wear, that of the church, or of the world? Since the uniform is an index to our sympathies, it is important that our uniforms show with which body we have identified ourselves.

Preaching Repentance.—There are two ways of preaching repentance. One is to preach it as a Bible doctrine, the other is to name things of which people are guilty and calling upon them to repent. Both kinds should be preached; the first for enlightenment, the second for practical results.

There are two ways of receiving the preaching of repentance. One is to receive it with mingled contrition and joy, the other is to denounce it as club-throwing. This depends upon two things: (1) upon the manner of the preaching, (2) upon the attitude of the hearer. To illustrate we will cite two instances recorded in Acts.

The first scene is in the large upper room in Jerusalem. The preacher is Simon Peter who among other things said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain * * * Repent, and be baptized every one of you." Result: 'They were pricked in their hearts, and said * * * men and brethren, what shall we do? * * They that gladly received his words were baptized."

The second scene is on the prison steps in Jerusalem. Paul had just been rescued from the hands of a mob. But his heart was burning with love for his persecutors to whom he desired to bring the light of the Gospel. He had recounted his experience till he came to tell his part in the murder of Stephen, when the guilty Jews raised the shout, "Away with such a fellow from the earth: for it is not fit that he should live."

Now here are two instances where substantially the same charge—the charge of murder—was brought by the preacher against the people. In the first case it brought repentance, in the second it brought persecution. The difference was in the condition of the hearers—one class ready to receive the truth, the other class determined to have their way. In both cases the preacher was right. In the first case the preacher should not have been elated, in the second case the preacher should not have been discouraged. Preachers of the present day should not forget that to us there comes the heaven-sent message to preach "repentance and remission of sins," "speaking the truth in love," praying God that the preaching may have the desired effect.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

LET ME WALK WITH THEE

"O Master, let me walk with Thee,
In lonely paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong."

—Selected.

A GREAT PROBLEM BEFORE THE CHURCH

By L. J. Shenk.

For the Gospel Herald.

After reading and meditating on the articles in the Gospel Herald on the different problems before the Church along with the articles in the Christian Monitor on the Gospel in rural districts, I have been impressed to arrange some thoughts on the question, "How bring Christ to all the world?" which seems to me to be if not the greatest, at least a great problem before the Church; and that a more extensive and further organized plan to fulfill this direct command of Christ, would to a great extent solve the question, "How bring about that happy condition in which the whole church is united, every member converted, obedient to the whole Gospel."

We realize that Christ came to earth from His home in glory, to bring the glorious plan of salvation to a lost world, to which He gave eternal light and life, suffering many severe trials and even death on the cross, that the world might be able to see by "looking unto him" His **supreme love** and **compassion,** which is the very heart of the Christian religion (Jno. 3:16).

And since the burden of the beloved apostle Paul's ministry to the lost, and to the Church under all circumstances was, to preach CHRIST, and since the apostolic Church even after being "scattered abroad" proved their faithfulness by going "every where preaching the word" and since Jesus, at the close of His ministry here on earth, gave evidence to the burden of His heart in the command, "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you" it seems that the question, "How bring Christ to all the world" should be uppermost in the mind and purpose of every Christian worker.

It is evident from the life and work of Christ and the early Church that the first step necessary for every Christian to take would be to see to it that their conversion is complete enough to enable him to say from the heart, "I'll do, or say, or be or go" just what or where you want me "to do, or say, or be, or go." Brother and sister, is this your attitude toward Christ and the Church? If so then you are in "that happy condition in which the whole Church is (or likely would be) united, every member converted, obedient to the whole Gospel."

Quoting from an editorial on "The Great Commission," May 9th issue of the Herald we have these words, "Unless we consecrate our life to the work we undertake, unless our souls are aflame with the **love of God** and our **hearts burdened** for the salvation and uplift of our fellowmen we can not hope to succeed."

Oh! that our beloved Church might be converted to the extent that their hearts would be open to conviction, filled with the love of God and burdened for the welfare of the lost and the saved, which would as in the case of the Apostle Paul, give her a vision of a lost world, until every congregation, where suitable, would have at least one or more outside places of worship where Christ might be "lifted up" that the world might see His love and compassion, and the unselfish effort of His followers to bring the lost into His dear fold.

Jesus says, "And I, if I be lifted up, will draw all men unto me."

It seems to me with such a conversion as this, not only would Christ be "lifted up" before the world, but very often things that come up in congregations marring their happiness, unity and complete conversion, would flee away into insignificance and many members who otherwise naturally drift into worldliness and indifference as to their duty toward God and their fellowmen, would, by the example and influence of a Spirit-filled and working congregation, be drawn to Christ and saved to serve for Christ and the Church and the glory of God.

Denbigh, Va.

Some people think that the wearing of the devotional covering is only a church rule. It is much more than this; it is a Bible rule; and because of this we ought to live it out.—E. L. Frey.

It so often happens that people who in later life would do something for God find their former life a barrier against their efforts. Let us therefore begin at once the work of consecration to God.—P. E. Whitmer.

RURAL EVANGELISM

By John F. Bressler.

For the Gospel Herald.

While I firmly believe that the simple teachings of God's Word are for all, rich and poor, high and low, learned and unlearned alike and will be accepted by some in every class if presented aright, aided by the Spirit's power, yet we often hear it said that the teaching of our Church is especially suited to country people. Be that as it may, it is evident that the country districts are not worked for largest harvests or most fruitful results. We have of recent years emphasized the need of the foreign field, and it needs to be emphasized, but as yet we have sent out only a few scouts to reconnoiter and established an outpost, but the army has not yet gone forth. We have also emphasized the needs of city missions and brave efforts are made there to win souls for Christ, but as yet the citadels are in the hands of the enemy.

But the country districts, among whom we claim to be equipped to do our best work, are almost entirely neglected except in the immediate vicinity of our congregations. Carefully prepared statistics show that country people are more responsive to the Gospel call than people living in cities, and that the returns for money and effort expended are nine time as great.

The needs and opportunities are manifest. They need not be emphasized but the methods can be discussed.

First.—Colonization. This has benefits but is faulty and has limitations. It is expensive, requiring the transportation of entire congregations, parts of old congregations to form the new and generally requires several years time for the brethren to get acquainted so that they can labor together satisfactorily. Then again people move to new colonies more for financial reasons than for religious opportunities, and they will not move where land is poor or opportunities for accumulating a competence limited. This leaves the poorer districts neglected. But some will say, "You can do more by example than by preaching." May be you can (?). But the same rule would hold good in cities and heathen lands and we do not have sufficient numbers to send colonies everywhere. Perhaps there is a more excellent way.

Paul was instrumental in the saving of many in new fields through the foolishness of preaching. Aside from the example of himself and his co-laborers there were no others to show the converts how to live. They were told how and that was sufficient. If the life and words of the teacher fails to influence the converts to right living, there is something wrong with the teacher, and a whole colony would

avail little. Colonization is advisable when brethren seek new homes, but can not be relied upon to bring the Gospel as rapidly to those who sit in darkness as the needs require.

Second.—A more excellent way: Sunday school and Bible class work. Within reach of nearly every congregation, say within a radius of 10 to 15 miles there are opportunities for establishing Sunday school, etc., and the members of the different congregations could easily reach these points and teach the people God's Word. Far better would it be than to spend a large part of the Lord's day in visiting and feasting. Those brethren who have gladly sacrificed for such work have been well rewarded by having the people call for preaching services and seeing strong congregations arise to help bear the burdens of the work. The financial outlay for such work is small and returns are large.

Third.—A most excellent way: The district missionary. We have city missionaries and foreign missionaries but aside from the work in the West Virginia field no district missionaries. Let every conference district apportion its field in such a way that brethren, chosen of God and the Church, can by devoting all their time, each cover his allotted territory, search out needy places and openings for Gospel work and establish Gospel services as the way may open. Vacated church buildings, school houses, private residences, or tents can be secured for places of meeting. Make every service an evangelistic service. Our church services should be so now—and besides have special meetings for the ingathering of souls. The missionary himself should be qualified for this work, and if he is the results will be greater than if he calls in the help of an evangelist although the latter were permissible and in cases advisable. To begin with, a missionary equipped with a Bible and a good pair of legs or a horse can canvass a territory of say 25 miles in any direction from his center of operations and fill ten separate appointments, and as the work increases by careful instruction of the converts the Lord will raise up helpers to share the added responsibilities. Should there be congregations within the 50 mile territory, the missionary could muster of their members to help in Sunday school and Bible work. Ofttimes where we have large congregations and we think the field well covered there are neglected corners within a few miles of whom the church knows but little and as no one has been specially delegated to find them they are not found and the church suffers in consequence. Apportion the district to brethren so that the entire field can be worked giving large territory or small to each missionary, as their number, the population or scope of the country may require. Stand by them with your prayers, counsel and temporal aid and the Church, through its itinerant missionaries and evangelists, aided by the Church as a body, will see a growth and prosperity such as it has not seen since "they that were scattered abroad went everywhere preaching the word."

On small outlay for large returns and permanent results, I believe the district missionary and district evangelist are the key to the "evangelization of the world in this generation." To this end let us labor and pray.

Richfield, Pa.

HOW CAN WE DO MORE FOR THE WORK IN RURAL DISTRICTS

By Mabel Silcock.

For the Gospel Herald.

The Gospel means the Good News of Jesus Christ, and in the rural districts means, out in the country and not in the city. Therefore to do more for the work we should all tell more about Jesus and the Bible to those who have not yet found Him and do not know of the great teachings in the Bible.

Nearly two thousand years ago Christ said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and still there are many regions where the Gospel is not taught.

For centuries the Mennonite people have been primarily a rural people and the spirit and atmosphere of the country has become a part of their being. The strength of the Mennonite Church has been in the country. The problem of rural evangelism is looming up prominently before the churches of America. Some of the larger denominations who neglected their rural work and centered in the cities are turning their attention to the country. Rural evangelism is being revived. The work requires and demands the best men available.

At a district conference a young man arose and said, "My people don't think much of foreign missions," and said it as if he sympathized with them. To this remark C. F. Reid replied, "Neither does the devil think much of foreign missions, nor did the church members in Christ's day. The important question my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks on the subject."

God's first promise to fallen man was a missionary promise. God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Abram was evidently a foreign missionary. Joseph was a missionary to Egypt, Jonah a missionary to Nineveh and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through or a great ocean liner by which to transport His missionaries, but He provided a way for His sent men to arrive. On the night Jesus was born God sent His angel choir to proclaim again His missionary program: "I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

Jesus promise to us: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). Church privileges should be extended into the country because it is a more desirable place for the children and the young people to spend their youth than in the cities because of the many worldly attractions, labor unions, secret societies, etc., which are antagonistic to the Gospel and are misleading many young people.

The establishment of mission Sunday schools is a great work and it provides an opportunity for the ministers to give a short sermon to the people who do not attend their church services.

The words of the Master are plain. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. The harvest truly is plenteous but the labourers are few." It is not sufficient that the Church only prays, she must also act (Jas. 2:15, 16). We must act our prayers whenever we can. We are working for our Lord and our time is short. We must work while it is day. To do effective work we should, whenever practical, heed the command given to Titus, "Ordain elders in every city" (Tit. 1:5). Some souls have been lost that might have been saved because small congregations have been left to struggle along with no resident minister to shepherd the flock.

Praise to God that by His grace the Mennonite Church has been doing good work in its city missions as well as in the foreign field. And yet much could and should be done in the rural districts.

Tuleta, Tex.

Some people have so much to say about "Don't do as I do, but do as I say." This is not what Paul said. His advice was, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." We want to teach by example as well as by precept.—A. G. Yoder.

The Gospel Herald from now until Jan. 1, 1914, $1.00.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

WHAT WILL YOU GIVE?

There's a call from the far-off heathen land;
Oh! what can you give for the great demand?

We have not wealth like the rich man's store;
We will give ourselves; we have nothing more.

I will give my feet; they shall go and go
Till the heathen's story the world shall know.

I will give my hands, till their work shall turn
To the gold I have not, but I can earn.

I will give my eyes, the story to read
Of the heathen's sorrow, the heathen's need.

I will give my tongue, that story to tell,
Till Christian hearts shall swell and swell.

We have little to give, but by and by
We may hear the call from the Voice on high,

To "bear My Gospel o'er land and sea,
Unto all the world—go ye! go ye!"

Though of silver and gold we have none at all,
We will give ourselves, if we hear that call.

—Selected.

FROM OUR MISSION STATIONS

Chicago, Ill.

At this writing the work at this place is going on as usual. The workers are kept busy in the various departments of the work. The number of homes opening up for weekly Bible lessons is increasing. Especially is this true of Bohemian homes. The first public work done by our own people in the Bohemian language was done last evening, when Sisters Ruth Buckwalter and Mary Cikanek held a meeting for women. It was not largely attended but was encouraging, nevertheless. Our regular weekly services and Sunday school are quite well attended and the interest is good. On Sunday, Sept. 15, was an interesting day for us. On Saturday, in response to letters previously sent out, we received very nice donations of flowers, from a number of congregations in this state and Indiana, which we arranged in three hundred bouquets. About two hundred and forty of these were distributed at the close of the Sunday school session on Sunday afternoon, and were greatly appreciated by the many small recipients, as well as by many older ones. When we consider how much of the beautiful is lacking in this part of this great city, and especially in the homes of so many of our Sunday school boys and girls, we feel that these efforts have been well repaid. We desire to thank the many doners through these columns. On the evening of this same day we enjoyed the privilege of having Bro. Daniel Kauffman preach for us, from Eph. 2:8.

Earlier in the month we had the pleasure of having Bro. G. J. Lapp visit us. Bro. Lapp filled one appointment: His talk on "India" and his sermon were much appreciated.

We greatly appreciate the help of Bro. John Musselman, former superintendent of the Welsh Mt. Mission, in our Sunday school and occasionally in our other services.

Bro. J. S. Shoemaker and Bro. J. S. Hartzler were welcome callers at this place recently. Bro. Geo. Hostetler and wife of Canton, Ohio, and Sister Lydia Hershey of Gordonville, Pa., also favored us with visits not long since. Other recent visitors were J. P. Oyer, Peter Schertz and Rudolph Garber, all of near Metamora, Ill., and Bro. Ed. Green of Ft. Wayne, Ind. Yesterday a number of brethren and sisters and friends of Lancaster, Pa., who are enroute for Los Angeles, Cal., stopped with us. Among these were Bro. Geo. Erisman, wife and daughter, and Bro. Parke Lantz and wife.

Bro. Leaman and Bro. David Stark are attending conference at Wayland, Ia., this week. Sister Melinda Ebersole expects to leave the city today for a visit of several weeks among friends at Cullom and Flanagan, Ill.

We request an interest in the prayers of all who read these notes, that God may create a desire within the hearts of many in this community to know Him, and give them power to surrender their lives fully to Him.

Yours in His service,
Amanda Leaman.

Sept. 26, 1912.

Canton, Ohio

(1935 E. 8th St.)

Greetings:—On Sunday evening, Sept. 22, Bro. Lantz preached his farewell sermon as superintendent at this place. Bro. and Sister George Hostetler are expected next week.

The annual harvest and mission meeting will be held at this place Saturday and Sunday, Oct. 5 and 6. An interesting program has been arranged.

We expect to have our communion service on Oct. 13. Had flower day last Sunday. After the Sunday school lesson a short talk on flowers was given by Bro. Lantz and each one present was given a small bouquet.

On Monday we assisted in the funeral of a twin boy, four months old. The parents are no Christians. Pray that this bereavement may be the means of leading them to Him who died for us.

Pray for the work at this place.

Fannie Hershey.

Sept. 25, 1912.

Philadelphia, Pa.

(2151 N Howard St.)

The Lord willing we expect to have Sister Anna Stalter and Bro. Brunk stop with us on the 17th, a meeting in the evening at 8 o'clock, all are invited to meet and wish them God speed; as they hope to leave for India on the 19th, from New York.

Some of the readers will be interested to know our young sister, May, (who took sick with appendicitis just a few days before we were to have our baptismal services) is growing stronger, is home from the hospital, but not able to come down stairs, at this writing.

Our work is interesting, and we thank the congregations of Chester county, and Souderton, for so kindly remembering our work with their offerings, also the sewing circles of Lancaster county have been supplying the needs of the poor, in the way of clothing. This is highly appreciated. It is a privilege for us all to work in our different corners, "And my God is not unrighteous, to forget your work, and labor of love" (Heb. 6:10).

Yours for the needy,
Mary S. Denlinger.

Oct. 2, 1912.

Job, W. Va.

Dear Readers of the Herald, Greeting:—The season of the year has again come when we find it convenient in this field to do evangelistic work. Since Monday evening we are engaged with the brotherhood on Middle mountain at the Laurel Fork school house. In this district Satan seems to be going about in "roaring lion" fashion and yet there are many souls dead to the effects of sin and apparently know nothing of the value of salvation. The works of the flesh, as mentioned by the apostle in Gal. 5:19-21, are clearly manifest but we are glad as His servants that we need not inquire to what extent souls are guilty of sin, only by God's truth to convict of sin and help them to see the sacrifice made as a ransom and the Spirit given as a guide into all truth. We are ever in need of an infilling of the life that is Christ, so as to have an abiding victory to be able to lead precious souls from darkness to light, and from the power of sin to the glorious liberty of the Spirit of God. Do we have your prayers? Matt. 9:36-38.

In His name,
H. B. Keener.

Sept. 26, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

When we reflect upon the fact that during all this summer our family of from 85 to 90 people, including the workers, have kept reasonably well, we can see the bountiful blessing of God manifested, and the gratitude we owe Him. The number of inmates is 80 at present.

Johnnie, 7 years old, and his sister Ruth, 5 years old, of Saragosa, Texas, last spring wanted to plant a mission garden which their parents granted. Recently they sent us the proceeds, which amounted to $6.45. "Go and do thou likewise" (Luke 10:37).

Little Ralph, 5 years old, a former inmate of the Home, recently paid us a visit with his foster parents. When he handed us twenty-five cents as a donation for the Home and remarked that he made that from his pigeons he was asked where he got his pigeons. "They growed," was his quick response.

Fifty-three of the inmates are going to school and are getting along nicely. One of the pupils has started in high school. We are grateful for being permitted to send them to our graded town school without cost to us except the books.

West Liberty, Ohio.

SANITARIUM NOTES

Dear Herald Readers, Greeting:—Bro. J. M. R. Weaver just closed a series of meetings at the Sanitarium and Fairview where he has been laboring for some time for the Master. He preached the Word in its primitive purity and with power and while no one confessed Christ openly we know that some were made to see their lost condition and let us pray that they may yet boldly come out on the Lord's side.

The Sanitarium is filling up fast, our ward beds on the men's side are all full and we have three in tents. We have only one vacant room and five empty beds in the ladies ward and two of these are engaged for October. We are putting in more beds in the wards and may have to put up more tents in the near future. We are glad to see the suffering come and we are willing to do our best to help them, in fact are glad to help them but we need more workers to help in the good work. We have noble help but not enough of it. We need two good girls in the kitchen and one good able-bodied sister to help with the nursing. Where are the volunteers for mission work? You can't find a better field in which to prepare for foreign or home city work. Pray for us, brother and sister, and while you are praying ask God to make you willing to help answer your own petition.

In His name,
J. M. Hershey.

Sept. 24, 1912.

THE KINGDOM COMES

Yet more are Needed

In the entire Protestant mission force, there are now nearly one thousand missionary physicians, one to every nineteen others.

A New Family

An English Methodist missionary in India tells of a native church member whose entire family was swept away by cholera. He went off broken-hearted to another place but in a few months returned with a list of fifty-two names marked, "ready for baptism," and added that nearly all the other pariahs of the place were under instruction. "I must stay there now and guard these children whom God has given me in place of mine own," he added.

No more Bitterness

During a journey in unusually wet weather, a missionary overheard a conversation between one of his coolies who, wet to the skin, sat before the inn fire talking to a barrow man, who was also tired after a long trip.

"We who believe in Jesus," said the coolie, "think nothing of eating a little bitterness in this world, for we shall never have any more bitterness when we go home to heaven." Then he went on to explain "the doctrine."

All Hands at Work

In building a hospital in the capital city of Uganda, unsightly mounds of earth were left from the digging of the foundations. The doctor in charge invited the people to come and help clear them away for love, not money. Rich and poor responded. The young king postponed a journey that he had planned, in order to let his people help. His wife was one of the hardest workers, cutting up the hardened earth with her hoe. While the women used their hoes, the men and children carried the earth away in baskets to fill in a site for a new dispensary.

The Education Needed

Last August many representative Indians met for conference at Guinda, Calif., to discuss the kind of education they desired for their children. Many opinions were expressed. All wanted reading, writing, and the other rudiments; some wanted trades; others insisted that the young Indians should be taught how to take care of their bodies; some wanted business branches; and one wise old chief said: "First of all, I want our children to be taught to be honest, truthful, reliable, and good in character. It is good for them to know how to read and write and to do things to earn a living, but it is better for them to have a good character."

The Blind Preacher's Friends

One of our best Filipino preachers is Hilario Castillo, a blind man. An American foreman on the railroad recently said of him:

"That blind preacher has many friends along the railroad. Every time he comes along, more than two-thirds of my men have to stop and shake hands with him. I lose a little time while he is passing, but the men work so much better afterward that I really do not lose it."

The Washerman's New House

The dhoby, or washerman, had moved into a new hut, which had been decorated for the occasion by his neighbors with many heathen marks. At the missionary's suggestion they were all rubbed away, and "Thou God seest me" written in rice-water in bold Tamil letters on the wall. As they rode away, the native Bible woman remarked: "The dhoby will be afraid to do wrong with that great writing on the wall."

Strange Preachers

A Methodist missionary touring in South Africa came across a crowd of natives listening intently to the strains of a gramophone as it reproduced, "What a Friend we have in Jesus," as sung by the Swazi chiefs at King Edward's coronation. When the music ceased the audience clamored to have the song explained, and the storekeeper, a Jew, told them the story of Jesus, whom the Christians called the Son of God. Thus, in strange ways is the Gospel preached in out-of-the-way places.

A Long Day's Work

Filipinos have a reputation for love of ease, but our most energetic high-school boys would have a hard time to prove their energy greater than that of some pupils of the Jaro Industrial School. They prepare their school work and attend classes from six to eleven in the morning, eat a hasty dinner, take an hour-and-a-half's walk to a little country village, teach school from one to five o'clock and walk back. No wonder they are received with honor wherever they go.—World-Wide.

It takes two things to run mission work, and that is grit and greenbacks. God gives us the grit, we must get the greenbacks.—A. H. Leaman.

If Christian people can not be leaders in a community it will mean very poor leadership from the standpoint of the Church.—D. D. Miller.

The home today that has nothing but legislation in it is a failure.—Henry Bowen.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ALL THY PRESENCE

To Thee, great God of love, I bow,
And prostrate in Thy sight adore;
By faith I see Thee passing now;
I have, but still I ask for more.
A glimpse of love cannot suffice,
My soul for all Thy presence cries.

I cannot see Thy face and live;
Then let me see Thy face and die!—
Now, Lord, my gasping spirit receive,
Give me on eagles' wings to fly,
With eagles' eyes on Thee to gaze,
And plunge into the glorious blaze.

The fullness of my vast reward,
A blest eternity shall be;
But hast Thou not on earth prepared
Some better thing than this for me?
What—but one drop, one transient sight?
I want a sun, a sea of light.

Moses Thy backward parts might view,
But not a perfect sight obtain;
The Gospel doth Thy fullness show
To us, by the commandments slain.
The dead to sin shall find the grace,
The pure in heart shall see Thy face.

More favored than the saints of old,
Who now by faith approach to Thee,
Shall all with open face behold
In Christ the glorious Deity;
Shall see and put salvation on,
The nature of Thy sinless Son.

This, this, is our high-calling's prize!
Thine image in Thy Son I claim!
And still to higher glories rise,
Till all transformed I know Thy name;
And glide to all my Heaven above,
My highest Heaven of Jesus' love.

—Selected.

WHOSE BOY IS IN DANGER?

Dr. Cortland Myers, of Brooklyn, relates the following story as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and his feet. When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away, as I said to them, 'I think you have done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four hours I worked, until, just at sunset, I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat the first instance and going to him and trying to save him as it I knew he were my own boy."—Sel.

PRIDE IN LIFE

By L. C. Garber.

For the Gospel Herald.

My friends; do you realize why the Church does not prosper in the way of the Lord any faster? Young brethren and sisters; bear in mind a few of the following thoughts.

Do you know that the Church is kept back considerable by serving this great god of pride? Who is this god of pride? Is it not the devil himself? It surely is. When Paul teaches us in I Tim. 2:9, 10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; NOT with broided hair; or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." Also when Peter tells us in I Pet. 3:3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel," does that mean that we should not heed the teaching of the Gospel and that we are safe if we do not live up to things? My young friends and old as well, let me have a close talk with you. Take it in your mind and reason with me about this. I am talking to you reader, my young friends. But, young men, this does not only mean the sisters but we should do likewise, resisting the god of pride. A young sister that demands a necktie, a hard hat, a latest style suit, containing peg top trousers with belt loops, lapels and turned up at the bottom, stylish or high priced shoes, kid gloves, on her future companion, or the one she is now in company with, certainly does not come up to the teaching of the Gospel or the apostles' requests. A young brother or old as well that requests of his dear companion, puffed hair, sometimes containing rats as we sometimes call them, with fancy combs sticking out of it, low-necked waists, short sleeves, or sleeves that three or four arms could slip into, fancy shoes and lace all over or on some parts of the clothing, also ruffles which are purchased with money that is spent for that which is not bread, and yellow streaks around the fingers is not asking the right things of her, I dare say.

And worst of all, Oh, young sisters who profess to be followers of the Lord, is thin dressing that can be seen through and that creates a certain amount of passion rising? Who originated such things? Did not the devil himself through his followers? Nobody else. Sisters, does this add to the upbuilding of the Church? Brethren, does what is being done on our side add to the teaching and fulfilling of the Gospel? Come, let us drop these things and BE followers of Jesus Christ which we profess to be. If we do this we will not suffer for beauty which the Lord has given us enough of already and will be more able to be shining lights to the world. Often others ask; Why then do you allow these things in the Church if you do not believe in them? My friends, the answer is, because we do not come down to the solid belief which we proclaim to have and therefore others will not believe us but will mock us and turn from us, taking the downward road. We too are taking the same road if we do not live up to our teaching and rules of the Church. Brother and sister, for years and years our ministers taught us about these things and yet it does not make much headway. Come now, let us drop these things and show them that we are able to follow the commands, thus giving more power to the Church. Oh, that we might get these things completely out of the Church and that these words might reach every member of our denomination and that they might reach the bottom of their hearts with reason and careful study, for I don't like to see one of us fall, but move forward to the glory of God and the fulfilling of His Word. What more do you want, my friends? I am only a young soul who is seeking for the things of God. My love is to all.

Comins, Mich.

COMING DOWN THE NILE

Some years ago an Englishman was coming down the river Nile on a large boat loaded with grain, and the birds came off from every village and at the grain piled on the deck. The Englishman asked the Egyptian captain of the boat, "Who owns this grain?" The Egyptian captain said, "I own it." Then the Englishman asked, "Why let the birds eat up the grain?" The Egyptian asked the Englishman, "Who made the birds?" The Englishman answered, "God." The Egyptian asked, "Whether grain was a food which God intended birds to eat." The Englishman said "it was." The Egyptian said, "Can the birds sow and raise the grain for themselves?" The Englishman said, "They can not." "Then," said the Egyptian, "let them eat; God has provided enough for both them and us."—Sel.

The Gospel Herald from now until Jan. 1, 1914, $1.00.

Sunday School

For the Gospel Herald.

Lesson for Oct. 20, 1912.—Mark 7:24-30; Matt. 8:5-13

MISSION TO THE GENTILES

Golden Text.—Him that cometh to me I will in no wise cast out.—Jno. 6:37.

Introductory.—The opposition to Christ growing so strong among the Jews, we find Him for the time being among the Gentiles. It is a practical demonstration on His part that the Gospel which He brought to the world was for Gentile as well as Jew. "God is no respecter of persons." The same power which attended Him in His ministry among the Jews was evident in His work among the Gentiles. Our lesson records several miracles which not only show the power of Jesus but also the faith of some people whose advantages had been limited.

The Greek Girl Healed. — After Christ preached His bread of life sermon (John 6) He left Galilee and went into the borders of Tyre and Sidon. A Syro-phenician woman came to Him and requested that He cast a devil out of her daughter. Now notice the tests of this woman's faith. The disciples had besought Jesus that He send this woman away. It so happens today, once in a while, that an application for membership is looked upon with disfavor because of the contempt felt for the applicant. But the woman was after blessings, not honor. Our Savior, too, gave her no encouragement. "It is not meet to take the children's bread," He said, "and cast it unto the dogs." But this did not discourage her. She had faith in His power and in His goodness and sympathy for the afflicted, and while she could not exactly understand His strange reply she answered Him out of a heart full of faith and meekness. "Yes, Lord," she said, "yet the dogs under the table eat of the children's crumbs." "For this saying go thy way; the devil is gone out of thy daughter," was our Savior's reply. Her faith had conquered; she had received the blessing. Nor did she doubt in the least that our Savior had told the truth when He said that her daughter was healed. Though she had no other evidence but His Word, and thought His statement remarkable, she fully believed, went home trusting, and found her daughter restored to her normal condition. For an example in faith and humility, there is not a brighter to be found anywhere. Would our faith be equally strong under similar circumstances?

The Centurion's Servant Healed.—Another remarkable evidence of faith is presented in the healing of the centurion's servant. This man came to Christ with a strange request. He greatly wanted his servant healed, but he felt his unworthiness. He was a man under authority and a man of authority. He gave his orders and his servants obeyed. Under the authority of Rome, he had only to give his orders and people had to obey or understand that they were in danger of feeling the weight of the wrath of the greatest nation then on the globe. Under these circumstances, the ordinary rule would be that this man should consider that Christ would be greatly honored by being invited into the house of such a prominent man. But no, his humility was as great as his faith. And did it ever occur to you that faith and humility always go together? "I am not worthy that thou shouldest come under my roof," he said, "speak the word only, and my servant shall be healed." This manifestation of his faith astonished Jesus. "I have not found so great faith, no, not in Israel," was His comment. Again faith was triumphant, and at the words of Jesus the servant was healed. Upon inquiry it was found that the healing took place at the hour when this conversation was going on. As in the former case, the centurion's faith was great enough that he had only to receive the word of Jesus, and he went back home in full trust that he would find it just as Jesus had said. Many seekers after divine blessings make the fatal mistake of not believing God's Word which promises the blessings which they seek. There are no substitutes for faith as an avenue to divine blessings. "Only believe," is the condition.

A Picture of the Judgment.—Having witnessed the centurion's faith Christ told of the favor accorded faithful Gentiles and of the doom awaiting unbelieving Jews. Listen to His terrible words of warning. It is an assertion which sets at rest all ideas of favoritism as well as the unscriptural doctrine of future annihilation. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." That is no judgment against faithful Jews; but it is a warning that the fact that they belong to the chosen people will not save them in their unbelief. It is no favoritism to Gentiles; only the faithful ones among them will be saved. But it is a plain and positive declaration which teaches us that all faithful Gentiles and all faithful Jews will be saved and all unbelieving Gentiles and all unbelieving Jews will be cast into outer darkness. According to thy faith" will be our everlasting portion.—K.

Our Young People

INDIVIDUAL SUPPORT OF MISSIONARIES.—III Jno. 5-8

Topic for October 27

MOTTO

"Fellow helpers to the truth."

OUTLINE OF TOPIC

I. The Opportunity for Supporting Workers.—

1. When a worker goes out and cannot supply all his own needs.
   a. Because of time required in Gospel work.—I Tim. 5:18.
   b. Because of expenses of the journey.—Tit. 3:13.
   c. Because of privations in the field of labor.—II Cor. 6:4, 5.
2. When it is not expedient to take support from those among whom he labors.—
   a. Because of their lack of spiritual development.—I Cor. 9:12, 15.
   b. Because of the danger of giving occasion for attributing wrong motives.—II Cor. 11:7-12.

II. The Spirit of the One Receiving Support.—

1. Received as the gift of God.—Phil. 4:10.
2. With a concern for the blessing to the giver.—Phil. 4:17 (last clause).
3. Without covetousness.—Phil. 4:17 (first clause); II Cor. 12:14, 15; Acts 20:33, 34.

III. The Spirit of the One Giving Support.—

1. Fellowship in the Gospel.—Phil. 1:5, 7; Matt. 10:40-42.
2. Not in emulation.—II Cor. 9:5.
3. Cheerfully.—II Cor. 9:7.

IV. Examples.—

1. Onesiphorus.—II Tim. 1:16-18.
2. Phebe.—Rom. 16:2.
3. Mary.—Rom. 16:6.
4. The Church of Macedonia.—II Cor. 9:9.
5. The woman of Galilee.—Luke 8:1-3; Matt. 27:55.
6. Gaius.—III Jno. 5, 6.

PERSONAL THOUGHT

"Only in the name of a disciple." Does our love have that ardent zeal that our delight is to do the best service that will further His glory and kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Help."**
2. Commit Matt. 10:40-42.

For Young People.—

1. Opportunities for Fellowship in Missions.
2. Motives which God will Bless in Supporting Others in Their Labors.
3. How to make Blessings out of the Help of Others.

For Older People.—

1. The Evils of a Hireling System of Christian Work.
2. Personal Responsibility.
3. Ways of Supporting Missions.

The bar-room has a bank
You deposit your money only to lose it,
Your time only to lost it,
Your character only to lose it,
Your health only to lose it,
Your home comforts only to lose them,
Your wife's happiness only to lose it,
Your own soul only to lose it.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 10, 1912

Field Notes

Bro. A. D. Martin is seriously ill at his home at Greencastle, Pa.

Bro. W. E. Helmuth of Garden City, Mo., handed out the bread of life to the brotherhood near Holden, Mo., on Sunday, Sept. 29.

Bro. David Garber of Saragosa, Tex., began a series of meetings at the Kansas City Mission on Sunday, Sept. 29. Good interest prevails in the meetings.

Bro. I. G. Hartzler and wife of Garden City, Mo., returned to their home on Saturday, Oct. 5, after an extended visit among the brotherhood in North Dakota, Oregon and Iowa.

Bro. J. H. Byler and wife of Belleville, Pa., are visiting among the brotherhood of Cass Co., Mo. On Sunday, Sept. 29, he preached a stirring sermon in the Bethel Church.

Bro. J. S. Dettwiler and wife of Versailles, Mo., were among the worshipers at Cherry Box, Mo., on Sunday, Sept. 29. At the time of this writing they are visiting among the brotherhood in Kansas.

Bro. John G. Hoover of Altona, Ont., preached to an attentive audience at Cedar Grove on Sept. 22, while Bro. Oscar Burkholder of the latter place ministered to the flock at Altona on the same date.

Bro. J. A. Cooprider of McPherson, Kans., is rapidly recovering from his recent operation, and is now kindly lending his services to Hesston Academy and Bible School during the absence of Bro. T. M. Erb.

Bro. Jacob S. Loucks, of this place, accompanied by his son Aaron, went to Greencastle, Pa., on Sept. 28, to remain with his daughter, Sister Martin, upon whose family the hand of affliction seems to be resting heavily of late.

Bro. T. M. Erb of Hesston, Kans., whose serious illness was chronicled in these columns several weeks ago, is slowly improving. It will probably be months before he will fully recover, and many prayers are going up in his behalf.

Bro. D. H. Bender of Hesston, Kans., was called to Versailles, Mo., to preach the funeral sermon of Bro. J. C. Driver, who was laid to his rest on Tuesday, Oct. 1. Bro. Driver had been a deacon in the Mt. Zion congregation for twenty years.

Bro. Daniel Kauffman of Scottdale, Pa., addressed the students of Hesston Academy and Bible School on Tuesday evening, Oct. 1, and attended a special meeting of the faculty on Wednesday. His presence and help was much appreciated.—B.

Bro. J. S. Martin is conducting a series of meetings at Briery Branch, near the mountains of West Rockingham, Va. Interest, attendance and attention are remarkably good. Souls are confessing Christ. May the Lord bless the work to the ingathering of many precious souls.

The English High School at Dhamtari under the management of the Mission is a means of reaching a class who could not be reached in any other way. They are the high class Hindus and Mohammedans. Seven boys are to take the final examination this year. If India is to be brought to the feet of the Savior it must be reached through her young people of influence.

Another feature of the mission work which has grown beyond recognition is the Bible school. In this young men and young women are trained for work among their own people in the villages. They have not had the advantage of Christian home training and if they are to teach the Bible they must first learn it. The Bible school is a most encouraging part of the work in India.

Readers will remember a field note regarding Arthur H. Christner and his being at Scottdale last week. If this young man, or any other Hindu convert, or man of India, should come to any of of our congregations it would be well for them to write at once to this place for information regarding him. We are investigating this particular man's record and may be able to tell more about him in the near future. Especially should our people avoid giving money promiscuously to persons who have no affiliation with any organized mission board.

A most interesting private letter from one of our missionaries in India tells of some of the work that is being done there. The industrial shop has grown in proportions and efficiency in a way that is truly remarkable. There are about 15 good carpenters and as many learners at work and yet there are orders enough ahead to keep the shop running for eight months. Recently an order was received from the Government which, when completed, would be worth about 5,000 rupees (one third that number of dollars), and Bro. Kaufman is only giving half his time to this work. There should be a missionary to give all his time to the shop.

On Saturday, Oct 5, Bro. Noah E. Miller was chosen by lot to the responsible office of bishop in the Springs, Pa., congregation and ordained at the same time. Bro. Aaron Loucks officiated at this service, assisted by Bro. David Keim, the aged bishop at that place, at whose request the ordination took place. The day following communion services were held in the Springs Church, a large number, practically the whole brotherhood, participating in the service.

The Gospel Herald from now until Jan. 1, 1914, $1.00.

Correspondence

Deer Creek, Ill.

Dear Herald Readers, Greeting:—As no one has ever written from this place, I feel it my duty to write a few lines.

We certainly all have great reason to thank God for the many good things He has given us these past three days of Bible study at our church near Goodville, Ill., with Bros. E. L. Frey and Samuel Gerber as instructors. Surely the Lord has taught us many good lessons through the brethren, who have so ably held out to us the Gospel in plain words and language, that we must all confess, that we are lacking in so many things and my prayer is, that the Lord may help us, that we may be able to better our lives and make the firm resolution to do better in the future than has been done in the past. God has blessed us with ideal weather during our meetings, so that it made it possible for many from our surrounding churches to be with us. Our congregation is small and several families were not able to attend so we feel very thankful for the interest our brethren took in worshiping with us with their families. Two of our families, those of Bro. C. D. Heiser and Joseph Birkey were blessed with an addition of a daughter each during the time of our meetings. May God add His blessing to all that we learned and help us to be able to live up to what we were pointed to by the dear brethren, is my prayer.

Sept. 20, 1912. Jacob Wolber.

Cherry Box, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—We have again been much encouraged and built up by the visit of a few brethren and sisters. On Saturday, Sept. 28 Bro. Daniel Kauffman of Scottdale, Pa., and Bro. Kreider and Bro. John Hershey of Palmyra, Mo., came into our midst. On Saturday night we had preparatory services. On Sunday morning communion services, at which all members were present and took part. On Sunday afternoon Bro. Kauffman preached to us, telling us what the Bible taught as the duty of a bishop. Counsel was also taken as to who should be chosen to that office. Bro. Kreider of Palmyra was almost unanimously chosen and on Sunday night we had ordination services at which time Bro. Kreider was ordained. May God ever guide and strengthen him for every duty is our prayer. Bro. Kauffman broke to us the bread of of life at each of these services, which was much appreciated by all. Bro. John Detweiler, wife and two little orphan boys of Versailles were also with us at this time. We are looking forward with much interest and prayerful hearts to the time when Bro. Yoder will come into our midst to hold meetings. We ask an interest in the prayers of God's people in behalf of these meetings.

Barbara Detwiler.

Rockton, Pa.

Greeting to Herald Readers:—On Sept. 12 Bro. Abram Metzler of Martinsburg, Pa., came into our midst and began a series of meetings which continued till Sunday evening, Sept. 22. On Sunday evening he preached from Acts 11:26, "And the disciples were called Christians first in Antioch." Although there were no confessions yet we pray that the good seed sown will spring up and bring forth fruit in due season. The unsaved in this community have had a loud call and may they heed it before it is too late.

We ask an interest in your prayers, for the work at this place.

Velma E. Speicher.

Sept. 25, 1912.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Perhaps a brief review of our summer's work may be of interest to some.

Early in the summer Bro. Amos Kilmer was ordained to the ministry. We now have four ministers. We have sixteen appointments each month, at six different places.

One sister was received into church fellowship this summer. A few weeks ago Bro. J. M. Brunk of Hesston, Kan., came and held meetings at Galesburg. We had some glorious meetings. The Church was edified and three souls were saved.

This field is very large but conditions are peculiar. The environment is conducive either to growth or decay, just as we take it; to growth if we stand firmly on His promises; to decay if we fail to do this. Some of our number have been overcome, and have been led away from the true Shepherd.

Pray for us that our faith fail not.

Myrtle Shenk.

Sept. 25, 1912.

Dinuba, Calif.

Dear Herald Readers, Greeting in Jesus' ever blessed Name:—Perhaps a few lines from the far west would be of interest to some. We can praise God from whom all blessings flow. There is still a handful of members at this place, but growing smaller all the time. We regret very much that we could not have a conference here this fall, but if we cannot enjoy the blessing of being to conference we thank God there are others that can. We can say we enjoyed a very short visit from Bro. Eash of Palmyra, Mo., as he was traveling through the west, and can also say we enjoyed a week's visit from Bro. and Sister John W. Gehman and daughter from Balley, Pa., and Bro. and Sister Henry M. Landis of Coopersburg, Pa. We certainly enjoyed having them with us only wished they could have stayed longer, but they did not know of the Dinuba people, but hope if there are others coming west will find out about this little band of ten members. Bro. R. G. Bebbs expects to leave in month or so, but the few left will strive to do all they can to please our blessed Savior. The Lord willing Bro. S. D. Shenk will speak to us Sunday. Pray for the little band at this place is the prayer of us at this place.

Orva Kilmer.

Sept. 26, 1912.

South English, Ia.

Dear Herald Readers, Greeting:—We have had a spiritual feast during the conference which was recently held here and also the series of meetings which were conducted by Bro. J. E. Hartzler of Elkhart, Ind. Six young persons made the good choice and came out on the Lord's side.

On Sunday after the conference Bro. Hartzler gave a talk on the "Heresy of Russell and Russellism." The large audience was highly pleased with the discourse which exposed the false doctrines of Russellism and many were ready at the close to sign a petition to the editor of one of our county papers to discontinue printing Russell's sermons, that the minds of the reading public, especially the young, be not poisoned with this form of infidelity which is sugar-coated with Christianity. We believe that many of the evils of today might be suppressed if the voice of protest would be raised in a practical way by Christian people.

S. B. Wenger.

Sept. 30, 1912.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Psa. 33:1). Since the last writing from this place the following brethren preached for us: Amos W. Geigley, Benj. Wenger, Noah H. Mack, and John B. Bucher. We were all given good and necessary instructions by the brethren. If we only would always realize that these brethren are appointed as watchmen on Zion's walls to warn us of the dangers that surround us. If we realized it perhaps we had more words of encouragement for them instead of fault-finding, as we sometimes do. At our counsel meeting peace was expressed by all, also a desire to commune. This week the Lancaster conference meets again. May God bless the efforts of the brethren that all may be done to His honor and glory and for the better of the Church in general.

May God bless us all in whatever part of His vineyard we may be.

Minnie E. Schload.

Sept. 30, 1912.

White Cloud, Mich.

Dear Herald Readers, Greeting:—Sept. 27 Bishop J. P. Miller of Bowen came into our midst. Saturday forenoon we took votes for the office of deacon. Six of the brethren received votes. In the evening the lot was used and the choice fell on Bro. Harry A. Miller, who was ordained by Bro. Miller. On Sunday A. M. we partook of communion. Will the brotherhood remember Bro. Miller in their prayers that he may be strengthened and also the congregation at this place?

In love for His service,

T. U. N.

Sept. 30, 1912.

North Lawrence, Ohio

We are indeed glad for the good meetings we have just had at the Pleasant View Church. On Saturday, September 28, one precious soul was baptized and received into the church and one was received from another church.

On Sunday, Sept. 29, we had a very impressive communion meeting in which nearly every member took part. Our beloved bishop, Ira Buchwalter had charge of these meetings. May the Lord bless him in his many duties.

Cor.

Oct. 1, 1912.

Hagerstown, Md.

(Miller's congregation.)

Dear Herald Readers, Greeting you in the Master's Name;—Sept. 29 counsel meeting was held, peace expressed, and if the Lord will, we expect to hold preparatory services on Saturday afternoon, Oct. 26, and on Sunday communion.

Sept. 29 votes were taken for the assistant deacon, and on Monday, the 30th, the lot was cast. The lot fell on our young brother Adam Eshleman, may the Lord be gracious unto him and so sustain him and may our dear young brother and his whole household prove as obedient and faithful to his calling and to His Word and to the future welfare of the Church. We feel thankful for the prayers that we believe ascended to God's throne in behalf of this meeting and the spiritual interest manifested, also glad to have so many dear brethren and sisters with us, quite a number of bishops, ministers and deacons and brethren and sisters from other places were with us during the meeting, we hope they may soon all have the happy privilege of meeting with us again.

Wishing you one and all of God's choicest blessings,

Your unworthy sister,

Emma L. Hykes.

Oct. 2, 1912.

Miscellaneous

"THY WILL BE DONE"

In memory of Mrs. Henry Spease, who died Dec. 14, 1911. By Emma Oyer. Written by request.

In the silent evening hours,
When not a sound is heard,
I go into my quiet room
And read His blessed Word.
For since our mother passed away,
No matter how employed—
About the house, or in the field,
I feel an aching void.

It seems to me that naught can ease
That ache within my breast
Save He alone, who never fails
To give refreshing rest.
And so I read His promises,
I claim them—every one,
And thus I've learned in my distress
To say, "Thy will be done."

I see her clothes are laid aside,
And there's the vacant chair,
That pleasant smile I used to greet
Is sadly missing there.
And when I go into her room
It seems so deathly still!
But tho' I cannot understand
I say, "It was Thy will."

Then when I read that "all things work
Together for good,"
I trust Him, and He comforts me,
Because He said he would.
She never shall return to us
Her earthly race is run
So I look up to Him and say,
"My Lord! Thy will be done."

SOURCES OF MENNONITE HISTORY

By John Horsch.

For the Gospel Herald

Among the Christian denominations now in existence the Mennonite Church is distinguished for its noteworthy history. Some one may indeed say, This statement at once betrays your church connection. However, this fact concerning Mennonite history was first stated by a number of historians who are not Mennonites. And, by the way, that the Church in the past has had a great history, full of lessons and consequences important at the present is in itself no credit to the Mennonites of today. It brings rather added responsibility. It is a peculiar fact, is it not, that those who are not of our denomination have to call attention to the importance of our history.

The history of the Mennonite Church has never been thoroughly studied or written from the original sources, except by those who are more or less prejudiced against our denomination, as is the case of the state church historians of Europe. They have brought to light many pertinent facts, while other facts which may not have suited their fancy, they have ignored, and still others misrepresented and distorted. Nevertheless, even the important results of their labors are today practically unknown among us.

Now, it is scarcely to be expected that a Catholic or Protestant state-church historian write Mennonite history satisfactorily on the whole to us Mennonites—their point of view differs so widely from ours. It is necessary that some of us take up the study of our history from the sources. This fact is generally recognized and does not admit of any argument.

It is a well known fact that the General Conference has taken action on this important matter. At its last session at Johnstown, Pa., a resolution was adopted which reads as follows: "We need an authentic Church History; a book to which the Church everywhere can point and say, 'We believe that this has been the record of the Church from the days of Christ to the present,' a handbook of Church history. It should be written in simple style, pointed paragraphs, intended for all classes of readers, **as exact and complete in its data as it is possible for such a book to be made.**"

Recognizing that a historian ought not to draw on his imagination instead of devoting himself to research, the General Conference has wisely decided that the proposed book on history should be published "at a later date subject to the order of some future General Conference." We do not take this provision to mean that the Committee should fold their arms waiting for further orders. They have been given the charge to make the preparations necessary to the writing of the book on history. Obviously, this means, first of all, that the required sources should be secured, that thorough work in research by some of the Committee may be made possible. It must be remembered that the arduous efforts of years will be required to make a thorough study of the very numerous resources and sift out the important facts. No member of the Committee is in a position to give all his time to this work, hence satisfactory results may not be expected in a few years.

A few brethren have donated books for which the Committee is grateful. Further, the Mennonite Publishing House, with a view that means for this purpose would be forthcoming, has advanced money at different times (amounting to about $130.00 in all) to pay for pertinent books to enable those of the Committee who desire to do so, to proceed with historical studies. This has been a great help. These books and pamphlets—about one hundred and fifty-five in all—have been carefully catalogued, and from them many important facts have been gathered and tabulated.

To procure the pertinent sources is found not a small task. Hundreds of books and pamphlets (besides articles

in historical and theological magazines) have been published in Europe containing important data for Mennonite history. It is found a great help that the second-hand book dealers of Europe print catalogues of the books they have on sale.

That a library containing the procurable sources for the history of the Church is needed, will be readily realized. It is not supposed that such a library would cost over one thousand dollars—probably the necessary expenditure would be considerable less. To buy all the pertinent books of which we have knowledge at present—outside of collections found in America that may possibly be bought—would not require over three hundred dollars—an amount that may doubtless be procured if a little effort is put forth. Gifts for this purpose may be sent to the treasurer of the Committee, Bro. A. D. Martin, Greencastle, Pa.

In conclusion it may be of interest to note what other churches are doing on the line of church history. The Schwenkfelders, a small denomination of eastern Pennsylvania (they have been termed "cousins" of the Mennonites) are now collecting the numerous writings of their founder, Caspar Schwenkfeld, a contemporary of Menno Simons. That this undertaking is connected with sacrifice is clear from the fact that they have a number of years ago sent two men to Europe to collect the writings of Schwenkfeld and the sources of their history. These men are still at work in Germany. Upon our request they have in a recent letter expressed their willingness to assist us in ascertaining where the sources of Mennonite history may be secured. We are grateful for their offer and hope that the means required to buy these books will be forthcoming.

Scottdale, Pa.

LITERATURE IN THE HOME

By Oliver H. Zook.

For the Gospel Herald.

My Christian friends: We have been very much impressed for some time concerning the literature that is finding its way into so many Mennonite homes today and the effect it is having on their inmates. We believe the time has come when a note of warning should be sounded along this line and some of the dangers pointed out. Occasionally an article or an extract appears in the Herald denouncing certain kinds and upholding others, and no doubt to good effect, but the fact that bad literature is multiplying so rapidly and bad people are scattering it so profusely, makes it very necessary that those who see and know the dangers should cry out in no uncertain terms.

One of the principal ways of gaining knowledge is by reading. There are few people who do not read something while many people read practically everything that falls into their hands. Every intelligent person will gather from the press all the knowledge and information they can. This is right. Usually men of intelligence edit and contribute to the columns of every paper, pamphlet, book, or tract, and the average reader takes it for granted that everything that is published is reliable and simply believes it. It has often been said, and truthfully, that "competition is the life of trade." And, judging from the hundreds of papers, magazines, books, pamphlets, and tracts published every year and put into circulation and the cheapness of subscription rates, etc., we are forced to conclude that much that is published is for no other purpose than that some one wants more money and have found a way to get it regardless of consequences.

Literature of all kinds is cheap. Tracts can be had for the asking; books, good and bad, for a few cents; paper and magazine subscription rates are so low that the very poorest of the poor can get them. The great trouble is not with the quantity but quality. The variety and kinds of papers and magazines vary so very much that any one can get just what they want. The very fact that cheap, trashy papers are published is evidence that cheap, trashy literature **is wanted.** Again all publishers naturally desire to have their literature and subscriptions extended and in order to do so they secure the help of some "satisfied customer" to assist them by sending in long lists of names to whom they can send sample copies. Usually the most degraded and dangerous are the cheapest. Publishers of such papers do not expect to make any money out of their subscriptions, they make it up on job work and advertisements. The subscription rate is put so low and the inducements thrown out so appeal to many people that before they are aware of it, the dangerous trash is found on their tables, and is being looked over and read by their children. Many story papers can be had for twenty-five cents per year with enough post cards to cover all expense and cost to each subscriber as a "special inducement" to introduce their charming paper (?) into every home. Such papers are usually filled with the worst kind of trash. But their cheapness and the special inducement thrown out by the publishers appeals to thousands of people who do not take the time to think ahead for themselves and families, and they subscribe.. When the paper arrives its pages are scanned by every one and usually the "charming stories" eagerly read.

Thus with the first paper comes the sting of the serpent and the poison is rapidly assimilated by the brain, and soon the **Church Paper** remains unread, the Bible gets dusty, Sunday school literature is shoved into a corner, the mind is poisoned, the heart grows cold, religion loses its charm, and the poor, misguided soul passes rapidly toward the brink of eternity in the darkness of sin and despair without the guiding hand of the Savior and Redeemer to lead them. Poor, miserable, backslidden souls, who have sold their birth-rights to eternal glory for a quarter of a dollar.

But not only papers are cheap. Pamphlets and books, setting forth imaginary theories, love stories, detective adventures, foolishness and sin fill the shelves of thousands of book stores and offices and can be purchased almost at your own price. One only needs to read a few such books until the desire for such literature is awakened. Others will be read as eagerly. Thus the mind will not only be distorted, but the bad habit of sitting up at night and reading until the head swims and the eyes grow dim will be acquired, thereby doing an injustice to both body and soul.

Then again since the free delivery routes have been established, thousands of people in the rural districts take the daily papers. There is no doubt that much that is reliable can be gleaned from the dailies, but when publishers seem to have a mania for publishing exaggerated divorce court proceedings, murders, suicides, fiction, fashions, lies, etc., etc., no one can indulge in such reading day by day without becoming injured to a certain extent. Besides, religious books, Sunday school literature, Christian papers, will be more or less neglected, to say nothing about the Bible which should have a daily reading in every home. We believe by far too much carelessness is manifested in such things. If we were living for time alone, the difference might not be so great, but the immortality of the soul, with but two destinies ahead, should arouse every one to a full sense of duty, and every article of literature with but the shadow of a doubt of its fitness for the minds of our children and friends should be immediately destroyed and much careful teaching done along this line.

The danger of deception is not so great, however, if proper care is taken.

There is a large book store in connection with the publishing interests of the Church located at Scottdale, Pa., whose shelves are loaded with perfectly safe and reliable books which have been examined and recommended by some of the strongest men of our faith. These books can be bought very cheaply and a postal card will bring the catalogue to your door.

Mennonites, awaken! Get in closer

touch with our Publishing House at Scottdale, Pa. By careful teaching we can educate our people along this line. If each one does their Christian duty, certainly much good can be done. May God grant grace and wisdom to each of us is our prayer.

Bellevile, Pa.

HELPS AND HINDRANCES TO MISSIONARY WORK

By Katie Sommers.

For the Gospel Herald.

A help or a hindrance. Friends, did it ever occur to you that you are one or the other? You say, How can I be a help to India when it is so far away, for it is impossible for me to go and teach the souls that are there, also my work here is too important for me to go and leave it. Have you ever heard of the three ways of doing mission work? They are Go, help go, or let go. But one way in which we can help all around us is to live the true Christian life, which is something that so many of our church-members seem to overlook. In forming our character we should never be satisfied until we have the very best, for the life within us will find its way out no matter how hard we try to conceal it.

If you cannot go yourself perhaps there is someone in your church or under your influence who by your consistent living and the manifestation of your love for souls in heathendom and your contributing to the supplying of their needs, perhaps in doing these things together with your daily prayers for the spreading of the Gospel some heart may be touched, and may begin to meditate upon the great need of workers to bring the Gospel to all the world, and finally surrender their all to the cause and will of Him who has chosen us before the foundation of the world to be co-workers with Him. We must remember that it is God's work, not ours. He is the Master and we are the servants. We cannot all do the same work, or fill the same place, because part of the work would then be neglected. But if we do the work well which has been assigned to us, however small it may be, our reward will be just as great as though we had labored in the foreign field. Your right living and prayers may be the means of bringing many souls to Him. We will never know how much or how little we have done until we are called before the Judge to give our account.

Let us not think that our efforts are vain when our prayers are not answered immediately. Take Jesus for an example when He was on earth, He went about doing and taught us how to pray, which is something we can all do, whoever we are.

Jesus was the greatest missionary that ever lived. He has gone before us and has shown us the way, so that all that is left for us to do is to be sure we are in the right path and follow His footsteps carefully, knowing and doing His daily will that we may do our part in establishing His kingdom on earth.

Let us also look at some of the hindrances to mission work. Parents, if you have a son or daughter who is very dear to you, the one perhaps with whom you had expected to spend your last days, and that child would endeavor to do foreign mission work, would be willing to go far-off India or any other place for that matter, would you do all you could to keep them at home because you so dearly loved them? If so, you are a hindrance to the work of Christ. "Be not dismayed, God will take care of you."

And then when the collection basket is passed, we sometimes hear the remark, even from the foremost leaders in the church, "I will not give any of my money for the support of these missionaries. We don't know what they will use it for. I have worked for it and it belongs to me. I have a right to it." You seem to forget that nothing belongs to you. God has given you what you have. The moment He sees fit He can again take it away from you and if you are grudgingly keeping the Lord's money for the purpose of using it to your own selfish enjoyment you are hindering the work. Some one says, "Why do you not help the poor who are in your own community? You are always sending your money to other places." They do not think of the fact that the poor in our own community have the Gospel preached to them, while the heathen are dying "for a little bit of love."

Greentown, Ind.

COCAINE

The devil looked up to a world of pain,
They want relief. I'll send cocaine
To add to the number of pure souls slain.

The chemist's profits began to wane,
Where shall I find a means of gain?
The very thing. I'll make cocaine.

The poorly-paid sailor his liberty risks
In secret pocket the drug he whisks,
All for the love of golden dics.

The slinking fence much worse than thug,
The customs cheats with manner snug,
So now 'tis easy to spread the drug.

The dealer stocked by scurvy device
Sells his packets, only two pice,
He rakes in all by low'ring the price.

The tale of crime has quickly risen,
Cocaine has brought a girl to prison,
Few though her years, she's old and wizen.

The devil looked up to a world of pain,
They wanted relief. They've got cocaine.
My finest snare is the love of gain.

—Selected.

REPORT OF THE MISSOURI-IOWA CONFERENCE

For the Gospel Herald.

Conference was called to order by Bro. Andrew Shenk. Devotional services were led by Bro. A. H. Leaman, who read Isa. 62, and led in prayer.

The following officers were then chosen: L. J. Miller and Daniel Kauffman, moderators; George J. Lapp, assistant secretary; J. M. Kreider, assistant on resolutions.

Bro. David Garber delivered the conference sermon, basing his discourse upon Matt. 28:19, 20. Our brother impressed us with the seriousness of conference work.

We are not here in play work. The apostles and the early Church did as was thought best by the Holy Ghost. It is not as we think but as God's Word determines.

Conference time should be an occasion for considering things and questions that pertain to the Church. The words, "All power is given unto me," are an encouragement to us because of all the hard problems we have to grapple with. There is nothing that can withstand this power. Jesus Christ is the same yesterday, today and forever and affords as much strength in maintaining the Gospel principles as ever.

Caution: Let us not mistake and think that we are to let the power use us and we not the power. We must hide ourselves behind the cross and allow Jesus Christ to have the full right of way in our lives. We must not withhold anything from Him but yield all and let Him use our all.

The "all power" is not a mesmerism. Let us not let our knees become weak, nor tear down the truth. If the Mennonite Church had continued her activities from the earlier centuries till now she would have become the strongest church in the world today. It may take other persecutions to sift us out.

If we have a faith it is worth contending for. There is a strong tendency to compromise principles. Our work at home and abroad need not be such that we leave such principles.

Let us stand by our work in India until the whole land of India be shaken to the very foundation. We can use what belongs to the Lord in extending His cause.

The Church is tending to drift into worldliness, pleasure and ease.

The real object in Christ's establishing the Church is to reach all classes of people under all circumstances.

Lift up such a standard before the people that all races and all classes, rich or poor, may enter the kingdom. Instead of being high-minded let us condescend to men of low estate in every way so they may not be led astray by our influence.

A man is not perfected in his Christian life so long as he is conformed inwardly or outwardly to the world. If we are wearing any superfluities which we cannot give a scriptural reason for we should be great enough to give them up. We cannot despise the day of small things but we should despise the day of small sins. The simple principles of the Gospel must be our standard.

All the bishops, ministers, and deacons present responded to the sermon with words of hearty accord and wholesome admonition. The entire brotherhood present by a rising vote likewise gave assent to the teaching of the brethren.

Reports from the various congregations showed a net increase during the year of 27 members, making a total membership of 567.

Questions and Resolutions

What is included in consecration?

Consecration is the setting apart of our life by presenting our all to Christ and His cause according to the will of God. It in-

cludes our entire being—life, body, mind, thought, service, possessions (Rom. 12:2; Phil. 3:4-11; Heb. 10:19, 20; Gal. 2:20). While it is complete in the yielding of the will at the time of conversion, it is only complete in operation when it is wrought in the work of the individual throughout life (I Cor. 8:1-12).

Does this Conference favor of the appointment of a board whose duty would be to find homes for the homeless?

Since the need of finding homes for the homeless is evident, be it resolved,

(1) That we appoint the superintendent of our Kansas City Mission and the president of the district mission board, who shall constitute a committee to look out for such homes to meet the present urgent needs.

(2) That this Conference appoint two brethren and invite the other Conferences west of the Mississippi to do the same, thus forming a committee to further investigate into the needs of the homeless and ways of providing for them and report at the next meeting of Conference.

Does this Conference deem its Mission Board and its sessions of great enough importance to give it a regular time for its sessions?

Resolved, That we set apart a half-day during the time of the next Sunday school conference, for the annual session of the Mission Board, and the discussion of topics relating to mission work.

Whereas, many of our churches use the Sabbath as an opportunity to collect money to defray the current expenses of the Sunday school, home and foreign missions, would not this Conference consider it more in keeping with God's Word and the sacredness of the Sabbath, to collect this money during the week?

Since giving is a part of worship, be it resolved, that we do not consider it out of God's order to take offerings for the carrying on of His work on the Lord's day (I Cor. 16:1, 2).

What message shall we bear from this conference to our home congregations?

(1) That there was a feeling among us that we were glad we were there.

(2) That we report the work of conference to our home congregations.

(3) That by our lives we should bear fruits of a deeper piety, earnestness and consecration.

(4) That we do more to save the lost in our own fields of labor.

(5) That we exercise the spirit of love toward the erring, remembering the teaching of the apostle in Gal. 6:1, 2.

Resolved, that we as a conference body feel to express our appreciation for the presence of our beloved brother, George J. Lapp, and desire also to send by him our greetings to the Church in India.

Miscellaneous Business

Report of Kansas City Mission.—Membership, 22 or 24. Average Sunday school attendance, 98. Workers, 4. Great room for improvement.

Report of Mission Board.—Auditing committee found treasurer's books correct. Executive committee request more complete reports of meetings, Sunday school work, collections, etc., from each congregation.

Summary.—Received, $988.23; Paid, $722.83; on hand, $265.40. The amount on hand is due to be paid out. The principal expenses of the conference year will come during the next few months. Let each congregation give its prompt and prayerful attention and send in as the Lord has prospered.

Moved and seconded that the moderator of this conference appoint two brethren who shall form a committee to co-operate with like committees appointed by other conferences west of the Mississippi to investigate the needs of the homeless and ways of providing for them, and to report at the next session of conference. Carried.

Brethren appointed: J. D. Mininger, Abe Wenger.

Moved and seconded that J. H. Hershey be re-elected as a member on the Board of Missions and Charities. Carried.

Moved and seconded that J. M. Kreider be elected as a member of the Educational Board. Carried.

Moved and seconded that Bro. S. G. Lapp be re-elected as a member on the Publication Board. Carried.

Moved and seconded that J. B. Yoder be re-elected as a member of the Local Board of Directors for the Kansas City Mission. Carried.

Moved and seconded that Wednesday afternoon of conference sessions be set apart for the session of the Mission Board. Carried.

Moved that a committee of three be appointed to consider the advisability of changing the time of the meeting of Conference. Carried. Committee.—S. G. Lapp, I. S. Mast, Andrew Shenk.

Bro. Daniel Kauffman requested the privilege of ordaining a bishop in the central district and one in the northern district of Missouri. Request granted.

Decided that the next conference be held at Mount Zion Church near Versailles, Mo.

Conference closed with prayer. A feeling of good will and harmony was felt throughout the meeting.

The following bishops, ministers and deacons were present:

Bishops

Andrew Shenk, Oronogo, Mo.
Daniel Kauffman, Scottdale, Pa.
S. G. Lapp, South English, Ia.
I. S. Mast, Minot, N. Dak.
J. K. Yoder, Parnell, Ia.
David Garber, Saragosa, Tex.

Ministers

D. F. Driver, Versailles, Mo.
Peter Unsicker, Tuleta, Tex.
Daniel Graber, Noble, Ia.
D. D. Kauffman, South English, Ia.
J. M. Kreider, Palmyra, Mo.
D. B. Kauffman, Kenmare, N. Dak.
Silas Yoder, Goshen, Ind.
Geo. Bissey, Cherry Box, Mo.
Jno. McCulloh, Morrison, Ill.
A. L. Buzzard, Washington, Ill.
W. S. Guengerich, Wellman, Ia.
J. E. Hartzler, Goshen, Ind.
C. Z. Yoder, Wooster, O.
D. J. Fisher, Kalona, Ia.
P. J. Blosser, South English, Ia.
C. J. Garber, Alpha, Minn.
Simon Litwiller, Tremont, Ill.
P. E. Whitmer, Goshen, Ind.
L. J. Miller, Garden City, Mo.
A. H. Leaman, Chicago, Ill.
Joe C. Driver, Garden City, Mo.
Joe Zimmerman, Wood River, Nebr.
J. B. Smith, Hesston, Kans.
Fred Gingerich, Kalona, Ia.
Aaron Good, Sterling, Ill.
Ira Buckwalter, Palmyra, Mo.
G. J. Lapp, Dhamtari, India.
J. R. Shank, Carver, Mo.
J. D Mininger, Kansas City, Kans.
Sanford C. Yoder, Chappell, Nebr.

Deacons

Samuel Lapp, South English, Ia.
W. T. Lineweaver, South English, Ia.
David Geil, South English, Ia.
Jacob Yoder, Kalona, Ia.
Abner G. Yoder, Wellman, Ia.
Elias Swartzendruber, Versailles, Mo.
J. H. Hershey, Palmyra, Mo.
J. G. Detweiler, Cherry Box, Mo.

Secretaries.

REPORT

Of the Annual Meeting of the Western Amish Mennonite Conference held near Wayland, Ia., Sept. 25, 26

For the Gospel Herald.

Services were opened by singing hymn No. 30. An address of welcome was given by the bishop of the congregation, Bro. Sebastin Gerig, followed by prayer led by Bro. Joseph Schlegel, of Milford, Nebr., after which the organization was effected which resulted in the election of Bro. A. A. Schrock as Moderator, Bro. Samuel Garber as assistant moderator, and the brethren, Fred. Gingerich and C. A. Hartzler as secretaries, and the brethren, E. L. Frey, C. Z. Yoder, and L. J. Miller as a committee on resolutions.

The conference sermon was preached by Bro. Joseph Schlegel in German, based on Jno. 17, and by Bro. Samuel Garber in English, based on I Tim. 3:15.

In these discourses the Church was exhorted to love and unity. The need of these as a means of convincing the world that Jesus was sent of God was especially emphasized. Jesus came into the world as the way the truth and the life, and now the Church is commissioned to show forth the truth and stand by the Word and for the Word in deed and in truth.

The sermons were followed by the testimonies of the bishops, ministers and deacons present. Many interesting and edifying truths were presented and a spirit of love and unity were expressed in word and actions during the entire conference.

The following questions were discussed and resolutions adopted:

In supplying needy fields what plans does this Conference suggest that desired results may be accomplished?

Ans. Since the needs of the fields are great in the unattempted fields, the abandoned fields, and the weaker congregations having no resident ministers: Therefore we advise that our conference treasurer be authorized, if needed, to notify the various churches of this Conference of the need of increasing the fund to defray the expenses of our evangelists in visiting such needy fields and such other work as the Conference may direct. And that our mission committee acquaint themselves with the needs of the field, and they with the bishops having charge over such congregations endeavor to find ministers and workers who would surrender themselves to labor in such needy places, or if necessary to ordain brethren with the counsel of the Church, having the scriptural qualifications to supply such vacant places with laborers. Jno. 4:35; Matt. 28:19, 20; Acts 6:3; II Tim. 2:2.

Does this Conference favor appointing a board of two to work in connection with similar boards appointed by the Mo.-Ia. and Kans.-Nebr. Conferences whose duty it would be to find homes for the homeless?

Ans. That this Conference is in favor of appointing a board of two to work in connection with those appointed by the Mo.-Ia. and Kans.-Nebr. Conferences, whose duty it shall be to co-operate with those appointed by said Conferences in further investigating the needs and providing for the homeless and report at the next session of this Conference.

What can be done where they have no resident bishop, and where it is impractical on account of distance to get one to perform such work as marriage?

Ans. It is the sentiment of this Conference and in harmony with a resolution passed by the Conference in 1907, that a church having no resident bishop or in case of absence or inability, that the resident minister may be authorized by the consent of the bishop having charge over the congregation, and counsel of the Church to

solemnize the marriage ceremony of their members.

What is the sentiment of this Conference in regard to a member who by words or actions persuades another member not to confess a wrong before the Church?

Ans. It is the sentiment of this Conference that such a member is a hindrance to the cause of Christ and to the peace and prosperity of the Church and places himself under church censure. Rom. 1:32; I Jno. 1:8; Prov. 28:13.

When a member of our Church marries an unbeliever or one of another faith, can they again be reinstated into the Church when their companion does not come with them?

Ans. We believe that where scriptural fruits of repentance are manifest such an one may be reinstated, but we advise that our bishops and ministers should do more definite teaching on the sacredness of the marriage relations.

In accordance to the decision of the conference held at Roanoke, Ill., in 1906, under question three, what advice has this Conference to give?

The following resolution was presented to the Conference, and after the bishop, minister and deacon of said congregation expressed their willingness to abide by the principles of the Gospel as understood by the Conference, was adopted:

We in conference session sanction the advisability of Bro. C. A. Hartzler accepting the invitation that has been extended to him by the Willow Springs congregation near Tiskilwa, Ill., to serve them in the ministry with the understanding that the bishop, minister, and deacon will endeavor to uphold the Gospel principles and discipline as upheld by this Conference, provided his present home congregation will give their consent.

Does this Conference approve of our sisters wearing the protection covering in time of a funeral instead of the devotional covering?

Ans. Resolved that we approve of the use of the devotional covering on funeral occasions as well as all other religious services as taught by the apostle Paul and others. I Cor. 11:1-16; I Pet. 3:5; Gen. 24: 65.

The following miscellaneous business was taken up and acted upon:

The mission committee, D. J. Fisher, C. A. Hartzler, L. J. Miller, Jonas Litwiller and Peter Oswald were all present and gave report of work done except the last named. Bro. Joseph Schlegel reported for him. Most of the larger churches were reported in a fair condition but a number of the smaller ones in need of much encouragement, more active workers, and of church literature.

Upon motion the reports were accepted as given.

Upon motion Bro. Fred Gingerich was appointed on the mission committee for the Illinois field.

Upon motion Bro. J. J. Johns was appointed on the mission committee for the Mo.-Ark. field.

Upon motion Bro. L. J. Miller was appointed on the mission committee for the Kans.-Okla. field.

Upon motion Bro. Sanford C. Yoder was appointed on the mission committee for the Neb.-Col. field.

Upon motion Bro. J. J. Zimmerman was appointed on the mission committee for the Ia. field.

Upon motion the brethren C. S. Schertz and Asa Ropp were reappointed on the local board of the Chicago Mission.

Upon motion the brethren, L. J. Miller and Daniel Graber were reappointed on the local board of the Kansas City Mission.

Upon motion Bro. J. K. Yoder was appointed as a member of the Mennonite Board of Missions and Charities.

Upon motion Bro. L. J. Miller was appointed as a member of the Mennonite Publication Board.

A motion was made and carried that an attempt be made to replace one third of the tax paid on the Kansas City Mission which had been paid out of the general funds of the mission. Said contributions to be sent to the conference treasurer. Any surplus collected to be retained in the general funds of said treasurer.

A motion was made and carried that Bro. J. W. Springer be reappointed for a term of three years on the committee to arrange for the Sunday school conference.

The treasurer's report was read and upon motion was accepted as read.

Upon motion Bro. Andrew Nafziger of Hopedale was reappointed as conference treasurer.

Bro. A. A. Schrock was appointed as delegate to the Eastern Amish Mennonite Conference.

Bro. W. S. Guengerich was appointed as a delegate to the Ind.-Mich. A. M. Conference.

In accordance with a resolution passed at the last annual meeting of this Conference, the committee appointed to arrange the minutes of all previous meetings gave their report and upon motion it was decided to have the same prepared and printed and to include the following:

Place and time held, names of moderator and assistant and of secretary and assistant, by whom the conference sermon was preached and the text used, the fact that testimonies were given by ministers and congregations, the names of all bishops, ministers and deacons present, all questions and answers, miscellaneous business complete, names of all congregations and ministers at present in the district, a list of the deaths of ministers and an index.

Upon motion the brethren, J. C. Burkey, Samuel Garber and Daniel Graber were appointed to rewrite and further prepare for the printing of said reports.

The ministers of the various congregations were instructed to ascertain the number of these reports wanted in their respective congregation and notify the committee as to the number needed in both English and German.

Bro. J. J. Hartzler was appointed as bishop over the Kans.-Nebr. field which was made vacant by the moving away of Bro. Joseph Mast.

Upon motion it was decided to appoint a committee to find a place for holding the conference next year.

The brethren, Daniel Schlegel, I. G. Hartzler and Daniel Fisher were appointed.

Upon a request from the congregations in Oregon that a special session of conference be held there, conference decided to grant their request, and gave them the privilege of selecting the time for holding the same.

The congregation by a rising vote expressed their approval of the work done and a willingness to live and work in harmony with the same.

The following bishops, ministers and deacons were present:

Bishops

Christian Werey, Kalona, Ia.
J. C. Burkey, Hopedale, Ill.
Sebastin Gerig, Wayland, Ia.
Joseph Burckey, Tiskilwa, Ill.
D. D. Zehr, Manson, Ia.
J. K. Yoder, Wellman, Ia.
Peter Kennel, Strang, Nebr.
*David Garber, Saragosa, Tex.
John Wagler, Wayland, Ia.
George H. Sommers, Gridley, Ill.
*E. L. Frey, Wauseon, O.
*I. S. Mast, Minot, N. Dak.
*Daniel Kauffman, Scottdale, Pa.
Joseph Schlegel, Milford, Nebr.
Samuel Garber, Tremont, Ill.
A. A. Schrock, Metamora, Ill.

Ministers

Christian Risser, Eureka, Ill.
Jonas Litwiller, Morton, Ill.
Daniel Slagel, Flanagan, Ill.
C. S. Schertz, Eureka, Ill.
Daniel Roth, Morton, Ill.
Peter Sommers, Metamora, Ill.
Peter Garber, Cazenovia, Ill.
*A. H. Leaman, Chicago, Ill.
Jacob Rosenberger, Tiskilwa, Ill.
Daniel Orendorf, Flanagan, Ill.
Daniel Nafziger, Hopedale, Ill.
Daniel Zehr, Danvers, Ill.
Joseph Rediger, Milford, Nebr.
William Schlegel, Milford, Nebr.
Sanford C. Yoder, Chappel, Nebr.
John Steckley, Beaver Crossing, Nebr.
J. E. Zimmerman, Wood River, Nebr.
J. J. Zimmerman, Crystal Springs, Kans.
*J. D. Mininger, Kansas City, Kans.
D. D. Kauffman, South English, Ia.
*P. P. Swartzendruber, Wellman, Ia.
D. J. Fisher, Kalona, Ia.
W. S. Guengerich, Wellman, Ia.
*P. J. Blosser, South English, Ia.
J. C. Eigsti, Manson, Ia.
Fred Gingerich, Kalona, Ia.
*Peter Unzicker, Tuleta, Tex.
†Silas Yoder, Goshen, Ind.
D. B. Kauffman, Kenmare, N. D.
‡C. Z. Yoder, Wooster, O.
L. J. Miller, Garden City, Mo.
*Joe Driver, Garden City, Mo.
C. A. Hartzler, Creighton, Mo.
Daniel Graber, Noble, Ia.

Deacons

H. V. Albrecht, Tiskilwa, Ill.
A. G. Yoder, Parnell, Ia.
Abraham Stutzman, Milford, Nebr.
Benjamin Slagel, Shickley, Nebr.
I. G. Hartzler, Garden City, Mo.

*Visitors.
†Delegate from Ind.-Mich. Conference.
‡Delegate from Eastern A. M. Conference.

REPORT

Of the Waterloo County Mennonite Sunday School Conference, held at the Latchar Church, near Mannheim, Ont., Sept. 2, 1912.

For the Gospel Herald.

Organization: Mods., A. C. Bowman, Gideon Bachert; Secys., M. C. Cressman, David Bergey; Chor., Wesley Witmer.

Following are the topics discussed:

Our debt to the Sunday school. Jacob Brubacher, I. H. Oberholzer.

Opportunity brings responsibility. The duty of Christians is to teach as well as to live the commandments of God. Children are imitators. Right instruction is necessary. Christ welcomed the children, so should we. The need of prayer, and infilling with the Holy Ghost was emphasized especially for those who instruct others.

The need of loyalty to God in Sunday school work. Levi Hoffstetler.

In order to be loyal to God we must be consecrated to His service and live honest, upright, Christian lives. Men who live practical, Christian lives every day of the week are the ones who have power in moulding the lives of others.

Effective and defective teaching. Allen Cassel, Noah Snyder.

To be effective the teacher should be well-informed. He must not ramble, but teach to the point, show a personal interest in the scholars, avoid repetition simply to fill in time. Give home work, ask the scholars to write an essay on the lesson occasionally. If possible illustrate the teaching with things from nature, easily to be understood. Do not depend entirely on the lesson helps. Use the Bible. If you have critics, allow them to answer their

own questions. The value of teachers' meeting was pointed out.

Being practical. Moses Brubacher.

Jesus once said, "I must be about my Father's business." If the world is to be won for Christ, it must be done through the Church. In order to be practical one must know how to do things. The office of Sunday school teacher is an important one. One must first be saved before he can do practical work in leading others to Christ. We must live the Christ-life and be filled with the Holy Spirit before our teaching becomes practical.

Working without waste. Melvin Shuh, Oliver Snyder.

Work develops, spiritually as well as naturally. We are responsible for our talents—in order to work without waste we must have a definite object in view. We should aim at a standard. Jesus is that standard and the Bible our guide. If we follow closely the teachings of the Bible we will work without waste. We are not our own, we are bought with a price. God's order is for man to work. God does not want idlers. The new life is one of service. Teaching our children at home is one way of working without waste, giving to the needy is not wasting.

Possibilities that are yours. Ezra Snyder, Gilbert Bergey.

Education is required. We must have an aim in order to accomplish effective work. Teach the rising generation in the ways of the Bible. Character building is one of the possibilities. Possibilities lead men to do great things. "As he thinketh in his heart, so is he." God can bring great things to pass. The reason we fail to see great possibilities in our work is because we do not look to the right source, viz., God. We can all live for God.

Learning to trust each other. Jacob Knechtel, Adam Cressman.

The topic concerns each one in the house. Failure to keep promises causes distrust and a want of confidence. We should be careful and not misrepresent things in our business transactions. We should not be over-anxious for filthy lucre. Christ said to Peter, "Upon this rock will I build my Church." The work of the Church is to gather souls for His kingdom. In order to work successfully in the Sunday school the workers must have unbounded confidence in each other. Trusting God more fully brings confidence in each other.

The power and beauty of a pure life. Manasseh Hallman.

A pure life seeks after those things which are above. The Christian's life is a life of pleasantness—refilling with the Holy Spirit is necessary to life purity. Consecration is necessary. We must set aside the sin which doth so easily beset us, keep ourselves unspotted from the world. Psa. 24: 1, 2. A pure heart will be imitated.

Secretaries.

REPORT

Of Mennonite Old People's Home, Marshallville, Ohio.

For the Gospel Herald

We desire to have acknowledged through the Gospel Herald the following provisions which we have received during the past six months:

J. M. Smucker, 2 gal. apple butter; U. Steiner, 1 bu. seed corn; Peter Baumgartner, 1 bu. potatoes; Peter Hartzler, 600 sweet potato plants; S. C. Yoder, 1 bu. strawberries; Sugar Creek, O., sewing circle, 2 quilts; D. C. Amstutz; 1½ bu. potatoes; J. M. Smucker, 2 gal. apple butter; D. C. Amstutz, 2 gal. cherries; D. P. Yoder, 10 bu. oats, 3 bu. corn; D. C. Amstutz, 2 heads cabbage; Jonathan Schrock, ½ bu. apples; C. Z. Yoder, 1 pk. tomatoes; U. Steiner, ½ bu. apples; 2 little girls, 1 pk. apples; Nancy Schrock, ½ bu. apples; Abe Folb, 1 gal. apple butter; Clara Steiner, ½ bu. apples; Sister Zimmerly, 3 pk. apples; Clara Steiner, ½ bu. apples; A. D. Burkholder, 2 bu. apples; C. Z. Yoder, 1 bu. apples; J. M. Smucker, 2 gal. apple butter; J. N. Yoder, 1 bu. apples; Dan Steiner, 1 bu. apples, 10 lbs. cheese; Earl Steiner, 4 musk melons; John Hartzler, 1 gal. apple butter, 1 bu. apples; Jacob J. Moser, 1 gal. apple butter, 1 sack dried apples; Albert Hartzler, 2 bu. apples, 2 gal. apple butter, 3 bu. apples; John Hartzler, 2 gal. apple butter, dried fruit; U. Steiner, 1 pk. apples; Nancy Schrock, 1½ bu. apples; Dan Steiner, 1 bu. apples; Scottdale, Pa., Mennonite Church, 25 hymnals and supplement song books; Solly Plank, 1½ bu. grapes; Sister Zimmerly, 1 bu. grapes.

Gratefully acknowledged,
E. F. Hartzler.

FINANCIAL REPORT

Of the Welsh Mountain Industrial Mission for Third Quarter, Oct. 1, 1912

Receipts

Paradise mission meeting	$ 17.50
Harry Erb	1.50
Amos H. Hershey	3.20
Henry Krupp	10.50
Christian Neff	5.00
Recd. for mdse.	2569.37
Total for quarter	$2607.07
Previous receipts	1483.92
Total to Oct. 1, 1912	$4090.99

Expenditures

Paid for Mdse.	$1760.65
Labor	447.25
Borrowed money returned	438.00
General expenses	90.51
Total for quarter	$2736.41
Previous expenditures	1233.12
Total to Oct. 1, 1912,	$3969.53

Gratefully acknowledged,
Noah H. Mack, Treas.

Superintendent's Report

Paradise sewing circle	$ 6.36
Landisville sewing circle	4.61
Total	$10.97

Anna Martin, Asst. Supt.

Married

Beck—McFarlane. — Bro. Thaddeus S. Beck of Peabody, Kans., and Sister Henrietta A McFarlane of the Pennsylvania congregation, near Hesston, Kans., were married at the home of the bride on Sept. 26, 1912, Bro. D. H. Bender officiating.

Hartzler—King.—Bro. Chester Hartzler and Mollie King, both of Hubbard, Oreg., were united in the holy bonds of matrimony, Sept. 22, 1912, at the Zion A. M. Church. Bro. A. P. Troyer officiated. May God's choicest blessing follow them all through life.

Stoltzfus—Bitikofer. — Bro. Aaron K. Stoltzfus, formerly of West Liberty, Ohio, and Sister Frances Bitikofer, of the Spring Valley congregation, Canton, Kans., were married at the home of the bridegroom, Hesston, Kans., on Sept. 26, 1912, Bro. D. H. Bender officiating.

Obituary

Stahl.—Gertrude, wife of Bro. John Stahl, died at her home near Davidsville, Pa., Sept. 12, 1912; aged 64 y. 4 m. 28 d. She was sick with cancer for about four years. She was a faithful member of the Mennonite Church, fully resigned to the Lord's will, bearing her affliction patiently. Many were the good advices she gave the Church and her neighbors. May God bless the bereaved husband and children. She was the mother of 6 children, 4 living, 2 preceded her to the glory world. Funeral was conducted by S. G. Shetler and L. A. Blough at the Stahl Church. She was buried in the cemetery adjoining.

Hochstetler.—Sarah (Stutzman) Hochstetler was born March 17, 1849; died at her home near Farmerstown, Ohio, Sept. 22, 1912; aged 63 y. 6 m. 5 d. She was married to Alexander Hochstetler Dec. 22, 1870; lived in matrimony 41 years. Four sons and four daughters were born to this union. One daughter and infant son preceded her to the great beyond, leaving to mourn her departure 6 children, 15 grandchildren, 6 brothers and 4 sisters. She united with the A. M. Church in her youth and remained faithful until death. She suffered much during the last year but was always cheerful and bore it with Christian patience and often expressed her readiness to depart to a better world. Services were conducted by S. H. Miller. Text, Phil. 1: 21. She was laid to rest in the Walnut Creek A. M. cemetery.

Lehman.—Katharina (Neukomm) Lehman was born June 17, 1851, died at her home near Mt. Eaton, Ohio, July 27, 1912; aged 61 y. 1 m. 10 d. She was married to Isaac K. Lehman in the year 1872. To this union were born 4 sons and 7 daughters. Two sons preceded her to the spirit world. She leaves to mourn her loss 2 sons and 7 daughters, and 11 grandchildren. Her death came rather unexpectedly, only her husband and 2 daughters being present when death came, which was caused by heart failure. She lived to see all her children unite with the Mennonite Church. She was a faithful member of the Sonnenberg Mennonite Church from which place the funeral was held in the afternoon of July 29. Services conducted by Cleophas Amstutz and David Amstutz in the German language and Benjamin Good in the English language. The funeral was largely attended.

Lesher.—Grace Viola, daughter of I. I. and Ida Lesher, died of typhoid fever Sept. 24, 1912; aged 19 y. 11 m. 7 d. Grace was sick only a few weeks, she had been helping to take care of her mother when she too contracted the disease from which she died.

She united with the Mennonite Church at the age of 13 years, and was a faithful member until death. She will be greatly missed at church and Sunday school where she was always present.

Funeral services were held at the Marion (Pa.) Mennonite Church, conducted by W. W. Hege (text Eccl. 12:1) and C. R. Strite (text, Isa. 64:6).

The family of Bro. Lesher is greatly afflicted, father, mother and five children are suffering with typhoid fever.

On Sunday, Sept. 22, 1912, Edna Blanche, the 13 months old baby, also passed away. A bud that just blossomed for a little while.

May this be a warning to all dear young people to "Remember their Creator in the days of their youth."

May the prayers of God's people ascend to the throne in behalf of the afflicted family.

S. E. M.

Items and Comments

The revolution in Nicaragua, which has been in progress for some time, seems to have been checked when the rebel general surrendered to United States officials. Later more fighting took place during which some American marines are reported to have been killed. If it were not for the selfishness of man, wars would cease. Nothing but the power of the Christ can fully eradicate it from the hearts of men.

On the day of the funeral of the late Emperor of Japan, General Nogi, who captured Port Arthur during the Russian-Japanese war, committed suicide, thus showing his respect and honor for his dead ruler. His wife committed suicide at the same time. We speak of the Japanese as a civilized nation, but this event shows us that they have still a great deal to learn before they attain the highest culture possible to man—new life in Christ Jesus.

The trouble between the government of Mexico and the insurgents is not yet at an end. The fighting has been kept up so close to the border of the U. S. that President Taft has warned the Mexicans that intervention may be necessary in order to protect American safety and interests. It is sad to see this cruel strife going on in the days when the Gospel of the Prince of Peace should be known and followed by every nation.

Reports coming from Messina, Sicily, state that the volcano, Stromboli, again is in eruption. Messina was the scene of the terrible earthquake of December, 1908, which resulted in the loss of about 73,000 people. Vineyards and crops are suffering heavily from falling cinders, ashes and sand that are being ejected from the nine craters. Mighty, indeed are the works and powers of God. The utter helplessness of man is strikingly evident when the forces of nature are partially unleashed.

Public opinion in Ireland is divided on the question of Home Rule. Present indications are that Ireland will secure the privilege of having its own legislative body, same as Canada and some of the other English colonies. The Protestants of Ulster are bitterly opposed to it. Demonstrations are being held against it and veiled threats have been made that if Home Rule was granted that there would be armed resistance. It is to be hoped such will not be the case, but that the differences may be adjusted peaceably.

It is announced that President Taft has decided to take all fourth-class postmasters out of the "spoils system." Hitherto they owed their position to political appointment, as a reward for services rendered to some political boss, but henceforth they will receive the appointment on their own merits in competition with other candidates. This order will affect about 36,000 postmasters. This will limit a fruitful source for corruption in politics. Not only should all postoffice employees hold office by virtue of their fitness for it, but also all other public officials.

The Gospel Herald from now until Jan. 1, 1914, $1.00.

BIBLE CONFERENCES

The following is a list of Bible Conferences, Bible Instruction Meetings, Bible Meetings, and similar efforts to be held within the next few months. We shall be glad to note all meetings of this kind. May God richly bless all these meetings. Let us all pray to this end and attend all the meetings we can.

Scottdale, Pa., Nov. 2-11, 1912. Instructors, Geo. R. Brunk, S. F. Coffman.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger, E. L. Frey, S. E. Allgyer.

Canton, Ohio, Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer, and others.

CONFERENCE ANNOUNCEMENTS

Kansas—Nebraska

The Annual Conference of the Kansas-Nebraska Conference District will be held at the West Liberty Church, McPherson Co., Kans.

Sessions as follows:

Mission Board Meeting Oct. 16, 1912, at 1:30 P. M.

Church Conference Oct. 17 and 18, closing 19th.

Sunday School Conference beginning at 2 P. M. Oct. 20th, closing Oct. 21st.

The ministerial body will meet at 3 p. m. Oct. 16 and be in session during evening of same day. All questions should be submitted at this time. All ministers and deacons ought to be present at this time.

Since the church is some distance from the railway station it is very necessary that all visitors notify some one of their coming Those coming over the Rock Island R. R will stop at Inman and notify D. A. Miller of their coming. Those coming via Santa Fe, stop at Windom and notify C. D. Yoder Do not fail to write to these brethren of your coming. Those coming over the M P. should transfer at McPherson to one of the other lines and stop at above mentioned places.

We are expecting a busy and interesting session of conference. The brotherhood ought to pray that the Lord's will be done in all things. The work is the Lord's, we are His servants, Let His servants be found in His work.

L. O. King, Secy.

Indiana-Michigan

The Lord willing, the Mennonite Conference (Fall) of the Indiana-Michigan District will be held at the Emma Church, La Grange Co., Ind., Oct. 10 and 11. All Christian workers, especially ministers from our sister Conferences, are invited to be with us at that time. It is especially desired that every member of the Conference be present. Those desiring to be met at the depot should notify Bro. O. S. Hostetler, Topeka, Ind., stating the time and place of arrival. Shipshewana may be reached either by trolley or by the Lake Shore R. R. via Goshen or La Grange. Topeka is on the Wabash R. R., and the Emma Church is about half way between the two places.

The Local Mission Board will meet the day before. All morning services to begin at 9 A. M. You are invited to all these meetings.

J. S. Hartzler, Sec. of Conference.

Mifflin Co., Pa.

The Mifflin Co., Pa., churches will hold a Sunday school conference, the Lord willing, in the Allensville Church on Thursday evening and all day Friday, Nov. 14 and 15, 1912. Immediately following the Sunday school conference, beginning Saturday morning, Nov. 16, a three days' Bible conference will be held, with Geo. R. Brunk and John S. Mast as instructors. The congregation respectfully solicits the co-operation of all interested in the work of the Lord. A cordial invitation is extended. Allensville is situated in Big Valley, ten miles east of Mill Creek, Pa., the nearest R. R. station from the west, and seven miles west of Belleville, Pa., the nearest R. R. station from the east. Persons coming from the west will notify David E. Plank, Belleville, Pa., R. F. D. No. 2, and those from the east notify John D. Yoder, Belleville, Pa., so that arrangements can be made to get all to the church. Come to the meetings and help. Pray that God may bless the efforts to His glory and the edification of all concerned.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

433—Editorial
434—Let Me Walk With Thee (Poem)
A Great Problem Before the Church
Rural Evangelism
435—How can We do more for the Work in Rural Districts
436—What Will You Give (Poem)
From Our Mission Stations
437—The Kingdom Comes
438—All Thy Presence (Poem)
Whose Boy is in Danger?
Pride in Life
Coming Down the Nile
439—Sunday School
Our Young People
440—Field Notes
Correspondence
442—Thy Will Be Done (Poem)
Sources of Mennonite History
443—Literature in the Home
444—Helps and Hindrances to Missionary Work
Cocaine (Poem)
Reports
447—Married
Obituary
448—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, OCTOBER 17, 1912 No. 29

EDITORIAL

"Blessed are the meek: for they shall inherit the earth."

The most powerful sermon which we ever heard on the subject of consecration is the life of people whose daily life is an illustration of what consecration really means.

Every manifestation of evil in "this present evil world" ought to be an incentive to every child of God to put forth greater efforts to "overcome evil with good," according to Rom. 12:21.

Strengthening the Weak Places, is a theme recently discussed by our young people's Bible meetings. The practical thing now before us is to proceed to accomplish what has been considered. Whether the weak places exist in the individual, in the local congregation or in the Church at large, they should not be allowed to exist without an attempt being made to strengthen them. This we will say, however: as soon as the weak places in the individuals and the local congregations will have been strengthened, those in the Church at large will have ceased to exist.

We were talking of strengthening the weak places. Pardon us if we mention a few of them. One is a lack of Bible knowledge. Until we have learned to comply with II Tim. 2:15 and I Pet. 3:15 we have something to do along this line. Then did it ever occur to you that sleeping in church is a weak place of widespread dimensions? Three-fourths of our preaching is lost because people sleep in church—some with their eyes shut, others with eyes open. With others the main source of weakness is their supposed strength. That is they are trying to do in their own strength what ought to be done in the strength of the Lord. Other weak spots are uncontrolled tempers, indifference, love of ease, etc., etc., etc. But we have only begun to name them. Will you name some more, and wrestle with the problem of how to strengthen them?

It has been said that "reading maketh a full man." This world is flooded with literature. Hence men are full of comeoutism, russellism, eddyism, higher criticism, sensationalism, rationalism, socialism, no-account-ism, depending upon the kind of literature they have been filling up on. "As a man thinketh in his heart, so is he." They who make the prayerful study of the Bible a daily practice can not but be filled with the Holy Ghost and with wisdom, for they can not make a practice of meditating upon the writings of "holy men of old who spake as they were moved by the Holy Ghost" without becoming filled with the words of wisdom and of life borne to us on the sacred pages of the Book of God.

Sleep.—Did you ever notice some one who was desperately sleepy during church services? He would like to stay awake, but the power of sleep is strong. In his struggles the features on his countenance are distorted which gives him the appearance of a soul in distress. Sometimes a thunderbolt from the pulpit startles him out of his drowsiness, the power of the Spirit touches his soul and his face is transformed from the signal of distress to that of a beautiful countenance beaming with heavenly joy.

Here is a vivid picture of a soul wishing to remain spiritually awake but threatened with the sleep of sin. Such a soul is in distress. "O wretched man that I am," is the cry which actually describes his condition. Naturally he would like to go to sleep, but he knows it is not the thing to do. What is the remedy? Let such an one awaken to the awfulness of his alarming condition, let the lightning bolts from Sinai break up his stony heart that the gentle rains of God's free grace can refresh his soul, and the distress of the soul will be changed to a triumphant experience. "Wherefore he saith, **Awake thou that sleepest** . . . and Christ shall give thee light."

Living Vs. Acting.—Our Christian experience is never satisfactory until we come to the point where our daily life is simply the outward expression of the Christ-life within. Without this, man may go through the motion of being a Christian and make a fairly good record. The greatest cause for failure lies in the fact that too many people **simply go through the motion** of being a Christian without having been born again and therefore without **living the life** of a Christian. The thief at heart may refrain from stealing, the murderer at heart (I Jno. 3:15) may never take human life, the dishonest man may never tell a falsehood, the proud wear plain clothing, the disobedient obey the commandments of God, the ungodly man make large gifts to the cause of Christ, the irreverent go through the form of devotion. But all this does not satisfy the soul, and sooner or later the unregenerate get tired of living that kind of a life. This accounts for the numerous crop of backsliders which one meets almost wherever he goes. What God wants is "a new heart and a right spirit." When the life of God takes possession of the soul that individual **lives the life** of the Christian as a natural result. Every sinner may have this life through faith in the Lord Jesus Christ, repentance for and forsaking of sin, surrendering to God and accepting Jesus Christ as his Savior and Lord.

Doctrinal

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE "ETERNAL FIRE"

A preacher of the Gospel, in the midst of an earnest appeal to sinners, suddenly exclaimed, "Fire! Fire! Fire!" "Where?" cried out an alarmed hearer. "In hell, for every soul that rejects Jesus Christ!" answered the preacher.

Do you hear the voices of the prophets and of the Son of God making the same terrible outcry in the Holy Scriptures: "Fire! Fire! Fire!"

Do you hear the fire bells of Jehovah ringing out their startling warnings from every watch tower of His revelation?

Who set those alarm bells ringing? And why? Why have they been kept ringing through all the silences, the tumults, the changes, the denials, the theorizing, the mockeries, of all the centuries?

Where is this unquenched fire burning? Is it in this world or in another? If in another world, what is that to me?

If it is God's hand that is ringing these terrifying bells in the ears of men, then better look out! God is not given to trifling, to playing on the fears of men for His own amusement. He is not given to sounding false alarms.

For whom is God ringing these bells? Is it to give warning to angels? To Satan? To demons? Or is it to give warning to living men?

When our God, who loves the world starts the fire bells ringing in His great universe, there must be something the matter! There must be something very serious the matter!

Stop! Look! Listen! Hear the ringing of the fire bells! Listen to the cry of **"Fire!"**

"Hear the loud alarum bells!
What a tale their terror tells
Of despair!
How they clang and clash and roar!
What a terror they outpour
On the bosom of the palpitating air!"

"A **fire** is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. 32:22).

"Upon the wicked he shall rain snares, **fire** and brimstone, and an horrible tempest: this shall be the portion of their cup" (Psa. 11:6).

"Thine hand shall find out all thine enemies: . . . . thou shalt make them as a **fiery oven** in the time of thine anger" (Psa. 21:8, 9).

"For behold the Lord will come with **fire,** and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with **flames of fire.** For by **fire** and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:15, 16).

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psa. 37:20).

"A **fire** goeth before him, and burneth up his enemies round about" (Psa. 97:3).

"For, behold, the day cometh that shall **burn** as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall **burn** them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

"Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner: but he will **burn up** the chaff with unquenchable **fire"** (Matt. 3:12) .

"It is better for thee to enter life maimed, than having two hands to go into hell, into the **fire** that never shall be quenched; where their worm dieth not, and the **fire** is not quenched" (Mark 9:43).

"The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of **fire"** (Matt. 13:49, 50).

"That which beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be **burned"** (Heb. 6:8).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in **flaming fire** taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II Thes. 1:7, 8).

"If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and **fiery indignation** which shall devour the adversaries" (Heb. 10:26, 27).

"The heavens and earth which are now . . . . are reserved unto **fire."** "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be **burned up."** . . . . "The heavens being on **fire** shall be dissolved" (II Pet. 3:7, 10, 12).

"It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting **fire"** (Matt. 18:8).

"Depart from me, ye cursed, into everlasting **fire** prepared for the devil and his angels" (Matt. 25:41).

"Sodom and Gomorrah and the cities about them . . . . are set forth for an example, suffering the vengeance of **eternal fire"** (Jude 7).

"The fearful, and unbelieving, and the abominablle, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with **fire** and brimstone: which is the second death" (Rev. 21:8).

"And whosoever was not found written in the book of life was cast into the lake of **fire"** (Rev. 20:15).

Dear reader, with this awful cry of **"Fire!"** thus ringing in the ears of an ungodly world, throughout all the pages of Divine Revelation, what shall we do about it?

In the face of this overwhelming testimony of the Word of God, what of our sainted old friend, H. L. Hastings, we ask: "Do men believe this? Do ministers believe it?—every word of it? Do they believe it as it reads? or will they argue by the hour to prove that one word must be literally interpreted, and then explain the very next word in some unnatural and mystical manner? Is it not time to believe what God has said? If He did not mean what He said, why did He not say what He **did** mean?

"This matter is too awful for guesswork and uncertainty. Let us beware how we seek to blunt the edge of the Spirit's sword, and by forced and farfetched interpretations contradict the solemn warnings that God has given, and lull the careless into a slumber from which they may awake when it is too late.

"If we are ever to speak plainly, and with the accent of conviction, we must use not the words which man's wisdom has devised, but the words which the Holy Ghost speaks. If we take the responsibility of qualifying and neutralizing the utterances which the Lord has given us, will He not hold us responsible for the ruin of any who may be misled by our misinterpretations?

"Let us search the Scriptures, and let us know what we **do know,** and believe what we **do believe,** and make our faith, our testimony, and our practice correspond with each other. Let us use the words that the Holy Ghost has used, without equivocation or mental reservation; let us say what God has **said,** and **mean it;** and omit all our own fancies and calculations and additions; making it no better, no worse, no easier, and no harder than God has made it; and then let us act out our faith, and it will soon appear that God's threatening of **eternal fire** is no trifling matter, and that there is abundant reason to entreat men to 'flee from the wrath to come.' "—H. B. Hartzler in Evangelical.

SAVE YOUR MONEY

By Daniel Kauffman.

For the Gospel Herald.

This advice calls forth ideas of useless expenditures for such things as whiskey, tobacco, jewelry, costly houses and furniture, extravagance in clothing, pleasure excursions, etc. While we accept the position of most people who have given these things serious, sober, prayerful thought, we wish especially to notice expenses connected with the Christian service.

Money is not the principal thing connected with the work of the Church. In fact, it is only a commodity, as means to an end, a medium of exchange and as such should have a place second to many of the things connected with the work of the Lord. Yet, under existing circumstances, it is a necessary part of the work, and as such should be so used that the greatest possible benefits may come from its use.

We will take it for granted that you have your all, money included, upon the altar of the Lord. Such being the case you regard each dollar in your possession as a sacred trust, and as such you will not spend any of your money for things useless or worse than useless. If this is your attitude then you will probably agree with the following:

Our houses of worship should be large enough and comfortable enough to accommodate the crowds, but not a cent should be spent for display.

Our clothing should be bought for service, and costly array should be scrupulously avoided.

The "high cost of living" would not be such a serious problem if high-priced articles would be kept off the table.

The cases are very rare when an evangelist should be carted across several states to conduct one series of meetings.

Funerals should be conducted in Gospel simplicity. The spending of large sums of money in display in flowers, costly coffins, costly tombstones, etc., is as useless as it is sinful.

In opening or maintaining mission stations, or carrying on any part of the work of the Lord, it is not wrong to prayerfully consider the question as to whether this is the best way to invest or spend the money, whether the investment here will bring greater returns for the Lord than any other way it could be spent.

While it is right that there should be an interchange of visits and work among ministers and other workers, we should never think of sending off several hundred miles for some one to do work that home talent could do just as well.

If we need to use judgment in making investments for ourselves, it is much more necessary when it comes to the question of using the Lord's money. Until the Great Commission has been obeyed and the Gospel carried to "all nations" and "every creature" let there be a conservation of time, talent, men and money to the end that this great work may be accomplished.

Scottdale, Pa.

GOD'S WORD

Sel. by Susie A. Fisher.

The Word contains the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts are binding, its stories are true, and its decisions are unchangeable.

We read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct us, food to support us, and comfort to cheer us.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

The Word is the Christian's weapon against all evil. Here paradise is restored, heaven opened and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, a river of pleasure. We will find mines of wealth still unexplored in store for us, if we have failed to regard the full power of God's Word. The Word is a store house of wealth. God has placed great truths in the Word and He expects us to search for its wealth and try to get it. In God's Word we find much that will help us in our lives and hearts. We need to make an effort to get at these and they will help our lives.

The Word is given us in life and will be opened at the judgment, and remembered forever.

God has commanded that His Word shall reach all the world. His Word is a message of love for not only one part of His creation, but for all. If the Word of God is really a part of our lives, our efforts to spread the knowledge of that Word will not be repulsive. We can begin very definitely to spread the Gospel right around us. If we neglect to do what we can for those who need the Gospel, God can require it of us. We need to work around home, although the need in other lands is greater in some ways. God loves all parts of His field. Perhaps the first thing to be done in giving the Word of God to the whole world is to make it a very definite part of our lives. If God's Word is precious to us, we should be willing and glad to share it and to help that others might know of that which has brought joy and gladness into our lives. A large portion of the world does not yet know of the Word. There is yet much work remaining to be done by those to whom Jesus left His work.

If we would learn the truth about ourselves we must study the Word. If we look into the Word with an honest heart we will be sure to find there just what we need.

We love the Word because it tells us something about the future and where we may spend the future. It is well for each one of us to look at our lives carefully sometimes and face the question of our future, so that we may be preparing for it.

If we have time to study only one book, let that book be the Bible, for it cannot be destroyed. It has come through the ages of persecution, but has passed down to us in a state of perfect preservation. Men may as well undertake to overthrow the world as to destroy the Word of God. Jesus said, "Heaven and earth shall pass away, but my Word shall not pass away." See that your relish for the Bible be above every other enjoyment, and the moment you begin to feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intense relish, a keener appetite for the Word of God.

CONSECRATION

By David Garber.

For the Gospel Herald.

In consecration we must come to "a **definite** act, at a given moment of time, when we shall GLADLY acknowledge, and confess Christ's absolute ownership of all we have and are."

This may be done, once for all, even though we may not understand all it includes. To illustrate: In this entire bundle which I have consecrated is included my farm. Of course I did not particularly think of my farm reaching half way to China, and hence did not comprehend the possibility of there being anything of value beneath its surface, as I only thought of the productions from the face of it. But in exploring the regions below surface —behold, a valuable coal deposit is found, and so the temptation may be for me to withhold that to be used as I may like; but I must be honest, and remember that **no reservation** was made at consecration (and in fact it would not have been a complete consecration if reservation would have been made) so then I must look up to the Lord and say, without grudging, "The coal is thine also." But this is

not all. By further exploration I find a vast deposit of oil, and its value is thousands of dollars; and I am almost if not altogether tempted to be sorry that this too is included in the consecration, but by grace I look up and say: "Use it as it pleaseth Thee." But this is not all. A gold mine is discovered somewhere in the farm, the value of which runs into millions! Then may Satan appear and whisper: "Foolish man that you were, to consecrate so valuable a possession to the Lord unreservedly." But I remember the all-inclusive act of consecration, and turn, and say, "Get thee behind me, Satan; for thou savorest not the things of God, but the things of men."

In this fast age I fear much reserve is made in the matter of our consecration—to use the power of body, mind, talent, time, and possessions in ways that please not Him whose possession we are, but man is a touchy being in these "perilous times," and cannot well bear the bold, scathing, denunciation of the "itemizer" (Isa. 3:16-26). Why be sorry when told about the "thieves" that are carrying away much spoil? Who would chide a dog (even) for barking at the approaching thief?" For, "the sorrow of the world worketh death," and prophets and preachers should not be expected to be, "Dumb dogs that cannot bark" (Isa. 56:10) against the pomp, pride, and pleasure-loving spirit that is so mercilessly treading down the hedge of restriction of our beloved Church. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. 62:1).

Saragosa, Tex.

THE CHURCH

There seems an ever increasing disposition, even with many Christians, to discredit the churches, and assign their work to other hands and other organizations. We believe in the sovereignty and sufficiency of the churches of Christ, and are therefore, constitutionally opposed to any and all organizations that assume to do the work committed to the churches.

We know of no revival quite so much needed as a revival of church love. Oh, that all of our church members might truly sing:

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till cares and toils shall end."

—Wetern Recorder.

Beware of unbelief. It is the greatest sin of the world. In its trail follow murder, robbery, and every sin.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

A SOLITARY WAY

(The following poem has an unusual history. A gentleman from New York was sojourning in June, 1885, at a Christian home for tourists, in Edinburgh, Scotland, known as "Darling's Regent's Hotel." A copy of this poem was presented to him by its proprietor, and during many lonely hours—which occur even in the most pleasant of foreign journeys—it was often read and always with great comfort. On the traveler's return, he had a few copies of it printed for free distrbution. The demand became so large that a recent edition of 60,000 has been issued.)

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into **all** I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in **solitude.**

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be **first.**
He therefore keeps the secret-key Himself,
To open **all its** chambers, and to bless
With **perfect** sympathy and holy peace
Each solitary soul which comes to **Him.**
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me;"
And every time we are "not understood,"
It is a call to us to come **again;**
For Christ alone can satisfy the soul,
And those who walk with Him from day to day,
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In **all** points tempted **He** can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with **Him** from day to day,
Can never have a "solitary way."

—Selected.

The disciples did not say, "Lord, teach us how to preach;" not, "Lord, teach us how to cast out devils;" but they did say, "Lord, teach us how to pray."—A. H. L.

THE MISSIONARY CALL

Paul, the great missionary, was a self-supporting missionary, William Carey, the cobbler, served the Lord by cobbling shoes to pay his own expenses. Teachers, ministers, doctors, nurses, industrial workers, farmers and many others are sorely needed on the mission field today. A Christian home in those lands is like an oasis in the desert; like a lighthouse on the coast of a dark sea, a center of light for those who sit in darkness and in the shadow of death. The need of workers and the great variety of work offer an opportunity and room for any who can go. Sunday school teachers, personal workers, ministers, teachers for day schools, matrons in hospitals and schools, business men, stenographers, mechanical workers, and other forms of work are needed.

A few years ago, the writer met a missionary from Boreno. He said that several years before Bishop Thoburn of India had sent out a call for thirty young men who were willing to find their support without any guarantee, to go to the mission fields. The thirty young men were found. This missionary had made his support by teaching, had married the daughter of a missionary, and he and his wife were working on the island of Borneo, in Sarawak, where are found many of the Dyaks, the savage head-hunters.

A few years ago a refined Christian woman left her home, and went at her own charges to Korea. She has had a very useful and blessed service in teaching God's Word to many poor, ignorant heathen women. Her home is visited almost daily by numbers of these women, who meet to study the Bible. She is their friend and helper, and writes she never knew what true joy was until she entered upon this life of service.

A young lady in Virginia said to her parents that as they could support her on the mission field for the same amount they spent at home, "then why not have me for your missionary?" A sister writes that her mother is sending her son, a young business man, to one of the most difficult places in our African mission. Some years ago a Kentucky business man sold out his business and today he is one of our most useful and honored missionaries in China. A retired minister and his wife recently went to spend their time in Korea and do what they could for the furtherance of the Gospel. A mother went out with her daughter and, aside from being a help and blessing, has found time to teach the younger children of the missionaries, and teach a class in English.—Christian Herald.

"It is not more men and women that we need, but rather more man and more woman."

MISSIONS AND PROGRESS

Practical business men in Europe and America are showing an increasing interest in missions because they realize that there is a definite connection between enlightened, uplifted lives and commerce. Some months ago the San Francisco Chamber of Commerce sent a delegation of prominent men to China to promote friendly relations with the leaders of commerce in China.

The business men were not specially interested in missions and indeed as several of the party confess, they had not the lightest intention of investigating missionary work when they left America. They had not been long in China before their keen business insight revealed the fact that the Christian section of the community was the one with most modern aspirations and that the very households of the missionaries with modern furniture and appliances were so many sample shops of foreign wares scattered throughout the great Empire.

This discovery led them to investigate missionary work in its deeper phases and their report just published is a frank acknowledgment of their surprise at the worth and the extent of the good work being done. The tenor of this part of their report is summed up in the following sentence:

"We feel that it is only fair to say that to the great work done by the missionaries in all parts of China is due, doubtless in large part, the wonderful progress made in education and commerce within recent years."—Morning Star.

FROM OUR MISSION STATIONS

For the Gospel Herald

Kansas City, Kans.

(200 S. 7th St.)

To the Readers of the Gospel Herald, Greeting:—"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psa. 145:18). "It shall come to pass, that before they call I will answer; and while they are yet speaking I will hear" (Isa. 65:24). It gives us confidence when we realize how ready the Almighty Father is to make His Word good, and fulfil every promise given to us, if we but claim them.

We have been having a season of refreshing the past week. On Saturday, Sept. 28, the brethren, Peter Unsicker and David Garber came to this place. Bro. Unsicker left Sunday night for his home in Tuleta, Tex. Bro. Garber is staying with us two weeks conducting meetings.

On Monday evening Bro. Daniel Kauffman stopped with us on his way to Hesston.

Bro. D. H. Bender was with us on Tuesday evening. He was on his way home from the funeral of John C. Driver of Versailles, Mo. We were very glad to have these brethren stop with us, and tell the Gospel story.

The meetings in progress are fairly well attended. We have been made to rejoice with the angels over three penitent souls who confessed Christ. The Spirit is striving with others. We trust they will surrender too.

The little child we brought here when but one day old will soon be taken to his new home. Bro. Emery Yoder of Garden City, Mo., will take the little orphan boy.

Remember the work here in your prayers. Thank the Lord that He counts us worthy to be workers together with Him.

Yours in His service,
Martha L. Buckwalter.

Oct. 5, 1912.

Columbia, Pa.

To Gospel Herald Readers, Greeting:—It is with much pleasure that we tell again of the work at this place, and so much the more because of the interest that many take in the work, having encouraged us and helped by visits, donations and contributions; who will no doubt be pleased to hear of the increase in attendance in Sunday school since the weather has become cooler. One is brought to know more of the real value of money and other temporal needs, when the same is not in reach to supply the needs of those who are suffering spiritually as well as temporally. It is then that we are caused to see, and to say, what a pity, yes, what a sin that so much riches, which come of God (I Chron. 29:12) who gives man power to get it (Deut. 8:18) is used merely for the gratifying of the lust of the flesh, the lust of the eyes, and the pride of life, while souls that might be saved are perishing and many a widow's heart made to sing for joy (Job 29:13), had this same money been used in a way pleasing to Him. We still have preaching services at 274 S. 4th St. every 2 weeks at 3 o'clock. Sunday school every Sunday at 1:30.

Bro. H. H. Haverstick filled the appointment Sept. 22, at which time we had the pleasure of having with us also the brethren John H. Mellinger and Amos Ressler.

Total number present in Sunday school on Sept. 4, 117. More than any other time. Our Sunday school at 145 N. Front St., which is held every Sunday at 9:30, is also growing.

Fraternally,
C. B. Byer.

Oct. 4, 1912.

The life of Christ within the soul brings the simple life upon the surface.—A. G. Y.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

On what grounds does the Mennonite Church object to its ministers performing marriage ceremonies for persons not members? L. B. G.

The attitude on this question on the part of the Mennonite conferences is not uniform. Some conferences forbid it, some tolerate it under certain circumstances, others have nothing on their conference records concerning the question. It is one of numerous questions concerning which no direct "thus saith the Lord" can be found, hence the difference of opinion.

Personally we believe that our ministers should not exercise the doubtful privilege of performing marriage ceremonies for non-members. They are church officers, commissioned to minister to the wants of the membership, and the administration of the marriage ceremony in the case of non-members is questionable, as is the anointing of the sick who are not members, etc. Under no circumstances should a minister join in marriage a believer to an unbeliever, for such unions are decidedly and positively unscriptural. To unite members of different denominations is lending encouragement to something that is very unwise, to say the least. That minister maintains the strongest position before both believer and unbeliever who steers clear of any actions which can be construed as lending encouragement to things which are questionable and tend to scatter rather than build.

Why was Pharaoh's heart hardened so often? Does God harden people's hearts today?

Pharaoh's heart was hardened because he would not yield.

God hardens people's hearts today for the same reasons and under similar circumstances that He hardened Pharaoh's heart.

God never hardens any one's heart unless that person first wills to have his heart hardened. It is with hardened hearts, as with all other things that come within the range of man's choosing; our hearts may be hardened or not, just as we choose. God sends strong delusions to such only as wilfully reject the light (II Thes. 2:10, 11).

There are two classes of people in the world—those who try to take all out of life they can, and those who try to put all they can into life.—S. S Messenger.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE HAPPY SAINT

By A. K. Kurtz.

For the Gospel Herald.

Oh, 'tis grand to have salvation,
Feel it singing through your soul,
Like the bosom of the ocean,
When the mighty billows roll;
Talking every hour with Jesus
Over heaven's unseen wire,
Oh, there's not a soul so happy,
As the saint who has the fire.

In the morning he's rejoicing,
And at noon he's feeling fine,
In the evening still we find him
On the hallelujah line.
Scarce an hour he is not singing,
For the Lord has tuned his lyre,
Oh, there's no one half so happy
As the saint who has the fire.

Worldy people call him crazy,
Say religion's turned his brain,
And they pity his misfortune,
That his life is lived in vain;
But his riches are in heaven,
Filling all his heart's desire,
Oh, there's no one half so happy
As the saint who has the fire.

Trials and temptations gather,
Like a deluge they assail;
And the tempter tries to down him,
In the fury of the gale;
But he laughs at all the billows,
On them rides to land that's higher,
Oh, there's not a soul so happy,
As the saint who has the fire.

Age and sickness overtake him,
On his happy pilgrim way,
And the dark horse and his rider,
Claim his falling house of clay;
But with shouts of holy rapture,
Off he flies to heaven's choir,
Oh, who would not be as happy
As the saint who has the fire?

Oyster Point, Va.

REBUILDING CHARACTER

By Ed. Miller.

For the Gospel Herald.

A man may lose his earthly possessions and by persistent effort may gain other possessions and be as rich again. Or, he may lose his friends, and they are to some extent replaced by other friends. But let one lose his character and he has lost that which no man can restore to him again. He looks over the past, he longs for an opportunity to retrace his steps, he thinks of his innocent days and cries,

"Backward, turn backward, Oh, time! in your flight,
Make me a child again, just for tonight."

His friends have forsaken him, he can see nothing but darkness ahead. In the language of David he decides "no man careth for my soul." The wailing cry of the prophet Jeremiah was, "The harvest is past, the summer is ended, and we are not saved." "Is there no Balm in Gilead? Is there no physician there?" We are glad to know that there is a balm, that there is a "great physician" who "was sent to bind up the broken-hearted, and proclaim liberty to the captives."

One of the greatest agencies in restoring and rebuilding character is the help and encouragement of others. Solomon said, "Two are better than one: for if they fall the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up."

Many a soul, who has stumbled by the way, might be made to rise and press on, by a little sympathy and encouragement from some one. "Brethren, if a man be overtaken in a fault, ye which are spirituall restore such an one in the spirit of meekness: considering thyself lest thou also be tempted." The memory of a noble life of the past will be an incentive to the fallen one to rise again; his experiences, his motives, his thoughts are not easily forgotten; they haunt him day and night, pleading to him to return. The message to the Church, which had lost her first love was, "Remember from whence thou art fallen, and repent." God did not ask her to remember the depth of her fall, nor to brood over her present condition, but to recall her experiences, her joy and her glory when she was in her first love.

You can do more to restore the fallen by holding before them a noble life, by showing them what they once were, and making them realize that they are still needed for a good cause, than by ridiculing them for being so wicked and making them believe that every one is against them.

Some are more easily made to repent than others, some will try to justify themselves in their wicked deeds, some will point out the weaknesses of others, and some will even acknowledge that they are in the wrong, but express no desire to mend their way. A look from the Lord was sufficient to cause Peter to repent. A word of warning or encouragement spoken at the right time may change the entire course of one's life. A rap on the window by a mother has prevented many a boy from doing a wicked deed.

Paul said, "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." There are many who, through the weakness of the flesh, have temporarily fallen, but have not lost their character, and if they are properly entreated and helped and encouraged they will rise again.

It is an important work on the part of the Christian to help lift up the fallen. James said, "If any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Let us not forget that aside from all, the sympathy, the concern and the warning that we may give, we must depend upon the power of God to save the soul from sin. Let us not underestimate the power of prayer. If you have fallen, pray for forgiveness. If you have friends and neighbors who have fallen, pray, and keep on praying that God may save them. "Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Springs, Pa.

A SCENE FROM LIFE

A young man entered a barroom of a village tavern, and called for a drink.

"No," said the landlord, "you have had the delirium tremens once, and I can not sell you any more."

He stepped aside for a couple of young men who had just entered, and the landlord waited on the other men politely. The other had stood silent and sullen, and when the others had finished he walked up to the landlord and thus addressed him:

"Six years ago, at their age, I stood where those young men are now. I was a man with fair prospects. Now at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit which has been my ruin. Now, sell me a few glasses more and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Sell it to me, and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

"God help me; this is the last drop I will sell to any one!" And he kept his word.—Sel.

Some of the things which make rural mission work necessaries are the country stores, where men and boys collect from miles around in large numbers and engage in vile and foolish conversation poisons the mind and ruins the souls of many people.—A. G. Yoder.

Sunday School

For the Gospel Herald.

Lesson for Oct. 27, 1912.—Mark 7:31-8:10

WANDERINGS IN DECAPOLIS

Golden Text.—He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.—Mark 7:37.

Introductory.—The lesson before us is a continuation of Christ's visit to the borders of Tyre and Sidon. Having completed His work there He returned to the coasts of Decapolis. Two miracles are recorded. In this work He is again demonstrating that He is the Savior not only of the Jews but of the Gentile world as well. He was at home both among Jews and Gentiles, going across from the territory of one to the other at will. In this He was not vacillating from one to the other, but proclaiming the principles of eternal truth and winning both to Himself.

The Deaf Man Cured.—There was brought to Him a man who was deaf and had an impediment in his speech. Evidently they did not realize what this meant, doubtless thought that for Christ it was simply a mechanical performance. Jesus heaved a sigh, took the man aside from the multitude, put His fingers into the ears of the man, touched his tongue, spoke the word, and the man was healed. His hearing returned and the man began to speak, Jesus knew that should this thing become known there would be more hero worship than real praise to God. So He charged the man not to tell it. But the man published it abroad, and the people astonished said, "He doeth all things well." It would be a blessed thing if the same kind of a testimony could be given in connection with our work. Unlike Jesus, we are full of imperfections and at best our work bears the marks of unwisdom; but let it be our aim so to perform our tasks that the approving smile of God may attend our efforts and the results of our labors may be the glory of God and the uplift of fellow men.

Feeding the Multitudes.—The popularity of Jesus was very great. Great multitudes flocked around Him. Christ looked upon the people who thronged Him and His sympathy was aroused. He was able to heal their bodily infirmities. He taught them the everlasting Word. But they were without anything to eat. Calling His disciples to Himself He said, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own homes, they will faint by the way." It was quite a problem for the disciples. "From whence can a man satisfy them here in the wilderness?" was the natural question. They had evidently forgotten that on a similar occasion a great multitude was miraculously fed. Or at any rate they were not sure that our Savior meant to do so at this time.

The attitude of our Savior on this occasion is well worth our consideration and meditation. See His great compassion on them as He lovingly teaches them the way of life. See His sympathy for their poverty as He witnesses them here in the wilderness without anything to eat. He was concerned for their well being, wanted to see them happy, both in temporal and spiritual blessings, comfortable both bodily and spiritually. As His followers we want to have the same kind of feelings toward fellow men. The Church of Jesus Christ should see to the bodily wants as well as the spiritual wants of every member. Each member should enter into hearty sympathy with this plan and lend a helping hand in caring for the wants of the needy.

He asked the disciples how many loaves they had. "Seven," they replied. It will be seen that this was more than they had on the former occasion, while the multitude was not quite so large. From the fact that we have more than one miracle of a similar nature we get the idea that the power of Christ was unlimited. In the great store house of God there are blessings unlimited.

After Jesus had asked how much bread the disciples had He commanded the people to sit down. This done He gave thanks—"grace before meals"—and the scant supply which under the blessing of God had become a bountiful feast was distributed among the people. Having fed the multitudes, He sent them away. Christ never sent away any hungry souls unblessed.

May we, before closing, take a parting look at that multitude. They were seekers after blessings. They had been healed, many of them, of their bodily infirmities. They had been drinking at the fountain of truth and grace. They were thirsting and hungering for more. They trusted in the great Teacher who was so wonderfully blessing them in matters spiritual. He did not forsake them. Even though they were so taken up with these things that they had forgotten about their bodily needs, Christ had enough compassion for them that He cared for them bodily. This is not a plea for negligence. But if the reader can gather from the example of these people the fact that it is a blessed thing to draw near to God and count the things of the Spirit more dear than any earthly treasure the purpose for writing this paragraph is understood. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—K.

Our Young People

MY ATTITUDE TOWARD THE CHURCH.—Eph. 4:1-16.

Topic for November 3

MOTTO

"Christ also loved the Church and gave himself for it."

OUTLINE OF TOPIC

I. **The Church Defined.**—Eph. 1:22, 23; 5:23; I Cor. 12:27; 1:2.

II. **What My Attitude Should Be.**—
1. Recognition of its divine mission.—Eph. 3:16-21; I Tim. 3:15, 16.
2. A concern for the furtherance of its mission.—I Tim. 4:16.
3. Obedience to its regulations.—Heb. 13: 17; I Pet. 5:5; Acts 16:4.
4. Endeavor in behalf of its members.—Eph. 4:1-3; I Cor. 12:22-26.
5. Reverence for its divine equipments.—I Cor. 11:2.
6. Willing to suffer reproach.—Heb. 13: 13, 14.

STUDY OF THE TEXT

Eph. 4:1-16

The outstanding theme in these verses is unity. Those who are called to the Christian life must walk worthy of the calling. Since there can be no separation of the powers that stand as a foundation of our faith, there must be an endeavor on the part of the believers to bring every one into harmony with these powers (Vs. 1-6). Christ gave such gifts to men as would be calculated to develop the congregation of believers in a unity of faith and a knowledge of Himself (Vs. 7, 16). We are taking the right attitude toward the Church when we recognize these divine arrangements and put ourselves in the attitude of humble teachableness and service.

PERSONAL THOUGHT

When we think of the truth of the one body, one Spirit, one Lord, one faith, one baptism, one God and Father, the necessity of men putting themselves into an attitude to work in line is evident. Not what I would design for my ideal, but what I can do to let the Lord's ideal be realized in me.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, "Church."
2. Commit Eph. 4:11-16.

For Young People.—
1. The Gifts of God to the Church.
2. Our Place in the Church.
3. Our Duties Toward the Church.

For Older People.—
1. Making Our Lives in the Church Serve God's Will Concerning It.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 17, 1912

Field Notes

Baptismal services were held at the Sycamore congregation near Garden City, Mo., on Sunday, Oct. 6.

Communion services were announced for the Hesston (Kans.) Congregation to be held on Sunday, Oct. 13.

Any Herald readers living in sections where apples are needed might write Noah D. Showalter, Broadway, Va.

The sixty-eighth quarterly meeting of the Mennonite Sunday School Mission will be held, the Lord willing, at Kinzer, Lancaster Co., Pa., Oct. 30, 1912. All are invited.

Sister Anna Stalter expects to leave her home on the 16th of this month, arrive at Philadelphia on the 17th, leave there for New York on the 18th, and sail for Liverpool on the 19th at 10 A. M.

If previous arrangements were carried out communion services were held at Mt. Zion Church, near Versailles, Mo., on Sunday, the 13th. Bro. Kauffman worshiped with his home congregation at that time.—R.

Bro. J. W. Shank has been working in Ohio during the last week in the interests of the proposed South American Mission. The notice of his route reached us too late to be inserted in the Herald in advance.

Apparently an oversight, in the obituary notice of Lydia Holsinger of Broadway, Va., the name of her son John was omitted. He and his wife are members of the Mennonite Church and are living in Halifax Co., Va.

Bro. J. S. Shoemaker has been at the White Sanitarium, Freeport, Ill., undergoing treatment. We rejoice to learn that he has fully recovered. He, with Sister Shoemaker, expected to spend Sunday the 13th of October in baptismal and communion services at Sterling, Ill., and a little later, Bro. Shoemaker plans to proceed westward engaged in the Lord's service.

Our aged brother, Bishop David Plank of Logan Co., Ohio, passed to his eternal reward on Friday, Oct. 4. He was sick only a short time. He was for many years a faithful and energetic worker in the Lord's vineyard. Though we feel that his work was finished on earth, he will be greatly missed, for his was a heart that was ever warm for the Master and for all His creatures.

Correspondence

Washington, Ill.

Greeting to all Herald Readers:—A few lines from this place may be of interest. Saturday, Oct. 5, preparatory and baptismal services were held. One precious soul was received into the church, this being a man who had lived in sin for over fifty years.

Here we again see the power of God, who is able to convict and transform a life such as this.

He expressed himself as being tired of living in sin and wished to live a better life the rest of his days. Surely the way of the transgressor is hard. Let us pray for him that he may remain faithful.

Sunday, Oct. 6, communion services were held. The members were all present and took part in these sacred services, Bro. John Nice of Morrison, Ill., officiating.

Cor.

Medina, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Since our last writing we have been favored with a number of sermons by visiting ministers. The brethren, J. S. Hartzler, Goshen, Ind., E. F. Hartzler, Supt. Old People's Home, Marshallville, O., and Albert Hartzler, Orrville, O.; also a talk by Sister Anna Stalter on India. Sister Stalter is soon to sail for India again. Lord open thou the windows of heaven and pour Thy blessings upon her and her efforts in Thy service. When we hear of the conditions in India and see how much they need the Gospel, and compare with the conditions existing in our own country, the people of our own communities, with the Gospel privileges accessible here, we are made to wonder whether it will not be more tolerable for the land of India in the day of judgment than for those of our own land who turn their backs to the light. The question then that we are face to face with is, Are we doing our duty toward them? Or shall it be said of us, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Sunday, Oct. 6, we were privileged to engage in another communion service. Who knows but that we shall not participate again until that day that we shall surround the table of the Lord in the kingdom of God. Since our spring communion two aged sisters have been called to the spirit world.

Sunday evening, Oct. 13, is the time appointed for teachers' meeting at the Bethel Church, the Y. P. B. M. will be reorganized at that time. Superintendent and executive committee will be elected. These meetings are very interesting. They are sure to prove a blessing to those who take an active part, with the right motive. May the love of Christ constrain us to be faithful to the end is our prayer.

D. M. Friedt.

Worcester, Pa.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—On Sunday, Oct. 6, we closed our Sunday

school for the six winter months, owing to bad roads and small attendance this winter. Our prayer is that we may not grow cold this winter but keep in touch with the lessons in our homes and when the time comes to open school again that we may have created a hunger and thirst for God's Word and be better prepared to do His will.

Saturday, Oct. 12, we intend holding preparatory service, and communion on Sunday, the 13th, the Lord willing.

We ask an interest in your prayers, that the Lord may bless the efforts put forth at this place.

Yours for the Master,
Aldus K. Hertzler.

Bardo, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We thought a few lines from this place might interest some Herald Readers. We rejoice again for the many blessings God is continually bestowing upon us, both spiritual and temporal. The harvest is past, and threshing has begun. God has again blessed us with a bountiful crop, but at places the laborers were few to gather it. This reminds us of Christ's words, "The harvest truly is plenteous, but the labourers are few." Oh! that we might be as eager to work in the Lord's harvest field, as we are in our own. The Lord willing we will hold communion Sunday, Oct. 6. Our Sunday school was well attended Sunday, there being 70 present. We reorganized our young people's Bible meeting with Bro. D. L. Yoder as leader and Bro. V. L. Roth assist.

Bro. Jacob Brenneman and family, who were spending the summer with us up here, left for their home the first part of Sept. We are always glad for visits from brethren and sisters passing this way, and would be glad to have any that are looking for homes to come and see our country.

Kindly remember us in your prayers

In Christian love,
Lucinda Yoder.

Sept. 24, 1912.

Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—Last Sunday evening we had our quarterly Sunday school conference, which was well attended and topics were well discussed. Last Sunday we also reorganized our Sunday school for the coming six months with Bro. C. J. Bontrager, Supt., Noah Bontrager Asst. Supt., J. K. Eash Chor., Ella Miller Sec.-Treas., Ferne Bontrager Asst. Sec.

On Sunday, Sept. 22, we reorganized our Bible reading with Bro. Simon Hershberger as leader and J. K. Eash as chorister.

On Saturday, Sept. 28, Sam and Maggie Kuhns of German Springs, Okla., came into our neighborhood and remained over Sunday.

Health is fair in this community as far as I know.

Next Sunday council meeting will be held here at Milan Valley. Sunday, Oct. 13, communion at Harper, Oct. 27 communion at Milan Valley, Nov. 3 communion at Protection, Kans., and Nov. 17 communion at Springs, Okla.

We have been having a good many visitors this summer from different places, for which we were glad and ask them to come again. Some of those who visited here are the following: Jesse Hamilton and wife of Canton, Kans., Joe Mishler, wife and daughter Lucy of Clarksville, Mich., C. C. Schrock and wife of Tuleta, Tex., Amos Harshberger and wife of Hollsopple, Pa., Mrs. Jonas Zook of Harvey Co., Kans., Geo. Rastatter of Ferris, Texas., Sadie Diffenbaugh of Inman, Kans., Roy Zook and wife of Harper, Kans. We are always glad to have our people stop with us, and ask those seeking a location to come and look at this country before locating elsewhere. We are having warm weather at present.

I will close with love and best wishes to all.

Ella Miller.

Oct. 4, 1912.

Mt. Joy, Pa.

Dear Herald Readers, Greeting in His Name:—On Sunday morning, Oct. 6, we closed our Sunday school at Kraybill's for this summer. The interest taken was very good as well as the attendance, which averaged 105.

In the afternoon of the same day Bro. Noah Bowman of Bowmansville, Pa., was with us at Mount Joy and in the evening at Kraybill's He preached two very instructive sermons for us, using as his texts Gen. 3:6, John 21:3-6.

In His name,
Rhoda R. Eby.

Oct. 7, 1912.

Parnell, Iowa

Greeting to the Herald Readers:—On Sept. 15 the brethren, Jonas Litwiller and Simon Litwiller of Illinois were with us and broke the bread of life.

After the conference at South English, Ia., the following ministering brethren were with us for a few days preaching the word of life: C. Z. Yoder of Wooster, O., Paul Whitmer of Goshen, Ind., Bro. Zimmerman of Wood River, Nebr., Joe C. Driver of Garden City, Mo., J. D. Mininger of Kansas City, Mo., David Garber of Saragosa, Tex., Peter Unsicker of Tuleta, Tex., Elias Swartzendruber of Versailles, Mo., I. G. Hartzler of Garden City, Mo., John G. Detweiler of Cherry Box, Mo.

After the conference held at Wayland, Ia., the brethren Sanford C. Yoder of Chappell, Neb., and Jacob Zimmerman of Crystal Springs, Kans., were with us and preached the Gospel. The meetings closed Sunday evening, Oct. 6. Two confessions was the visible result of these meetings.

These meetings were appreciated and while the brethren were representatives of the Mennonite Church from different states, they all preached the same good news. Come again brethren.

D. B. King.

Oct. 8, 1912.

Denbigh, Va.

Dear Herald Readers, Greeting:—Still the scenes of earth are before us and remind us of the exceeding greatness of God, and we say with Job, "I know that thou canst do everything, and that no thought can be with-holden from thee."

Bro. and Sister I. W. Eby of Fentress, Va., have been with us over the past Sunday, spending most of their time with their son, Bro. A. F. Eby and family. They return home today.

On his way to the Virginia Conference Bro. A. D. Wenger of Fentress, Va., stopped with us over night, filling one appointment. We are always glad for such calls. Come again.

The brethren, Geo. R. Brunk and Daniel Shenk of this place are also attending the conference. After conference Bro. Shenk will continue westward to Ohio for a ten days' visit with his children who are located there. We wish him a safe and pleasant trip.

Bro. Geo. R. Brunk, now betimes busily engaged with his portion of the forth-coming Book of Doctrines, will ere long enter the evangelistic field. May his strenuous efforts to preserve the pure Word of God among us not be in vain.

Our regular inquiry meeting has been held which was satisfactory in general and communion services will be held in the near future, the Lord willing. May He prepare our hearts for that service.

Bro. John Shank and family have been suffering as "shut-ins" for some time on account of diphtheria. The brethren, A. F. Eby and E. D. Hahn having had a similar experience in their homes. So far treatment has been successful and if no new cases develop another household calamity will soon be over-past.

Johanan.

Oct. 8, 1912.

Miscellaneous

JUST LEAN UPON JESUS

Just lean upon Jesus, He'll help you along,
And brighten your pathway with many a song;
Glad songs of rejoicing because He's so near,
So mighty to save you, so willing to cheer.

Just lean upon Jesus,
Dear child of His care,
Just lean upon Jesus,
Your burdens He'll share.

Just lean upon Jesus, when troubles dismay,
He counts every footstep that leads up to day;
So near, my beloved, no ill deeds affright,
The valley of shadows by presence makes bright.

Just lean upon Jesus and bring every care,
Though trifling or heavy to Him who hears prayer;
He bids you so kindly in Him to confide,
Oh, trust Him most fully, there's joy at His side.

Just lean upon Jesus in service perplexed,
And ask Him to show you the work that comes next;
Then simply obeying, results leave with Him,
His arm is unfailing, His eye never dim.

—Sel. by Nellie Hartman.

EVANGELISTIC WORK

By John B. Senger.

For the Gospel Herald.

The work of the evangelist is of great importance. It is of so great importance, that I fear it oftimes does not receive the consideration it should, by the evangelist as well as by the Church in general. The object of evangelization is to convert people to the belief of the Gospel. When persons are converted to the full belief of the Gospel, they will live a Christian life in every instance.

The evangelist as well as the Church should be engaged very much in prayer and thought as to how and what should be the method and manner of evangelizing their people. Should it be by the telling of pathetic stories and incidents that touch and arouse the sympathetic feeling of the audience, bring them to tears, and thus at a moment of excited feeling, confess their Savior, without meditation of their spiritual condition and future relation to their God? Or should it be principally by preaching the simple Gospel, so as to teach the will and love of God, having the unconverted to fully realize their relation to God as to present and future time, thus being converted to the belief of the Gospel through the real knowledge of the Gospel plan of salvation?

There is danger of evangelists laboring more for numbers in confession than for real conversion of souls; to preach so as to bring the audience to tears rather than a deep meditation and realization of God's wonderful love and simple plan of redemption, and our duty to God for salvation. Records prove that persons converted to the belief of the Gospel usually continue in the Christian faith, while many who are made to confess during a moment of excitement are often times not converted at all. Christ said to the blind men "According to your faith be it unto you." May it ever be the motive of the evangelist to convert to the belief of the Gospel; to make real Christians, and refrain from everything that will tend only to be superficial, trivial and light, or that would lead away from that deep thought and meditation of God's love.

Kinzer, Pa.

THE BIBLE ON LICENSE

By J. H. Larimore.

For the Gospel Herald.

Woe to him that buildeth a town with blood, and establisheth a city with iniquity.—Hab. 2:12.

There are many alleged reasons which those who are interested in the liquor business will give you in support of their contention that the traffic should not be put out of existence, and the worst of it is, they sometimes succeed in convincing some well-meaning and very good persons. If all the real friends of temperance were arrayed on one side, under one banner, and so designated that there could be no mistake, and all the foes of temperance were so arrayed on the other side, all would be well and the saloons would be driven out of America inside a twelve month, never to return. But as it is, too often the friends of righteousness take positions which really throw their influence on the enemy's side.

One of the deceptions practiced by the liquor men is the argument that from the sale of liquor a revenue is derived which supports the schools, decreases taxes and is otherwise beneficial to the commonwealth. Many good men have fallen into this pit of deception, and have been induced to cast their votes in favor of saloons because of the amount of tax or license paid by the iniquitous business. These men readily admit that drinking and the sale of liquor are bad but somehow seem to think that because the venders of intoxicants pay something into the public treasury the evil of the business is minimized. Occasionally, too, one finds some misguided man who argues that putting a tax or license on the business decreases the sale of the vile stuff.

Now, although this sort of argument sometimes comes from the mouths of good men, its author is the devil, who is the prince of liars. The fact is that for every dollar of revenue received from the liquor business $5 or $6 must be spent in repairing the damage caused by the use of liquors, and there are inestimable damages wrought for time and eternity that cannot be repaired. Back of the issue is the important question, is it right? This is the final test, the last anaylsis.

Most persons hold that the Bible is authority. Push any man into the corner and he will quote scripture to prove his contention. To the man of religion, however, it is a real comfort and source of strength to find that all the good and upright things for which he contends have the sanction of the scriptures, and that what he condemns they condemn.

The liquor business is severely condemned in the Bible. There is scarcely a book in the whole volume that does not contain one or more utterances against intemperance. In the passage above quoted the reference to the liquor business may not seem to be clear at once, but in the context there is abundant evidence that the authority of the Bible is clear against drunkenness and all that tends to make drunkenness. In this particular verse the warning is issued to all who build a town with blood or establish a city by iniquity.

Does not this cover the situation in this country? Who will deny that money received for liquor or sufferance to sell liquor is not blood money? Who will say that a city which thrives on its license receipts is not estalished by iniquity? Of course the liquor fellows will deny all this. They will tell you that the "regulated" sa-loon is not only a good institution, but a necessary thing in all cities. They will assert solemnly that a town without saloons is a dead town.

You know better. You are sure, as an upright man, that the Bible is not mistaken in its pronouncements. You may be absolutely certain that woe is coming upon that administration which builds up a city with blood money, which perpetuates itself in office by means of alliance with the liquor crowd and the promoters of vice; and it is equally true that a city which permits itself to provide for its expenses by means of revenue received from unholy things cannot face anything else than ruin, financial, moral, physical.

The Bible sometimes makes declarations without introducing proofs. These proofs it expects the reader to find in every day life and his own experience. Proofs that what this verse asserts are true are not lacking in American cities and commonwealths. Read the record of police court doings; note those cities, which, though they receive large revenue from saloons, yet are showing deficits in their municipal funds, whereas dry towns,

with no liquor revenue at all, show up financially, morally and physically better; look up health statistics and see that the drinkers and their descendants are losing out in the race, and that a city which takes a dollar from a saloon pays out several dollars to maintain hospitals and poor relief. Inquire of asylums, infirmaries, jails, charitable institutions, and reformatories; you will have abundant proof that the municipality or commonwealth which builds itself on the sale of liquor is suffering from its folly.

Whenever a man comes to you and preaches the beauties of the license system, just quote to him the text above.

Westerville, Ohio.

IS IT RIGHT?

By C. R. Strite.

For the Gospel Herald.

I feel to endorse Bro. Weaver's article on this subject; although I think he did not cover enough of this vital subject as it applies to our practical lives; therefore we desire to deepen the impression by presenting a few more thoughts:

Is it right: To rob God (Mal. 3:8)? The earth is the Lord's and the fullness thereof; we are only stewards.

Is it right: To neglect mission work?

Is it right: To be more interested in worldly matters, than in Church work?

Is it right: To have our conversation in the world and not in heaven where we expect to go?

Is it right: To enjoy the idle conversation of the world more than the conversation of the Christians?

Is it right: Not to talk with our neighbors, our brethren, sisters, children and even our enemies? "The peacemakers shall see God."

Is it right: To be associated in business, in matrimony and socially with the world? Can two walk together except they be agreed (Amos 3:3)?

Is it right: To lower the Gospel standard, and make the way broad when the Bible teaches a narrow way?

Is it right: For ministers to be hindered in their work, by the sentiment of those who have no zeal for the unsaved?

Is it right: For ministers to use stories that have become stale; and not fill their sermons with the pure, unadulterated Word which invigorates the soul and is never stale?

Is it right: After we receive our young people into the Church that we do not seek to have them interested in Church and Sunday school work; but let them make the best of it?

Is it right: That we be indifferent to counsel and all special meetings, yet attend communion services?

Is it right: For the sisters to cook and entertain the greater part of the Lord's day, the brethren sitting around feasting to their misery?

Is it right: To desecrate the Lord's day by sight seeing?

Is it right: To visit those who are prominent and not those who are poor and timid?

Is it right: To use the trolley and other cars on Sunday; a day of quietness, rest and worship? "Remember the Sabbath day, to keep it holy." "I have chosen you out of the world."

Is it right: To use the wisdom of this world when it is foolishness before God?

Is it right: That we lay off some of the modest apparel, and fix up more like the world; aiming to attract attention?

Is it right: To frequent saloons, to spend the Lord's time loafing at stores, at hotels, smoking, chewing, telling stories and drinking, thus inflaming the brain. "Abstain from all appearance of evil." "Redeem the time."

Is it right: To sell or give such brain and nerve destroying material as cigarettes, tobacco, rum, etc., which produce fixed habits, that destroy the soul (Hab. 2: 15, 16; Isa. 5:22, 23)?

Is it right: For our boys and girls to work in factories, clerkships, etc., where their energies become mechanical and do not learn the importance of home responsibilities?

Is it right: For our girls whose virtues and affections are expected to fix the morals of the rising generation, to have their modesty shocked, their affections chilled, and their characters ruined, by the influences thrown around them in factory and office life, thus losing the finer sensibilities, so essential to a happy home?

Is it right: That our brethren and sisters would rather work for the worldly people, than for those of like faith?

Is it right: To take part in politics. The subjects of love are different from the subjects of justice.

Is it right: That we do not pray individually for the unsaved around us? "The effectual, fervent prayer of a righteous man availeth much."

Is it right: To go to worldly amusements as theaters, shows, fairs, parties dances, etc.? "Be ye separate." "Do all to the glory of God." "Be not conformed to this world."

"Whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Hagerstown, Md.

To some young people work and responsibility would be detrimental, while to others it is the making.—A. E. Kreider.

There is within the soul of every individual the desire to be useful.—A. E. Kreider.

THE PATH OF THE JUST

By Ruth E. Buckwalter.

For the Gospel Herald.

> The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

But a moment ago every where darkness prevailed, it was midnight. The great round sun has risen above the eastern horizon and has cast its large rays of light and heat far over the world which is again illuminated, and man goes forth with new hopes and new aspirations to assume the labors of another day.

Not long ago our lives were cold and dark and dreary as the midnight until the great "Eternal Sun of Righteousness arose with healing in his wings," his large rays of light, and heat, so penetrated our cold dark sinful hearts, until the darkness fled away and we were filled with "joy unspeakable and full of glory," and thus we entered the dawning of a new day, with strong determinations and glorious hopes, we entered the path of the just that "shineth more and more unto the perfect day." If we are traveling the pathway of the just it must ever be so, The farther we go the brighter the way, we must go on, we dare not turn aside. "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

The fact that the path of the just is illustrated as being bright, and shining, does not intimate that there will be no darkness, no trials, no difficulties to encounter, verily no.

We sometimes hear the expression, "I'm on the shining pathway," and "The way is growing brighter every day," by some who profess to be on this holy way. But if these glowing statements are prompted by the thought of less persecution for Jesus' sake, and more worldliness which is plainly to be seen by the lives of many we have no right to claim these statements.

"If we continue in the faith grounded and settled" (Col. 1:23); "Rooted and built up in him, and established in the faith" (Col. 2:7); "Endure hardness as a good soldier of Jesus Christ" (II Tim. 2:3); "Take my brethren the prophets who have spoken in the name of the Lord for an example of suffering affliction, and of patience. Behold we count them happy which endure. I have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy" (Jas. 5:10, 11). Job's life was not all sunshine, but who could doubt his being on the shining pathway. After the long night of storm and tempest Job beholds again the beautiful sunshine of God's love.

The sun could not shine near so brightly if it were not for the storms,

and clouds that oftimes hide it from our view. It is even so, on this shining pathway. So may we not fear the storms of wind and rain. The perfect day is before us.

"Beyond the ken
Of mortal men
Lie realms of time co-eval;
Though signals burn
We scarce discern
Those shadowed lights primeval;
Twixt doubt and hope,
We sometimes grope,
Our day stars yet revealing,
Beyond the ken
Unseen of men
Beyond the bar
Bright regions are
Within God's own concealing."

Chicago, Ill.

THE USE OF WINE AND ITS ABUSE

By D. B. Shelley.

For the Gospel Herald.

We are living in a fast age. Iniquity abounds on every hand. It behooves us as Christians to open our eyes to see the cause of all this wickedness.

In a very large majority of cases outbroken wickedness is traceable directly or indirectly to strong drink. Many of the boys and girls among our own people have been ruined by the cursed drink. O fathers and mothers, consider the awful doom of those who are led into ruin by this fearful evil, aind do all you can to get it eradicated from our land.

If our government gives you the opportunity to say "Yes," or "No," as to whether strong drink shall be sold as a beverage, and you say "Yes," father, you are responsible for your son in the day of judgment. If you saw your son or daughter in a burning building and could quench the flame by simply giving your consent, what would you say? Would you stand by and see your children burned up and refuse to say the word that would save their lives? The drink evil is a frightful fire that sends many thousands down to eternal flames every year. Do you give your voice to have that fire continue?

Some people say that eating and drinking are not forbidden in the Bible. But eating and drinking to excess were forbidden. "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: that ye may put difference between holy and unholy, and between unclean and clean" (Lev. 10:9, 10). This is a command to the priests and shows that wine and strong drink separated from holiness those who took it. Num. 6: 2, 3 gives similar laws for the Nazarite, or one separated to be holy unto the Lord. And we can no more live a holy life today while under the influence of strong drink than could the priests or the Nazarite.

And fathers and mothers, read with solemn thoughtfulness Hab. 2:15. Does not that say exactly what happens to many a daughter, once pure as the morning dew but taken advantage of by those who plan her ruin? Into some ball room she is enticed where wine is dealt unto the guests, the pure one is given wine until she is under its influence, and then the fiend accomplishes the desire of his hellish lust. The pure daughter of a Christian home is ruined forever in this life. Why is it that so many young girls commit suicide? Strong drink and a brute of a man are the cause.

Fathers and mothers, will you not use every influence to destroy the saloon curse? When you have the opportunity to throw your weight in favor of getting the saloon out of the way by giving your voice at the polls, when the government asks you to say whether you want the saloon or not, can you look up at your heavenly Father and with a clear conscience remain silent at such a time as this? And will you assume the responsibility at the judgment day for the souls of those whom strong drink has ruined when you were asked whether you wanted the saloons or not and you kept silence?

Hubbard, Oreg.

THINLY VENEERED INFIDELITY

A friend sends to us a pamphlet in which is a quite pretentious discussion of the theme, "The Bible From the Liberal Christian Point of View." Our friend asks us to give our "honest opinion" of the contentions and conclusions of the pamphlet. The writer introduces his discussion with the very frank statement that he cannot hope to be "original." Anyone reading the discussion would soon conclude that the author was as truthful as he was frank in his introductory confession, for, with a little verbal variation, he simply repeats what others have said. Tom Payne and Bob Ingersoll and others of the older school of infidelity have entertained substantially the same views about the Bible and have stated their views frequently.

The difference between the Payne-Ingersoll school of infidelity and the school of infidelity represented by the author of this pamphlet is that the old school repudiated the Bible and made their attacks upon it openly, while the latter school affects a semi-belief in the Bible and a degree of reverence for it. It not only claims to be religious but even Christian; but it is nothing more or less than infidelity with a very thin and transparent, Christian veneer.

According to the author of this pamphlet now under review, "The intelligent, liberal Christian has rid himself of bibliolatry. He approaches and studies the Bible as he does any other book." By implication, then, there are bibliolators, that is, the author of our pamphlet would charge that such Christians as are not "intelligent, liberal Christians" are Bible worshipers. This charge is frequently on the tongues of those who, in the name of higher learning, have come to discredit the Bible. Our observation and judgment are that there is, in fact, very little, if any, bibliotary. It is simply a bug-a-boo in the minds of those who raise the question. We do not believe that there can be found, in all the broad land, a Christian man or woman who worships the Bible. There are thousands and even millions who reverence the Bible, who believe in its inspiration and authority and who are ready to defend it against the attacks of infidelity, but who are, in no sense, worshipers of the Bible. With all due respect to the learning, real or assumed, of the writer of this pamphlet, we do not believe that any man who regards the Bible as a piece of human literature, to be treated just as any other piece of literature should be treated, is competent to deal with its claims and contents in any such way as to command the respect and confidence of right thinking people. And, to speak very plainly, we do not see how any one holding such attitude toward the Bible could claim, with any consistency, to be a Christian.

"Being an evolutionist, the liberal Christian applies the principles of evolution in his study of the Bible." And the "liberal Christian," being an evolutionist, knows "that when man emerged from the jungle and first stood erect he began at a very low stage physically, ethically, morally." That is to say, the "liberal Christian" regards the Bible not as a revelation, but as a thing evolved; and he regards man as a jungle product, coming to a time in the evolutionary process when two of his four legs atrophied and he stood up on the other two. The "liberal Christian," so far as we are concerned, is welcome to all the comfort and glory he can get out of his monkey ancestry. Some of us prefer to be less liberal and have greater pride of ancestry. The "liberal Christian" "knows that the world was not made in six days; that there never was a universal flood; that the sun did not stand still; that the current of the turbulent Jordan did not 'divide' for hours; that the walls of Jericho did not fall at the blast of rams' horns." In fact, the "liberal Christian" does not believe these and many more things he finds in the Bible "any more than he believes the traditions and myths which he finds in the literature

of Egypt or India." The "liberal Christian" would command more respect from us if he believed more of God's Word and did not know so much that is not so.

The "liberal Christian," finding that the Bible is fallible, does not regard it as the "ultimate authority;" but holds that all questions of right and wrong, of revelation and inspiration, even the Bible itself, must be brought to the "bar of the supreme court of man's conscience and reason." Here the author practically ends his argument, and here all like arguments end up. Man's conscience and reason are the sources of final and supreme authority, and as these are subject to the laws of evolution, what is authority today may not be authority tomorrow, and what is authority for one man is not authority for another. Even the Bible, itself, is subordinated, to the capriciousness of conscience and reason. Such is the new theology.

The strange and strangely inconsistent thing on the part of the author of this pamphlet is that he finds in the Bible—the fallible Bible, a purely human production, full of many errors as well as gross and bad things—a perfect character. He lauds the name of Jesus. What does he know, we wonder, about Jesus outside of the Bible, which he so thoroughly discredits? How does he know that what the Bible says of Jesus is true? If the old Book is not inspired, if it is not a revelation from God, if it is not authentic and authoritative, how can the "liberal Christian" depend upon it to set forth a person worthy of his service and adoration?

The contention of this pamphlet is in line with a somewhat general contention of today. It is an example of the refined infidelity of the times; and to resist and expose this infidelity is a task that confronts the anchored and the orthodox.—The Word and Way.

DOES IT PAY?

By Anna Mae Miller.

For the Gospel Herald.

After several months of experience as a helper in the Children's Home, the question often arose in my mind, Does it pay? Does it pay to leave home and those that are most near and dear to you, and go out and work not for money, but for the lost and friendless, homeless little ones and help bring them into the fold? The nature of the answer to these questions is dependent upon the one answering. If we value a soul as highly as God does, who sent His only Son into this sin-cursed world to redeem us, not with "silver nor gold, but with his own precious blood," when we meet Him face to face at the judgment day we all with one accord must answer, It does pay. God said, "All souls are mine." "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." The things which many, even Christian professors, appreciate and value so highly, such as silver and gold, houses and lands, fame and honor, fashions and amusements, all will vanish and be as dust and ashes beneath our feet in comparison to a soul, when we shall appear before God in eternity.

Even though in our weakness we fail to see the results we long to see shall we refuse to obey the last commandment of Jesus Christ when He said, "Go ye into all the world and preach the Gospel to every creature," and "Witness for him" in the city of Jerusalem? Shall we make God a liar and say that it is of no use when God said that His "word shall not return unto me void, but shall accomplish that which I please and prosper in the things whereunto I send it." May each one answer before God individually as we shall when we exchange this world for eternity.

SUNDAY SCHOOL CAUSE

By Lydia Stoltzfus.

For the Gospel Herald.

First, I must give my body a living sacrifice, holy, acceptable unto God," for Him to work in me to will, and do of His good pleasure. When I have once surrendered myself to God, am no longer my own, but belong to Him, and should be willing to do anything He requires of me.

Christ says, "Without me ye can do nothing." Therefore, to have good results in our work, we must keep in close touch with God; for as James says, "The effectual, fervent prayer of a righteous man availeth much." Not the thoughtless prayer which is a thing of custom, it must be sincere and of faith, for effectual work needs first of all effectual prayer.

No one individual is responsible for all the work in the world. Each one has only a small share, but is responsible for that which is assigned to him. We must be faithful and work with that talent which we have. I may not have as great a share of intellect as another; yet it is the Lord's and will be used by Him if committed unto Him. If I am not as well talented as another, and therefore excuse myself from trying to cultivate and use that which I have, am I promoting the cause?

No; I owe it to God and the Sunday school to make the most of my calling and do the very best in my power to make the work a success. We find one of the greatest encouragements in the Sunday school is when all take an active part in the work, and look upon their work as being only helps in the great work of building up the great body.

One of my duties as a worker is to bring as many to the Sunday school as I can, as it encourages the workers when the numbers increase. If we look for them, all about us we can see lives that seem cold and without the indwelling light which gives evidence of immortality. Yet they need only the touch of love, a kind word or the pressure of a warm human hand, to bring out the spiritual beauty hidden in them. How gladly they would come to Sunday school if they only knew that we are interested in them, and love them. We can lead others into the work by being sociable, showing them that Christian life is real. If I can win them, the same spirit that wins them will hold them. Many people leave the Sunday school because what they are taught there they see contradicted in the daily lives of those who are workers in the Sunday school, and members of the Church. Here we can see that we are responsible for the influence we exert over others. We should heed Christ's teaching when He says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

It is necessary that we keep our hearts warm by doing good, follow Christ, and seek to reproduce His traits in our lives, always stand up for the right, and we will have a successful Sunday school.

Beemer, Nebr.

SPEAR POINTS

Sel. by F. G. G.

Religion is not enjoyed until it is employed.

Act well at the moment and you have performed a good act to all eternity.

"The love of Christ constraineth us," this is the door into the power house of the Christ life.

The well of salvation which is turned inside out for display will not hold many refreshing draughts.

Our thoughts in time are weaving the garments we must wear in eternity.

No duty is too small to embrace the sublimest principles.

Holiness is never under the necessity of advertising itself.

Every act has a cause and is a cause.

It is easier to recover from a noble failure than from an ignoble success.

He who is what he would have others be will soon see them be what he is.

Only those who sympathize with others can serve them.

The worship of material success is likely to work the spiritual failure of America.

Reinholds Station, Pa.

GOD'S BEST

God has His best things for a few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the promised rest;
The better often is the foe,
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest:
'Tis not Thy blessing Lord I seek,
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the cross
And so they lose the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man,
Help me to be my best.

I want to stand when Christ appears,
In spotless raiment dressed,
Numbered among His hidden ones
His holiest and blest.

I want among the victor throng,
To have my name confessed
And hear my Master say at last:
"Well done you did your best."

Give me, O Lord, Thy highest choice,
Let others take the rest;
Their good things have no charm for me,
For I have got the best.

—Selected.

REPORT
Of Quarterly Sunday School Conference held at the Milan Valley Church, near Jet, Okla., Sept. 29, 1912

For the Gospel Herald.

Meeting was opened by moderator.

Reading of minutes of previous meeting.

What can I do? S. C. Miller.

It depends largely upon what I am as to what I can do. There are four classes of people: Those who do not know anything, and know it; those that know nothing and don't know it; those who know something and don't know it; and those that know something and know that they know something. The last ones are the ones who are able to teach in the Sunday school and do something for Christ.

Recitations, Maggie Yoder, Grace Hershberger.

Essay, Mrs. Noah Bontrager.

Why teach missionary work in the Sunday school? Eli Yoder, Tobias Hershberger.

It is here where it can be presented to the little folks and they will be taught it from childhood up.

Recitations, Orpha Hostetler, Edythe Miller.

The power of little things.

The widow's mite was small, but it was her all. If we give our all, though it be but little we will be rewarded for it.

Closing address, Eddie Bontrager.

Maggie Yoder, Secretary.

The Gospel Herald from now until Jan. 1, 1914, $1.00.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

September, 1912

1. Two received into the church by letter at Harper, Kans.—Special meetings began at Parnell, Ia.
3. Bro. Moses G. Gehman of Bowmansville, Pa., was called to the ministry.
4. Meetings began at Sterling, Ill.
5. Sunday School Meeting at New Danville Church, Lancaster Co., Pa.
7. Sunday School Meeting at Lititz, Pa.—Harvest home service at Line Lexington, Pa., and Freeport, Ill.—Opening session of Sunday School Meeting at Mummasburg, Pa.
8. Inquiry meeting at Lititz, Pa.—Sunday School Meeting closes at Mummasburg, Pa.—Fourteen received into the fold at Gap, Pa.—Meetings close at Parnell, Ia., with six confessions.
9. Meetings began at South English, Ia.
10. Meetings in progress at Sterling, Ill.
11. Meetings in progress at South English, Ia.
12. Fall Term of Hesston Bible School and Academy opened.
15. Meetings close at Sterling, Ill., with six confessions, council meetings held and nine received into the church at the Oak Grove Church, West Liberty, O.—Sunday School Meeting at the Diller Church near Newville, Pa.
17. Opening session of Sunday School Conference at South English, Ia.—Bible Conference at Goodfield, Ill.—Bible Instruction Meeting at Doylestown, Pa.
18. Above Conference continues.
19. Church Conference of the Mo.—Ia. District convenes at South English, Ia.
20. Bible Conference closes at Goodfield, Ill., and Church Conference at South English, Ia.
22. Council Meeting at Kinzer, Pa.—Communion at Oak Grove Church near West Liberty, O., and Palmyra, Mo.,—Baptismal services at Goshen, Ind.—Sunday school reorganized at Harper, Kans.
23. Bible Instruction Meeting closes at Doylestown, Pa.
24. Pre. Michael R. Moyer of Franconia Square, Pa., passed to his eternal reward.
25. Western District A. M. Conference meets at Wayland, Ia.
26. Sunday School Workers' Meeting held at Elizabethtown, Pa.
27. Western District A. M. Conference closes its sessions at Wayland, Ia.
29. Meetings began at Kansas City Mission and Ewing school house, near Palmyra, Mo.—Votes were taken for a deacon at Hagerstown, Md.—Inquiry meeting at Port Trevorton, Pa.
30. Bible Conference began at Manson, Ia.

REPORT
Of an all-day Sunday School Meeting at Snyder's, Knox Co., Tenn., Sept. 21, 1912

For the Gospel Herald.

There was a large crowd in attendance.

The program was as follows:

Opened by song and prayer.

Address of Welcome, H. J. Powell.

Talk on Sunday school, J. T. Freels.

Welding the home and Sunday school together, H. J. Powell.

The utmost purpose of the Sunday school, J. L. Keevil.

Recitation, "Advice to Young Men," Onez Freytag.

Judgment and mercy, Geo. Hand.

Scattering the seeds, Nellie Letsinger.

Essay, "The seeds in four kinds of soil," Ruth Eubanks.

Talk by Pre. McHortor.

Benediction.

Secretary.

REPORT
Of the Mennonite Old People's Home near Lancaster, Pa., for September, 1912

For the Gospel Herald.

Donations.—Provisions, Clothing, etc., by the following sisters: Mrs. Amos Stauffer, clothing; Mrs. Christ Ebersole, honey; Mrs. John Wanger, sheets, etc.

Cash.—Phares Thomas, $1; Joseph L. Horst, $1; Laban Horst, $1; Mrs. Henry Shaub, $1; Ben Denlinger, $2; A Bro., 50; Lydia Buckwalter, 50; A Sister, 50; Elizabeth Leaman, 50; H. C. Miller, $2; D. N. Nolt, .50.

Services.—Sept. 8, regular services were conducted by Bro. Simon Landis of Elizabethtown, Pa. Text, I Pet. 1:3-5.

Sept. 22.—Services were conducted by Noah Landis, Ben Hess and Amos Kauffman. Text, Matt. 18. Our council meeting was held. Peace was confessed, subject to communion.

The health at the Home is good with the exception of two of our inmates who are very weak. We have at this writing 54 inmates and only two sick in bed. The Lord has wonderfully blessed us for which we say, His name shall be praised, and may God bless the work and give us the needed grace.

Gratefully acknowledged,
T. E. Moyer.

REPORT
Of Donations to the Columbia, Pa., Mennonite Mission

For the Gospel Herald.

Besides clothing and other things that were donated the following was contributed since June 30, 1912:

A friend in Columbia	$ 1.00
Another friend in Columbia	.50
A sister in Columbia	1.00
Two Sunday school scholars	.02
Stumptown sewing circle	5.00
Friends of the poor in the Stumptown sewing circle	5.00
A brother from Good's cong.	.50
A sister from Mountville cong.	1.00
A brother from Rohrerstown cong.	1.00
A sister from Manheim cong.	.25
A sister from Lititz cong.	1.00
A brother from Rheems	.50
From the regular semi-annual meeting of the united sewing circles, held Aug. 26, at the Vine St. Mission, Lancaster, Pa.	9.00
A sister from Millersville	.50
A sister from Paradise	.50
A sister from Soudersburg	1.00
Proceeds of the Habecker's Sunday School Meeting	10.00
Contribution box	.65

Gratefully acknowledged,
C. B. Byer.

REPORT
Of Sunday School Conference held at the Sugar Creek Church, Wayland, Ia., Oct. 27, 1912

For the Gospel Herald

Organization: Mods., A. H. Leaman, Daniel Kauffman; Secys., L. J. Miller, C. Z. Yoder.

Our young people of the present age.

(a) **Their opportunities.** J. C. Brenneman.

Our young people have much greater opportunities than their ancestors had, in the way of church services, Sunday schools,

Bible meetings, good literature, our own schools. New opportunities bring new responsibilities.

(b) **Their responsibilities.** C. A. Hartzler.

We are responsible for our opportunities and for what we have and know. Great responsibilities in teaching the children in the Sunday school to lay the foundation for the future Church. The opportunities for evil are also great.

The Sunday school as a means of developing talent. Silas Yoder. Essay, Martha Garber.

The Sunday school is the church at work, gives exercise to both old and young if we are willing to fill our place and keep in close touch with God. Our talents will be developed and our lives be a means of developing talents in others and enthuse them to live righteous lives.

How can we teach Gospel simplicity in the Sunday school? A. G. Garber. Essay, Katie Leichty.

Plainness of speech, of attire, of home, of vehicles is necessary. In teaching of children hold up Jesus and other Bible characters of the simple life. Create an interest in mission work. Pride in the heart becomes manifest on the outside. The life of Christ in the soul produces simplicity of life and will not indulge in superfluities in dress. Teach by example, Phil. 4. "What ye have heard and seen in me, do."

Value of home study and how to encourage it. C. E. Martin. Essay, Fannie Stauffer.

Our home study should be with object of teaching the lesson intelligently for the edification of the pupil as well as for our own benefit. We need preparation, knowledge, tact, prayerful meditation. Times change, greater and various temptations came before our young people. We must endeavor to prepare pupils to resist temptation as the farmer cultivates the soil to destroy the weeds. Do not misuse lesson helps. Use them to study at home, but stay by the text before the class. The Bible should be used more in the class.

How make our primary department more efficient. C. Freyenberger.

Advised to have separate rooms, give them the best teachers. Parents should instruct the children in the home. Encourage them to give attention to their teacher.

Home influences in Sunday school work. F. I. Smucker.

It is the Christian parents' duty to instruct their children in the Bible. Teach them to pray, go with them to Sunday school, teach them to give liberally.

How select Sunday school workers. Wm. Kremer.

The superintendent with his corps of workers to select those having the qualifications.

The hidden talent. L. J. Miller.

Stay by the Bible. People sometimes pretend to want work, but yet they are not willing to seize opportunities. Men and women have talents but not willing to use them. Exercise means strength. Study, pray, speak, give. Do all for Jesus and He will grant the development of talent.

Secretaries.

A CORRECTION

In the Gospel Herald of Sept. 26 in the marriage notice of Yoder—Miller, it reads: "At the residence of Bro. Jonas S. Yoder to Sister Mary Miller." It should read: "At the residence of Bro. Jonas S. Yoder, Bro. Chris. J. Yoder to Sister Mary Miller." The name of the bridegroom was omitted.

IN MEMORY

Of Amos Troyer, who died Jan. 6, 1912

We came to the place where our brother was laid,
And silently stood by his tomb;
But knew that in snowy white garments arrayed,
His soul was with Jesus at home.

The tempest may beat and the billows may roll,
Unbroken will be his sweet rest,
Afar from all danger and harm is his soul,
He sleeps on the Savior's dear breast.

We stood by his grave but we knew he had gone,
Was safe on the beautiful goal,
Where Christians all rest when their labors are done,
The beautiful home of the soul.

—Edna Dintaman.

Obituary

Blough.—Bertha Leora, daughter of William S. and Lizzie Blough, was born near Hollsopple, Pa., March 27, 1911; died Sept. 30, 1912; aged 1 y. 6 m. 2 d. Funeral services were conducted Oct. 1, at the Blough Church by L. A. Blough. Buried in the cemetery near the church.

Musser.—Hannah Musser, widow of David Musser in Mohnton, Pa., of cancer; aged 74 y. 10 m. 17 d. Buried at the Mennonite M. H. near Bowmansville, Lancaster Co., Pa., Oct. 8, 1912. Her maiden name was Gehman. One brother, Daniel Gehman, survives. Servces by H. G. Good in German and Benj. Weaver and Pre. Hangon in English. Peace to her ashes.

Gingerich.—Elizabeth, wife of John Gingerich, was born Sept. 13, 1823; departed this life Oct. 3, 1912; aged 89 y. 20 d. To this union were born 8 children, 4 of whom are living. Twenty grandchildren and 29 great-grandchildren also survive. Funeral was held at Lauver's Church, Juniata Co., Pa., services conducted by Wm. Graybill and Samuel Leiter from Heb. 4:9.

Brounsberger.—Noah, son of Bro. Samuel Brounsberger, of Ringwood, Ont., died of heart affection in Vancouver, British Colombia, Sept. 22, 1912; aged 52 y. 3 m. 8 d. Deceased was in reasonable good health until about 2 weeks before his death, during which time he was in the hospital. Burial took place at the Wideman Church, Markham, Ont., Oct. 1st, in the presence of a large gathering of friends. The service was conducted by John G. Hoover and L. J. Burkholder. Text, Heb. 9:27.

May.—James H. May died at his home near Mt. Clinton, Va., Sept. 2, 1912; aged 67 y. 8 d. He confessed Christ as his Savior about the first of June while a series of meetings were in progress at the Peake school house, but was not willing to be received into the church till the day before his death he was received into the Mennonite Church by baptism. Funeral services were held at the Singers Glen Church on the 4th, conducted by C. Good and J. S. Martin, from John 5:24-29, when his body was laid to rest in the cemetery nearby.

Miller.—Elnore S., wife of Bro. Henry C. Miller, of Rohrerstown, Pa., was born Nov. 14, 1855; died Sept. 21, 1912; aged 56 y. 9 m. 7 d. She had been in failing health for several years but was seriously afflicted only a few days. She was a faithful member of the Mennonite Church. She leaves to mourn her sudden departure a bereaved husband, 1 daughter, wife of W. Scott Bushong, and one granddaughter. Funeral services were held on Sept. 24, at the Mennonite Church at Rohrerstown, by Bros. Abram Herr, Daniel Lehman and D. N. Gish. Text, Rev. 14:12, 13. Peace to her ashes.

Roadcap.—Margaret Roadcap died at the home of her daughter near Gospel Hill Church, in Virginia, Aug. 30, 1912; aged 81 y. 3 m. 20 d. She had a fall about eight years ago which resulted in a broken hip. She has not been able to walk since. She also suffered much during that time. She could not read but on being visited she requested reading and prayer. The last time she was visited by the writer which was only a few weeks before her death she expressed herself fully resigned to the will of the Lord, ready to go at any time the Lord should call for her, with the hope of a glorious resurrection. She had been a member of the Mennonite Church for many years. Funeral services were conducted at the Gospel Hill Church, Sept. 1, by C. Good from Rev. 14:13. Buried in the cemetery nearby.

Hause.—Edward C. Hause, son of Elmer and Susan Hause, of Lansdale, Pa., died at the home of his father-in-law, Henry B. Kulp, Souderton, Pa., about 3 o'clock on Tuesday morning. The young man had been employed at Blank's restaurant for some months, and last Thursday complained of feeling ill, and went to his home. His condition became worse and after suffering intense pain for many hours the end came as above stated. Since coming to town he made many friends and his death is deeply deplored. The cause of death was indigestion of the bowels.

He was born April 19, 1890, his age being 22 y. 4 m. 29 d. He was married to Sallie, daughter of Mr. and Mrs. Henry Kulp, and the union was blessed with a daughter, Verda. There also survive the following brothers and sisters: Walter, William, Russel, Elmer, and Florence.

The funeral was held on Saturday forenoon at 10 o'clock. Services and interment at the Souderton Mennonite meeting house.

Driver.—John C. Driver was born in the Shenandoah Valley, Va., March 24, 1843; died near Versailles, Mo., Sept. 26, 1912; aged 69 y. 6 m. 2 d. He was married to Catharine Banner in 1866. To this union were born 6 sons and 4 daughters, of which 5 sons and 3 daughters survive him. His wife died about 3 years ago. Bro. Driver was a member of the Mennonite Church for more than forty years. He served the Church in various capacities. Besides being a member of the local mission board from its organization several years ago, he served the Church in the capacity of deacon for more than a quarter of a century. The only member of his father's family now alive is one brother, Pre. Dan Driver of Versailles, Mo. Bro. Driver suffered for several years from paralytic affection and this finally resulted in his death. The end was peaceful. He fell into a natural sleep, apparently, and awoke in eternity. Funeral services were held at the Mt. Zion Church on Oct. 1, conducted by D. H.

(Continued on next page.)

Items and Comments

An Indian woman named Yelle died recently at Bangalore, India, at the reputed age of 125 years.—Bombay Guardian.

A number of Ohio state senators have been convicted of accepting bribes to influence their votes in the legislature. One man confessed that his income from "graft" amounted to $10,000 a year. Truly iniquity abounds in these days and it is no wonder that the love of many is waxing cold.

The work of marking the boundary between Alaska and Canada is at last complete. A combined party of American and Canadian surveyors finished the line of markers during the past summer all the way to the Atlantic Ocean. The markers will have to be numbered and recorded over part of the line but this work will be done next summer.

The workers in the rubber forests in Peru have been suffering from the cruel treatment of their masters so that the authorities of the U. S. and Great Britain have issued several protests directed to the Peruvian government. The workers live in a condition in some respects worse than slavery. Late reports from the U. S. Agent in Peru indicate that there is no improvement in the conditions.

The war cloud over the Balkan Mountains in Europe is growing dark and heavy. The provinces of this region comprise the old Greek nation and for many years they have been under the oppressive rule of the Turk. The present disturbance is the result of a combination of Greek provinces for the purpose of securing complete independence. Large numbers of Greeks are leaving this country bound for their fatherland to assist in the coming war against the Turks.

Pittsburg is planning a big evangelistic campaign for the month of November. Meetings will be held in all parts of the city. A four days' preparatory evangelistic program has been arranged by the evangelistic committee for October 14-18 as a preliminary to the month of mass meetings in churches, tents, factories and mines.

Evangelists from a distance will come to aid in the work. The meetings next week will be held in the Second Presbyterian Church, Eighth street below Penn avenue. Men and women from all the surrounding cities are planning to attend these services.

One writing in the Baptist Standard, under the title, "Only the Old Time Gospel Draws," says: "Last week I was in St. Louis, and I went to prayer-meeting. The Gospel of the crucified Christ was preached, and two hundred busy people heard it gladly. Hands were lifted for prayer, and one soul found peace that night at the feet of Jesus. Next morning, I passed a book store, which advertised the 'Works of Robert G. Ingersoll for five cents.' The clerk said there were few purchasers. One recalled the prophecy of the arch-infidel that inside of a hundred years the Bible would be a back number. One publishing house sold last year over three and a quarter million volumes of 'The Book.' The anvil still stands triumphant; the hammer is almost forgotten in the dust of a dozen years!"—Sel.

(Continued from preceding page.)

Bender of Hesston, Kans., and Amos Gingerich of the home congregation. Interment in the cemetery adjoining.

Kreider.—Jason Eby, son of Bro. Elmer and Sister Mary Kreider of Gordonville, Lancaster Co., Pa., was born Feb. 26, 1912; died Oct. 6, 1912; aged 7 m. 10 d. He was sick only a few days with brain fever, then passed to his resting place, to that house which Job says is appointed for all living. He was only a bud in this life to bloom in heaven. Funeral on Oct. 8, conducted by Bro. Jacob H. Mellinger at the home and also at Paradise Mennonite Church. Text, Job 1:21. Interment in cemetery adjoining.

Christopher.—Sister Eliza Christopher, widow of the late Bro. Riley Christopher, was born April 11, 1830; died Oct. 5, 1912, at the home of her daughter, Mrs. J. N. Johnson of Masontown, Pa.; aged 82 y. 5 mfl 25 d. She is survived by 9 children, her husband having passed away about four years ago. She was a member of the Methodist Church. Funeral services were conducted by Bro. E. D. Hess on the 8th. Interment at the Greendale cemetery.

BIBLE CONFERENCES

The following is a list of Bible Conferences, Bible Instruction Meetings, Bible Meetings, and similar efforts to be held within the next few months. We shall be glad to note all meetings of this kind. May God richly bless all these meetings. Let us all pray to this end and attend all the meetings we can.

Scottdale, Pa., Nov. 2-10, 1912. Instructors, Geo. R. Brunk, S. F. Coffman.

Allensville, Pa., Nov. 16-19, 1912. Instructors, Geo. R. Brunk, John S. Mast.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger, E. L. Frey, S. E. Allgyer.

Canton, Ohio, Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer, and others.

CONFERENCE ANNOUNCEMENTS

Mifflin Co., Pa.

The Mifflin Co., Pa., churches will hold a Sunday school conference, the Lord willing, in the Allensville Church on Thursday evening and all day Friday, Nov. 14 and 15, 1912. Immediately following the Sunday school conference, beginning Saturday morning, Nov. 16, a three days' Bible conference will be held, with Geo. R. Brunk and John S. Mast as instructors. The congregation respectfully solicits the co-operation of all interested in the work of the Lord. A cordial invitation is extended. Allensville is situated in Big Valley, ten miles east of Mill Creek, Pa., the nearest R. R. station from the west, and seven miles west of Belleville, Pa., the nearest R. R. station from the east. Persons coming from the west will notify David E. Plank, Belleville, Pa., R. F. D. No. 2, and those from the east notify John D. Yoder, Belleville, Pa., so that arrangements can be made to get all to the church. Come to the meetings and help. Pray that God may bless the efforts to His glory and the edification of all concerned.

"The highest duties oft are found
Lying on the lowest ground
In hidden and unnoticed ways,
In household cares on common days."

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.,
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

449—Editorial
450—The Eternal Fire
451—Save Your Money
God's Word
Consecration
452—The Church
A Solitary Way (Poem)
The Missionary Call
453—Missions and Progress
From Our Mission Stations
Question Drawer
454—The Happy Saint (Poem)
Rebuilding Character
A Scene from Life
455—Sunday School
Our Young People
456—Field Notes
Correspondence
458—Just Lean Upon Jesus (Poem)
Evangelistic Work
The Bible on License
459—Is it Right?
The Path of the Just
460—The Use of Wine and Its Abuse
Thinly Veneered Infidelity
461—Does It Pay?
Sunday School Cause
Spear Points
462—God's Best (Poem)
Daily Record of Events
Reports
463—In Memory (Poem)
Obituary
464—Items and Comments
Announcements

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, OCTOBER 24, 1912 No. 30

EDITORIAL

"The Lord reigneth; let the earth rejoice."

Read carefully the report of the Indiana-Michigan Conference found elsewhere in this issue.

As a rule, the fewer the number of members in a congregation who are looking about for a change in locations the more substantial the work of that body.

"I am glad to report a conference fraught with peace and good will," is the message which accompanied the Virginia Conference report found elsewhere in this issue.

These are strenuous times. Men are very busy. Broken down nervous systems are a living testimony to the fact that people are going at a gait that is entirely too rapid. This is not because people are doing too much, but because they are doing too many things that are useless and worse than useless. We need a conservation of energy for greater service in the Master's vineyard.

Bishop Ordained.—An impoprtant service was held at the Mt. Zion Church near Versailles, Mo., on Monday evening, Oct. 14. A council had been held in the Bethel, Carver and Mt. Zion congregations concerning the ordination of another bishop in that field. Three brethren were in the lot, which fell on Bro. Joe C. Driver of Garden City, Mo. This makes the second brother recently ordained to the office of bishop in the central and north Misouri field and many are the prayers that God may bless and sustain the labors of our dear brethren in their new and added responsibilities.

Original Thinking.—This being a reading age, it is natural that we should expect most people to do their thinking and their talking in the language of others. The effect has been that many have been impaired in their power to think for themselves. While it is right that we should get hold of the clearest and loftiest thoughts of our safest and best thinkers, it is weakening and dangerous to let others do our thinking for us. In this connection it is well to mention the example of the noble Bereans who "searched the scriptures daily" to decide upon the correctness of what they heard, Here was a commendable case of original thinking. Only as we use the thinking qualities which God has given us can we keep the commandment, "Prove all things; hold fast that which is good."

Christ Our Liberator.—A touching story came to our ears recently concerning a prospector who met with an accident in a mine. He was out away from relatives and home, in search of a fortune. One day while digging away a huge boulder fell down and pinned him fast to the floor of the shaft he was sinking. Being many miles away from any human being, he was held fast, vainly hoping that some one might come to rescue him. The sun made its daily rounds, which gave him an opportunity to write his impressions in a diary. This he kept up for a little over two weeks, when he evidently became too weak to write more, and no one knows how much longer he lived to endure the torture which his position meant for him. Some time after his death he was found by his friends, who had become alarmed for his safety and had gone out on a search for him.

We thought to ourselves, What a vivid picture of the man who seeks his riches in the affairs of this life only. A few glittering nuggets of gold encourage him to press on in pursuit of worldly riches or pleasure or glory. Sooner or later a huge boulder of worldliness pins him fast to earth, and there he stays, unable to rescue himself, for the power of sin is strong. His own righteousness, wealth, ambition, egotism, skepticism and other things upon which many people rely for ease of conscience can never lift the burden from his soul, even though he may become insensible to his condition. Unless help comes he must perish, forever perish.

Thank God there is help within reach. While human beings may, and often do, perish naturally for want of relief, it is not necessary that any should be lost spiritually. Our Lord Jesus Christ is always within reach to hear the cries of them who call upon Him in faith, and His strength is great enough to rescue from the thralldom of sin the most desperate of cases. "Call upon him while he is near."

Conferences.—As we read our several conference reports we are impressed with the earnestness manifested and the practical work done in them. The most practical part of the work, however, is yet to come. We may be practical or impractical, wise or unwise, in the kind of questions discussed, the way we discuss them, and the kind of answers we frame and adopt. But the most practical phase of the work is to put into practice the things which the Church, in conference assembled, advises after a prayerful consideration of the questions brought before the body. This is a work in which every member may and ought to have a part. Read the reports of your conference as reported in these columns from time to time. Insist that your minister, or some one appointed for that purpose, brings the work of the conference before the congregation that the entire membership may come in touch with the work and spirit of the conference. Having informed

yourself fully along this line, make a prayerful effort to put to practice the expressed will of the Church.

One thing that every member is interested in is an encouraging report at each meeting of conference. It is a means of encouragement that a council meeting has been held in each congregation and that in each congregation a spirit of love and unity prevails, each member apparently filled with the Spirit and alive and active in the work; that there has been an improvement in interest, in consistent living, in loyalty to the Church, and a great increase in membership. Begin now the work of getting ready for such a report, before your next conference, first by seeing that you yourself are in line in every sense of the word and second by working earnestly, wisely and prayerfully that others may do likewise.

Continued meetings are being held or arranged for in many congregations. We trust that this phase of our church work may be actively carried on for many years to come. Much has been gained through these evangelistic efforts in the Church, and much more will be gained so long as the work is faithfully continued. But let us not forget that these meetings are but a means to an end and are valueless as soon as we lose sight of that end.

There are two things to be accomplished in church work: (1) The ingathering of the lost; (2) the spiritual upbuilding of the saved. All Christian endeavor should center around these two aims. All efforts should have this end in view. All members should be consecrated to bring about the desired result.

Too many people seem satisfied with a two weeks' faithful effort on the part of some able evangelist, no matter whether much is accomplished or not. As a result many an effort fails that might have succeeded had the whole brotherhood been as faithful and prayerful as they expected their evangelist to be. Too many people look upon a revival meeting as a kind of a machine to grind out converts, whereas it should be simply a continued effort on the part of a united, prayerful, burdened, hard-working body of faithful soldiers of the cross whose one aim in supporting the meeting is the increase of the faith through the rescue and the enlightenment of souls.

Is your congregation looking forward to a series of meetings in the near future? Begin now the work of getting ready by preparing the ground for seeding and harvest. There is no reason why the evangelist should be any more interested in the success of the meetings than any one else, or why the congregation should be any more vitally interested during revival meetings than at any other time. It is the united, faithful, constant, unceasing effort that counts.

Work On.—Several weeks ago we walked from the Mennonite Home Mission to the Mennonite Gospel Mission, Chicago. It was Sunday morning, which gave the forces of evil a special opportunity to show their irreverence for the Lord's day. Nearly all we met had the look of dissipation on their faces. There was loafing, swearing, carrying of beer across the street, fumes of tobacco were quite common, plenty of evidence that pleasure and vice were held to be synonymous, not a church in sight, not a thing to show that there was a recognition of God in the city.

We began to reflect. We took comfort in the fact that there were many churches in the city, but even this comforting thought was in part taken away when we reflected that a large portion of these churches are citadels of worldliness rather than temples of true worship and that of the church membership in the city most of them were merely nominally Christian. Is Chicago any worse than any other American city? was the next question which crowded itself upon our minds.

Meditations came thick and fast. It seemed that we heard two voices. The first semed to say, "You might as well give it up. You can never hope to win against such an array of the forces of evil. There are a dozen evil influences to one good one. The best that you can do is but energy wasted. It is folly and madness to dream of converting the world." The second voice seemed to say, "Are the forces of evil stronger now than they were in the days of Noah? or of Jeremiah? or of Christ? Did **they** give up the fight? Is not a single soul won worth the effort of the entire Christian world? Are there not yet many people whom the Lord desires to rescue from the thralldom of sin? Did not God promise never to leave nor forsake, Christ promise to be with you unto the end of the world? Press on; the battle is the Lord's and victory awaits you in the end."

Can you doubt where these voices came from? Does any one doubt that it takes greater sacrifices, braver efforts, more perfect trust on the part of God's people than if the forces of sin in the world were not so strong? Has not God given us faithful promises, and has He ever proven Himself unfaithful to a single one of them? Then press on, pray on, hope on, fight on. Thank God for the opportunity to spend our time and talents in the heaven-ordained work of rescuing souls from the thralldom of sin. Our vision in Chicago gave us new inspiration, renewed determination to press on in the fight as long as God gives us breath or power to testify in His name. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

THE HEAVENLY JOURNEY

Life is a pilgrimage. Heaven is our destination and goal. "Here we have no continuing city, but we seek one to come." There is no more inspiring thought that can come to any one than the grasping of the fact that earth is but a stepping-stone towards heaven. For the child of God there is no more inspiring journey than the journey heavenward. Encouraged with the thought that a portrayal of the scenes of this heavenly journey may be helpful to beginners or to some weary pilgrim by the way, we shall endeavor to contribute in weakness what the Lord may give us to say.

Period of Childhood Innocence.—"Of such is the kingdom of heaven," said our Savior as He beheld a number of children brought to Him. When the question of greatness was presented to Him He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom."

As a picture and type of innocence, there is nothing that can equal a little child. Pure as the morning dew, innocent as a helpless lamb, confiding and trustful as the most devoted Christian, the child is at once an inspiration to all who desire to maintain the greatest possible degree of innocence and purity and the embodiment of the greatest of human possibilities. Who can behold the form of an innocent child without a thought of the responsibility that rests upon those who have the training of that child in charge and without wishing that its purity might remain unmarred?

The Critical Period.—But ever since the fall of man it has been the sad lot of children as they advanced in years, to become polluted with the sins of this world. Their budding intelligence exposes them to the immoral as well as the moral influences around them. Being in their most impressionable age, their tender minds and characters are swayed by wickedness as well as by goodness. Oh how miserably the world has been spoiled by sin! But it is facts we must face, and one of the most awful facts which confronts us is that the corrupting and immoral influences of the world has made shipwreck of the purity of the entire human family. Hence the testimony, "I was alive without the law once: but when the commandment came, sin revived, and I died." The practical question which confronts those having the

children in charge is so to train them and to keep them under such influences that there may be enough favorable impressions made during childhood that when they come to years of accountability they will yield to the first impulse of the Spirit, give their hearts to God and receive the needed cleansing for their souls.

Salvation.—In other words, it takes salvation, the second birth, to restore them to favor and friendship with God. Children should be taught that there is nothing that they can do, outside of the acceptance of their Redeemer, which brings salvation. Good works are good in their place, but they have no place in the work of salvation. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "Therefore we conclude that a man is justified by faith without the deeds of the law." Teach the children, and older ones too, that salvation comes to all who come to God by faith, believe His Word, accept His promises, and submit themselves unreservedly into His care; and that salvation can be had in no other way. But good works have their place as the following testimony from Paul will show: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Being saved through faith, our souls are washed by the blood of the Lamb, our life is consecrated to His service and we walk in good works. "How shall we that are dead to sin live any longer therein?"

Period of Christian Service.—Being delivered from the bondage of sin, we are now on the heavenly road. "We know that we have passed from death unto life, because"— (Jno. 5:24; 6:40, 47; 8:51; I Jno. 1:7; 3:14). Having changed masters, we not only experience a change of life but also a change of service. It is idle for any one to profess to be a child of God without being in God's service. When we say service we do not mean any special kind of service or way of performing it. That depends upon the makeup of the individual, the character of the environments and the opportunities confronting the worker. But work we must, for God has no idlers in His vineyard. "Go, **work,**" is the command. Hence from the time that people are taken into the fold of Christ we expect to see evidences that they are about their Father's business—which thing is evident in their apparent interest in the work of the Church, in the reading of the Bible, in prayer, in renouncing all sinful ways, in obedience to God's commandments, in living a godly life, in a disposition to learn more of God and the work of the Church, in a willingness to do what they can for the Master.

Our work is not always pleasant. "Yea, all that will live godly in Christ Jesus shall suffer persecution." "In the world ye shall have tribulation, but"— No work has ever been accomplished without enduring hardship, no victory ever won except at the expense of sacrifice and suffering. The Christian service is no exception to the rule. The way of heaven is not through beds of thornless roses but by the rugged way of the cross. Yet there is in it all a blessed satisfaction that makes the service worth while, even for the sake of the experience itself. God has promised, "I will never leave thee nor forsake thee," and the testimony of millions of Christian soldiers attests to God's faithfulness to the promise. Moreover, the way is lightened by the glorious sunlight of heaven and the continual presence of Jesus Christ the great burden-bearer. We look forward with hope and cheer, knowing that victory always follows a battle for the Lord. The heart of every earnest Christian responds with a hearty amen to this testimony of Paul: "For I reckon that the sufferings of this present time are not worthy of the glory which shall be revealed."

There is no earnest Christian life that is not marked with progress. With God as our helper and the Holy Spirit as our Teacher and Guide the longer we are on the way the stronger we become and the brighter the way appears. It does not mean less trials as we proceed. In fact, the greatest and sorest trials often come just before the close of the journey. But it does mean a greater degree of the grace of God in the heart, a greater appreciation of the blessedness of the Gospel, a greater power to resist temptation and overcome the tempter, a purer and a happier life, a greater fulness of Christian joy and experience, a stronger character and greater power for service. It means more humility, more self-denial, a more consistent life, a closer walking and fellowship with God, a more devout and prayerful nature, greater love for God and man, a greater distance from the path of the ordinary worldling. It means a greater longing for the salvation of the lost, a more fervent sympathy with those in distress, a greater forbearance with those who falter by the way, a more deep-seated hatred for sin and horror of institutions of iniquity, more time spent in holy meditation and prayer, more consistent Christian living every way. Such is the constant rising path of those who walk with God and continue in His service.

The Evening of Life.—The writer can not as yet enter into full sympathy with the experience of aged Christian pilgrims who have traveled the journey heavenwards for scores of years and are now on the brink of the river about to pass over, for the reason that he has not yet attained that fruitful stage of his life. But it has been our experience to be apparently near the brink of death and to take a look beyond. It has also been our privilege to talk with many who have passed the allotted time of three score years and ten and who were in the service of God before we were born, and no greater satisfaction has come to us than to listen to their interesting testimonies. Thank God for our aged grandfathers and grandmothers in Israel who have trod the way before us, have fought the battles of life, and made the path easier for us, have shown us how to live, and are now on the brink of eternity ready to pass over when the call comes and in the meantime lending a helping hand on earth—encouraging us to press onward in our heavenly journey because they have tried the way before us and still find Jesus precious to their souls. May God spare these advance guards and lower lights that we may see them to our encouragement for many years to come. To them the parting words of Paul to Timothy—"I am now ready to be offered, and the time of my departure is at hand"—means more than it does to us. To them the inspiring message, "henceforth there is laid up for me a crown of righteousness," is a living reality.

Passing Over.—"Precious in the sight of the Lord is the death of his saints." The greatest thing for the child of God, after the second birth, is the exchange of time for eternity. It means the final rescue from the possibility of falling, the final triumph over every foe, the final consummation of the heart's fondest and greatest desire. Natural death is horrible only when it is preceded by spiritual death. We do not mean to leave the impression that we should not mourn the departure of our loved ones, even though they die in the Lord. God has wisely created us human, and human sympathy is a treasure greatly to be cherished. Yet the sting of death is taken away in the hope of the brighter life to come, the thought of parting softened and the memory of former associations hallowed in the certainty of a reunion in a better world. Every saint that passes over adds to the size of the family and congregation above, which will continue to grow until the end of time, after which a glorious and eternal reign will be the lot of the unnumbered millions of blood-bought sons and daughters of the mighty King, whose joys and blessings will continue forever unmixed with pain or death or tears.

The prayer, "Let us die the death of the righteous," will certainly be answered in all cases where a steadfast and living hope in Jesus moves the petitioner to live the life of the righteous.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, O.

(1935 E 8th St.)

Bro. George Hostetler and wife arrived here Oct. 4, and are busy with work. Bro. H. is superintendent of the Canton Mission, and is applying himself very diligently to the work, we ask the brotherhood to support him liberally in this great work. There are many souls in darkness and many conflicts to encounter and they will appreciate your prayers. Contributions to the mission should addressed to George H. Hostetler, 1935 E. 8th St., Canton, O.

We desire to thank our many friends for their interest and generous aid given to the work here in the past, our address for a time will be the same. God bless you all,

P. R. Lantz.

Oct. 11, 1912.

MENNONITE CHILDREN'S HOME

By Levi Sauder.

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—Since our last report there have been a number of children admitted, while others were sent out into private homes. Bro. Noah H. Mack left his home on Sunday, Oct. 13, for the west and took two children, a girl and a boy, two years of age, with him as far as St. Louis, where Bro. J. M. Kreider is to meet him and convey them to his home. Little May has been with us since June, the boy was in charge of the Aid Society and was sent by their representative in Bro. Mack's care. Our prayer is that both children may be won for the Master's kingdom. We have twenty-five children in the Home now. Among this number are boys, all under seven years of age, that are awaiting good, permanent homes. Who will open the door for little Clarence, a bright baby of five months? We herewith acknowledge the receipt of fifteen barrels of apples from the brotherhood at Morgantown, Pa., and two barrels from Virginia. We have been asked recently what we are in need of, and would again say that we need provisions as other families do, only in larger quantities. Lard, sugar, soap, etc., will be greatly appreciated at this time. Some may find it convenient to send provisions, while others prefer sending cash contributions. May God's blessing be upon every one who has assisted in the past and may many more be moved by the Spirit's promptings to lend a helping hand to the outcast and needy everywhere.

Millersville, Pa.

OUR JOURNEY TO EVEREK

By (Mrs.) D. C. Eby.

For the Gospel Herald.

First Day

Travel in this country means discomfort, danger and expense. Since no one travels for pleasure, it is avoided as much as possible.

Our caravan was composed of a Turkish soldier, a Khurd muleteer, an Armenian muleteer, our native evangelist, Miriam (one of our orphan girls), a native lady who was going to the Missionary Hospital in Talas, and ourselves.

Our provisions for the journey—bedding, dishes, food, valises, etc., are balanced on each side of the pack horse, and Miriam placed on top. Miriam has only one arm and one leg, and is going to Everek to get a wooden leg made, as she has outgrown the one she had made a number of years ago.

Two of the missionaries, and some of the natives, accompany us for an hour on the journey. Then they say farewell and return to the city while we continue on our way.

Our muleteers walk all day, and when we ask if they are tired they run, turn somersaults, come back laughing. Between 10 and 12 hours is a good day's journey; an hour being about 3 miles. From the time we leave Hadjin till we dismount to eat dinner on the bank of a stream, not one horse or sign of human habitation do we see. All is desolate and forsaken—a lonely wilderness.

After a half hour's rest, we continue our journey. We have now left the Hadjin mountains, their gray pinnacles rising cold and stern above the trees and verdure at their base—winter above and spring below. As the sun sinks, and evening closes in, we have reached the little Khurdish village at the foot of the Great Pass—Gauz Bel.

* * *

After supper about 30 of the village men gather in, and we take advantage of the opportunity to hold a service with them. As our evangelist preaches to them they frequently interrupt to ask a question, or exclaim, "Yes, yes! We are sinners! We know we are!" etc., and their primitive simplicity and child-like questions touch us to the heart.

How dense is their darkness, and how little they know of the true prophet! They tell us that they would become Christians only they are afraid of the Turks. To the Turks warfare against the Christians is a holy mission. The Koran says, "Oh prophet! Stir up the faithful to war. When ye encounter the infidels (Christians) strike off their heads until ye have made a great slaughter among them." "Kill them wherever you find them." So little wonder they massacre the Christians when their religion tells them to do so.

To the Turk the Christian is merely "a dog of an infidel." Though he may treat him politely, at times, and converse with him in that courteous manner, which the Oriental seems to possess in perfection, yet it is not unlikely that at the same time he is mentally saying prayers for the pardon of his sin in talking with an unbeliever.

* * *

Second Day

The tobacco smoke, poor ventilation, fleas, etc., prevent us from sleeping very much, so we rise at 3 A. M., prepare breakfast, get our loads ready and start off, taking some Kurds with us to carry the loads over the Pass, for the snow is not frozen hard enough to bear the weight of a horse with its load.

The horses plunge, roll over on their backs, and have to be helped up many times. Miriam is the only one who attempts to ride, and she falls off, again and again, until in despair, she determines, with the aid of the soldier, to hop to the top of the mountain. At last, after two hours hard climbing, we reach the top.

* * *

Soon we reached another Khurdish village, and stop to rest our horses. The chief man of the village, and his wife, come out, take us by the hand, and helping us to dismount, lead us into the guest room. Though we have never been here before, yet they welcome us like old friends, and prepare food for us to eat.

The villages are noted for their laws of hospitality, and it would be considered entirely out of place were they to take money for it. The people of each village pay a tax to their head man, and he provides a room for the entertainment of travelers. They expect in this way to gain a high place in heaven. Though they might rob and kill you if they met you on the road, yet once you have partaken of their hospitality, you are safe while in their village.

The host's wife asks, "Would the American lady like to come and look at the brides?" Her three sons have taken unto themselves wives, and these young brides would like to look at the "American woman," and exam-

ine her clothes, but dare not come into the great room, while there are men present.

So the "American woman" consents to enter the brides' apartment, and be the object of their inspection, while they try on her riding gloves, and examine her dress, her hat, and the gold filling in her teeth. She speaks to the brides but the mother-in-law explains that being dutiful, obedient brides, they never speak in the presence of any of their husband's relatives, who are older than themselves. Being asked when they will be permitted to talk the old woman replies, "Oh, not until they have 4 or 5 children." Poor, silent brides!

Though the well being of a nation depends much upon the character of its women, yet under the customs of Islam, woman is little better than a slave. Ignorant, untrained in any principle of honor, or Christian morality, knowing nothing of the outside world, is it any wonder that the young Turk grows up without principle, or any knowledge of right and wrong, outside the Koran, and the dictates of his own will?

Leaving the mountains and snow behind us, we travel for the rest of the day over a level plain; beautiful farming country, with villages scattered here and there, but never a sign of a farm house or barn. On account of the unsettled state of the country, the farmers do not live on their farms, but live in villages.

We spend the second night in a Turkish village, and as we approach a pack of ferocious dogs come leaping at us like wolves, and threaten to tear us from our horses. But our Turkish host drives them off, and takes us into his house. We are not allowed to see any of the women here. The host himself serves us, and cleans the one lamp chimney, while his sons make the coffee and sweep the room. When we protest against the sweeping and the dust, our host exclaims indignantly, "Do you suppose we allow our guests to sit in a dirty room?"

A crowd of Turks gather in, curious to see us and our belongings. After singing a few hymns and having prayer, we lay down on our hard beds, thankful that matters were no worse. The last time Rev. Barker took a trip through the villages, he had to sleep on a mud floor without any mattress, so we felt very grateful for even a poor mattress and tried to forget the mice, bed bugs, fleas, etc., praying that some of the seed sown that day might spring forth and bring forth fruit.

Hadjin, Turkey.

The sweetest perfume that the home circle ever knows rises from the deeds of loving service which its members do for one another.—Ex.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

When a person is put in for leader in a religious meeting, is it right for him to say, "No, I will not serve, even if you do put me in?" O. S. K.

Every child of God is willing to do all he can for the advancement of the cause of Christ and the Church. Granting that the request comes from the church of which the person appointed as leader is a member, we see no reason why he should not serve, unless it is sickness or some other reason which makes it impossible for him to attend. There are two reasons why one should be slow to refuse any offer that comes from the Church: (1) Loyalty to the Church; (2) Loyalty to God.

If God had not approved of William Booth's way of work, could he have had the success that he had? J. B.

William Booth did a great and wonderful work. Through his instrumentality a world-wide organization was called into being which rescued thousands of human souls from the dregs of vice and folly and started them on a better way. As to how God regards the methods used by Booth and his army, we will leave in the hands of God. What God thinks of methods and beliefs may be determined by a diligent and prayerful study of His Word.

But we should never pronounce any movement right simply because of its apparent success. If success were a sure proof of righteousness, then we would have to admit that God approves of Buddhism, Mohammedanism, Mormonism, and several other great movements which none of us are willing to admit are right though they have been immensely successful from the standpoint of numbers and actual achievement. The only measure of right is the Word of God.

THE SUNDAY SCHOOL AS A MEANS FOR DEVELOPING TALENT

By Martha Garber.

For the Gospel Herald.

The Sunday school as an institution with all its departments is very well adapted to the development of talent, beyond doubt more so than other institutions of the Church because it is so well arranged to reach all classes and to meet and supply the needs of all, young and old.

The children are taught and instructed early in life, which is of much value to them for their future, the boys and girls yet in their teens are urged to the studying of the Word of God and the principles and doctrines of the Gospel of Christ, thus implanted into their hearts will as a rule in time bear fruit and transform their hearts and lives and thus they are being prepared for the Master's service and their God-given talent developed at least in part through the instrumentality of the Sunday school.

Again, in the Sunday school those older in years, longer in the Master's service and in the most active work as leaders and teachers through their many trials, experiences, and the continual efforts they put forth thereby develop their talents more and more and become stronger and more useful in the service of the Lord.

And we believe that even the most aged, our fathers and mothers, who have many years of experience, who have labored long and hard in the Master's service, even they by their helping hand, good advice and usefulness as members of the Sunday school are made stronger, more wise and more useful.

The Sunday school is also an agency in a proper position to meet the different needs and develop the various lines of talent and to help prepare us all for more and better service both for personal and for public work.

First, it necessarily demands that we study the lessons from week to week by which means we get a better and deeper knowledge of the Word of God and this as a natural result develops our talents.

Again the Sunday school requires many teachers and leaders and by laying responsibility upon the same and placing them face to face with active work and study gives them valuable experience, develops their talents and qualifies them for greater usefulness.

Last, the Sunday school as an institution is not only a very great means for developing talent, but through its influence it is also to a great extent made manifest to the Church where her most useful talent may be found for the mission field, for the pulpit and for all lines of work in the Church.

As we study this subject we feel convinced that the Sunday school is a great means for developing our talents.

Tremont, Ill.

I am afraid that many of us do not appreciate what it means to have Christian fellowship.—C. Z. Yoder.

There is no way into which we may grow into a unified life except in Jesus Christ.—P. E. Whitmer.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

SQUANDERED BLESSINGS

Sel. by L. K. C.

I said to myself at morning,
I will make the most, today,
Of the blessings, be they great or small,
That happen to come my way;
And when its record is written
On the page of memory,
It will read, "This day was a perfect day"—
That shall the record be.

So many things to be glad for
As I thought of them at dawn—
Life, health and the love of dear ones;
But before the morn was gone
The cares and the vexing troubles
Of life came crowding in,
Till I quite forgot what its blessings were
In the worry that is sin.

Alas, for the record written
On memory's page tonight!
Of the petty cares, and the worries
That put good thoughts to flight.
Alas. for the blessing squandered
In the fret over little things!
Alas, for the hurt of loving hearts
By the hot, sharp word that stings!

Shally we never grow to the wisdom
God meant for you and me,
That makes the most of life's blessings,
No matter how small they be?
The wisdom that sees the beauty
That is all along the way,
And will not let life's worry and fret
Come in to spoil the day?

—Eben E. Rexford.

MAKING HOME A BLESSING

By Emma Byer.

For the Gospel Herald.

Naturally, when considering such a common subject as home, we are led to inquire what is meant by the term. Men who understand different languages tell us that no other tongue has a word that expresses all that the word "home" does in the English language, and when we turn to an English dictionary, we find nothing in the way of explanation of the term that will cover all that is meant by the word that should be the dearest term to us in all the earth, in so far as temporal blessings are concerned. One writer has said that "home is where the heart is;" and there is a great deal of truth in this, as so soon as our hearts are not in our homes, the very best of all that is implied by the term has been taken away from us.

The happy or blessed home on earth is really a type of heaven, our spiritual home, and God from the very first saw fit to sanction and bless the institution of the home, when He declared that it was not good for man to be alone.

While there are no doubt some happy homes where brothers and sisters or other relations live together, yet after all, this is not the really normal type of home as we understand it; for as we commonly speak of home we have in mind a dwelling where husband and wife and children are dwelling together. Homes of this the true type are responsible for all the affairs of the nation, whether we consider it from the standpoint of the temporal or spiritual. When we seriously think of the tremendous influence exerted by this institution, surely it should make us feel our responsibility very keenly. "Us" in this case is a very good word to use; for we find in God's word directions, as to how to make home a blessing, and in these directions every member of the family has a part. For instance, if we read Eph. 5:25, 33 we find that the husband is admonished to love his wife, and the wife is expected to reverence her husband. The children are told to honor their father and mother, as this is the first commandment with promise. But it does not stop here and leave all obligations on the part of the children, as parents are cautioned against provoking the children to wrath. Surely, if these few, but wonderfully important rules are observed, a lot will have been done towards making home a blessing.

We all know from experience that even in the same family there will be great differences among the different members, and right here it becomes us to use charity in dealing with the failings of our associates in the home. If one member is more easily provoked than another, let us respect that weakness, and while always endeavoring to help them overcome this failing, yet let us use charity and not try to aggravate the case instead of helping it. Some other member may have some other weakness. Every member of the home has some weakness towards which it is necessary for the others to use charity, as this spirit will surely lead to making home a blessing, while at the same time all will learn to appreciate the love of others, and thus the home will become more perfect and happy day by day.

Happy homes are not measured by the size or shape of the house in which people dwell, but it is that which abides inside that decides the matter. Some of the happiest homes in the land are the humblest cottages, while on the other hand the costliest mansion may not deserve the beautiful name of "home." In this connection it is well to recall the declaration, "Godliness with contentment is great gain;" for if we live in a mansion and are not contented, we have no home, in the best sense of the word. The truly happy home can only be a possibility when the members are all filled with a desire to obey the Golden Rule, and in order to have that spirit within us we must be Christ-like. With Jesus as the real Head of the home, and every member acknowledging His authority, all the minor duties we have hinted at will become a pleasure.

Mt. Joy, Ont.

DUTIES OF CHILDREN

By Mabel Hershey.

For the Gospel Herald.

Children obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise.—Eph. 6: 1, 2.

Honor implies reverence, obedience, relief and maintenance if these be needed. With the promise that it may be well with us, Solomon writes, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother" (Prov. 10:). Solomon, speaking to us as children, observes here how much the comfort of our parents depends upon our obedience and behavior.

"Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). Here is a call to us as young people to think of God and not forget our duty toward Him while in our youth. While the evil days of sickness and death, evil days indeed to those who have forgotten their Creator, come not. Therefore if God spares our lives until we are old, how can we expect His help if we have not served Him and given Him the best of our younger days. "Today, if ye will hear his voice, harden not your hearts." With respect to the aged, "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God, I am the Lord" (Lev. 19:32). Age is honorable, therefore to those whom God has blessed with old age we are commanded to honor and respect; their credit and comfort should be carefully consulted, their counsel asked and hearkened to.

Lititz, Pa.

One of the greatest privileges of my life has been the privilege of being brought up in a Christian home by a Christian father and mother.—P. E. Whitmer.

One of the essentials to successful rural mission work is the spirit of self-denial.—J. E. Hartzler.

Sunday School

For the Gospel Herald.

Lesson for Nov. 3, 1912—Mark 8:11-26

THE SIGN AND THE LEAVEN

Golden Text.—Then spake Jesus again unto them, I am the light of the world: he that followeth after me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

Introductory.—We can read human nature in the attitude of the Pharisees toward our Lord and Master. They were glad for light so long as the reception of this light did not interfere with their way of living. But their minds were fully made up as to the acceptance of Jesus as the Messiah, and no amount of teaching would convince them. When one resolutely sets himself against receiving the truth the more truth he hears the harder he gets. The picture of the Pharisees seeking a sign pretending to be open to conviction is quite interesting.

Seeking a Sign.—"Master, we would see a sign," was the request of these Pharisees. What did they want with a sign? Had they not seen many of our Savior's wonderful works? Had they not witnessed His miracles? Had not the people, over and over again, been astonished at His doctrines? Had not His wisdom been the talk of every one? Had they not access to His record, including the remarkable evidences of divinity and heavenly blessing at the time of His baptism? Were there not many other evidences that He was indeed the Son of God and that He was the greatest benefactor that ever appeared among men? Jesus knew that it was not light that they wanted. "Why doth this generation seek after a sign," said He. No need of a sign then; all that they needed was to open their eyes and see. "There shall no sign be given unto this generation," was His prompt response. Matthew quotes a single exception in the case of the prophet Jonah. This sign was not only disregarded by these questioners, but in the light of the modern criticisms centered on Jonah it puts the Pharisees (higher critics) of the present as well as the Pharisees of our Savior's time to flight. If the story of Jonah is a myth then Christ said something that was not true.

In the example of the Pharisees asking for a sign we have a vivid picture of the inconsistencies of the present day critics of the Bible. We have evidence piled up all around us testifying to the truth of God's Word, yet many shut their eyes to these evidences and profess to be "searching for truth." Yea, well has our Savior said that it is an evil and an adulterous generation that seeks after a sign. They who have their eyes open to the truth do not need it.

The Leaven of the Pharisees.—Let us not delude ourselves into the belief that there is no leaven of the Pharisees at the present time. They were a conspicuous example of that class of people who shut their eyes to truth and profess diligently to be searching after it. This kind of hypocrisy is still in existence. All the questions concerning truth which the wise men of the present seem bent on solving through philosophy have been solved through revelation. What we need to do is to beware of the leaven of the Pharisees—hypocrisy—and the leaven of the Sadducees—unbelief—open our eyes, acknowledge the truth of God's revealed Word, and many of the questions which vexed the opponents of Christianity in Christ's time, as well as those of the present time, will be solved.

The disciples did not at first understand what He meant by His reference to the leaven of the Pharisees. They reasoned that it was because they had no bread that He spoke as He did. But He quickly informed them of their error, calling attention to the miracles of the loves and fishes, and impressing them with the fact that it was spiritual not natural leaven that He had in mind. Literalism has done much to close the eyes of people to the truth of God's Word.

The Blind Man Healed.—Had the Pharisees desired evidences of the divinity of Christ they might have had it in the miracle of restoring the sight of the blind man. When He came to Bethsaida a blind man was brought to Him for healing. The first thing He did was to lead the blind man out of town. It is often next to impossible to restore the spiritually blind to sight so long as they are among their former associations. What ought to be done in such cases is to lead them out of town; that is, away from their former associates. Having this man to Himself, He had no difficulty in restoring the sight of the unfortunate man. In the testimony of the patient, "I see men as trees walking," we have a vivid picture of those who are satisfied with less than the full measure of the grace of God in their hearts. Let us not be satisfied with anything less than a complete surrender to God and full restoration to spiritual sight.—K.

Did you ever see a young man or young woman who made a success in life and trample under foot the wishes of a Christian father and mother?—J. D. Mininger.

Strong, centralized power in the Church is one of the essentials for extending the cause of Christ.—G. J. Lapp.

Our Young People

RUTH'S CHOICE.—Ruth 1:16, 17.

Topic for November 10

MOTTO

"She was steadfastly minded."

OUTLINE OF TOPIC

I. Ruth's Opportunities.—
1. Acquaintance with the people of God.—Ruth 1:1-4.
2. Power to choose between the people of God and her heathen kindred.—Ruth 1:8, 14.

II. The Choice.—
1. To be with Naomi in the face of no prospect in worldly success.—Ruth 1:21.
2. To accept the association of Naomi's people.—V. 16.
3. To receive and worship the God of Naomi.—V. 16.
4. To make it a life choice.—V. 17.

III. The Choice Blessed.—
1. By kind providence temporally.—Ruth 2:7-17.
2. By opportunities for new home ties. 4:13.
3. By being made the ancestress of God's chosen leaders in Israel.—4:16-22.

STUDY OF THE TEXT

Ruth 1:16, 17.

The absolute confidence of Ruth in Naomi and her people was deeper than simply human affection and momentary passion. It was founded in an unfailing faith in Naomi's God with whom she was willing to risk all. To "go," to "lodge," to "worship," to "die," in the care and protection of Naomi's God—this was her steadfast purpose.

PERSONAL THOUGHT

Do we know the God of the godly? Is our faith unshaken by their afflictions? Is our choice unwavering to bear the hardships attendant upon their pathway, that we may also share in the blessing of their hope?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Choose."**
2. Commit Ruth 1:16, 17.

For Young People.—
1. Choosing the Association of Godly People.
2. Opportunities for Making Choices.
3. The Elements of a Good Choice.

For Older People.—
1. Larger Blessings Unseen Held in Store by the Lord—Do Our Choices Lead Us to Their Possession?

"Every day a little helpfulness. If our living be true living. We live for the good of others at home, at school, on the street, in the neighbor's house, in the play-ground, we shall always find opportunity every day for usefulness. Lend a hand!"

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 24, 1912

Field Notes

Bro. J. A. Brilhart of Scottdale, Pa., filled the regular appointment at Rockton, Pa., on Sunday, Oct. 13.

Bro. R. J. Heatwole of Windom, Kans., after spending the summer at Brandon, Colo., is again at his former home.

People who are interested in the coming Bible conference at Scottdale will please read the announcement found on last page. A hearty welcome awaits all who desire to come.

At the regular service at the Blough Church near Johnstown, Pa., two young men were reinstated in church fellowship on Sunday, Oct. 20.

We regret to learn that our brother, John Lehr, of Hollsopple, Pa., well known among the brotherhood of the Johnstown district, is in poor health. We pray for his speedy recovery.

Twelve precious souls were received into church fellowship in the Sycamore congregation near Garden City, Mo., on Sunday, Oct. 13. Communion services were announced a week later.

Baptismal services were held at the Forks Church near Middlebury, Ind., on Sunday, Oct. 6, at which time 14 precious souls were received into church fellowship. May they remain faithful unto the end.

If previous arrangements were carried out a series of meetings is now in progress at the Lancaster, Pa., Mission with Bro. J. H. Mosemann in charge. The Lord bless the work to the salvation of many souls.

We are in possession of a program for the proposed Sunday school meeting to be held at the Sycamore Church near Garden City, Mo., Oct. 22, 23. The practical subjects listed give promise of an interesting and helpful meeting.

Bro. J. A. Ressler of this office left last Friday for Johnstown, Pa., where he assisted in a communion service at the Blough Church. He filled an appointment at the Kauffman Church on Sunday evening and returned to his home on Monday morning.

Communion services have been announced for the Pleasant Hill Church near Smithville, Ohio, to be held Oct. 28, at which time a bishop is to be ordained for that field. May the Lord overrule in all things, and the heaven-called man be ordained by the Church.

Two applicants for baptism and prayers ascending that many more might come out on the side of the Lord, is one of the encouraging features of the work connected with the Rockhill, Pa., congregation. May the prayers be answered and the work go on.

Communion services were held with the Carver, Mo., congregation on Sunday, Oct. 13. Among the agreeable features of the service was the presence of so many communicants who were not yet members of the fold when the writer was last with that little flock about a year ago. May this congregation continue to grow both in numbers and in spiritual power.

Communion services were announced to be held at the Diller Church near Newville, Pa., on Sunday, Oct. 20, with Bro. B. F. Zimmerman of Shiremanstown, Pa., in charge.

Several weeks ago we published a request for prayers for little Beatrice Hershey of Youngstown, Ohio, Mission, who at that time was very sick with typhoid fever. We are glad to report that the prayers of God's people have been answered and Beatrice is able to be up again.

The next meeting of the Stark, Medina and Wayne County (Ohio) Sunday School Conference is to be held with the Sonnenberg congregation near Dalton, Ohio, Oct. 26. The brethren, J. S. Gerig and C. N. Amstutz, are chosen as moderators and a good program has been prepared.

Books for the Historical Library.—Bro. L. J. Heatwole of Dale Enterprise, Va., writes under date of Oct. 9: "In the name of the committee on 'Book of History' I have acknowledged the receipt of a copy of 'Der Martyrer Spuygel' of the 1814 edition, from the children of Sister Elizabeth Hartman, who was a daughter of Bishop Peter Burkholder, author of 'Burkholder' Mennonite Confession of Faith." A number of similar donations have been made recently, all of which will be used in building up the historical library which will prove a valuable aid to the committee named.

Correspondence

Porterville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God for what He has done for us. We left Newton, Kans., Sept. 25, and arrived here the 28th. We expect to make this our home. There is a little band of Mennonites here at this place—12 members. We have Sunday school and young people's meeting every Sunday and preaching twice a month, with attendance as high as fifty. Pray for this little band here that we may be faithful and church might be organized here. The harvest is great but the laborers are few. We ask all brothers and sisters coming this way to visit us. Especially do we invite ministering brethren to visit us. Will gladly meet any one coming. Should come to Terabella if convenient.

Pray for us.

J. R. Miller.

Newville, Pa.

Bro. Melvin W. Burkhart of Newville, Pa., brings us the news that at this time he is in the hospital at Phila-

delphia, Pa., where he has just been operated on for a severe case of appendicitis. We are sorry that such a step was necessary, but glad to hear that he is getting along nicely and hope to hear of his speedy recovery. In this connection it is blessed to reflect that Melvin has already given his heart to Jesus, he has said that we are to remember him in our prayers.

F. B. B.

Oct. 9, 1912.

Mancelona, Mich.

Dear Herald Readers, Greeting in Our Savior's Name:—On Oct. 6, we reorganized our Sunday school for the winter with Bro. Urbane Cotterman as superintendent and teacher of advanced class; Charlotte Cotterman, primary class; Sarah Flanders, treas.; Nine Walbrook, secy.

In the latter part of September we were favored with a visit by Bro. Jacob Bixler, of Wakarusa, Ind., who preached three impressive sermons. At one of these meetings we commemorated the death and suffering of our Lord and Savior Jesus Christ, which was a great pleasure to the little flock in this corner of God's vineyard. We also observed the ordinance of feet-washing. One woman said she enjoyed it as it was the first time she ever had the privilege of seeing this ordinance performed. We are glad for such visits and were disappointed when we learned that we would not have preaching services every eight weeks as we had been advised. In this life disappointments come, but in the city which we seek there will be none such, but joy and peace. May we be found among the faithful ones who have washed their robes and made them white in the blood of the Lamb. Pray for the little flock at this place. May God bless all the Herald Readers.

Charlotte Cotterman.

Oct. 11, 1912.

South English, Iowa

Baptismal services were held in the Liberty Church Oct. 12. Five young persons were received into the Church by water baptism and one on confession from another denomination. On Sunday, Oct. 13, an impressive communion service was held at the same place. The entire membership of 49 partook of the secred emblems and engaged in the humble srvice of feet-washing. Bro. S. G. Lapp officiated in both these services.

S. B. Wenger.

Oct. 13, 1912.

Albany, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—We are again reminded that we have no abiding city here. This morning at 10 o'clock our dear Sister E. C. Weaver, better known as Grandma Weaver, departed this life and peacefully fell asleep in Jesus. She will be greatly missed in our community, I don't think she was absent from church, Sunday school and prayer meeting, since she came to Oregon. Many were the garments she mended for us, often encouraging us to follow more closely our dear Savior. She had just passed her 77th birthday. Not long ago Bro. Weaver with a few others took dinner with us. Little did we think that one week later she would be called home.

Bro. Joseph Mishler, wife and daughter, of Clarksville, Mich., visited here a few days.

Bro. Bontrager preached at Sweet Home, Oreg., today, and Bro. Brenneman filled the appointment here, using for his text Psa. 42:2.

We ask an interest in your prayers for the work at this place.

Alice Glick.

Oct. 13, 1912.

Metamora, Ill.

Baptismal services were held at the Metamora Church today, when three precious souls were added to the Church, two of them being parents of a large family. May we continue to work and to pray for the lost. Quarterly meeting also held at Union Church with good attendance and interest. Bro. George Schultz of Chicago was with us and preached for us at the Union Church in the evening. Text, Matt. 3:11.

S. E. Smith.

Oct. 13, 1912.

Lancaster, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"Bless the Lord, Oh my soul, and forget not all his benefits" (Psa. 103:2). We can surely praise God for the many blessings He has bestowed on His children.

The work at this place is still going on as usual. Sunday school is well attended, especially the infant class. Children's meeting is not so well attended. We must not become discouraged, "For in due season we shall reap if we faint not." With this promise we press forward.

On Sunday, Oct. 27, the Lord willing, communion services will be observed at the Chestnut Street Church, on which day Sunday school will be at I P. M. instead of 1:30. By the time this reaches the eye of the reader, Bro. John H. Mosemann will have begun a series of meetings (beginning Oct. 20) with a short prayer meeting every evening before the preaching service. An invitation is extended to all (saints and sinners) to attend these meetings. We ask an interest in the prayers of all God's people in behalf of the meetings that sinners may be awakened to a sense of their duty and may come to Him who is able to save to the uttermost all those who come to Him. Pray for the workers at this place.

In His name,
Lloyd S. Kemrer.

Oct. 15, 1912.

Harper, Kans.

Dear Herald Readers, Greeting in the Master's Name:—On the evening of Oct. 12 we had our preparatory services. Our bishop, Bro. S. C. Miller, of Jet, Okla., preached for us.

On Sunday, Oct. 13, we had an enjoyable communion service. We feel to praise God for His great love to us. All the members present partook of the sacred emblems of the broken body and shed blood of Jesus Christ. The same day a sister was received into the Church by confession. May she be a bright and shining light in the Master's service.

Bro. Miller officiated at all these services. The brotherhood is very much encouraged. May the Lord bless the brother in his labor for Him.

A number from this congregation, expect to attend the church and Sunday school conference at the West Liberty Church, McPherson, Kans., this week. We ask an interest in your prayers.

In His name,
Amanda Dettwiler.

Oct. 15, 1912.

Frazer, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We have again been blessed with good meetings in the old school house. The interest is growing in the work here, both in Sabbath school and church services.

On Sunday, Sept. 29, Bro. Benj. Wenger of Ephrata, was with us. He gave us much encouragement in our Sunday school work. In his sermon he spoke on Eternity, taking his text from Isa. 28:18.

Sunday, Oct. 13, we were blessed with another good meeting, forty-one being present at Sabbath school and fifty-four at church services. Bro. Joseph Ruth of the Franconia Conference filled the appointment. He took his text from I Pet. 2:9. Bro. Lapp and Bro. Amos Kolb of Spring City were also present and assisted in the services. We also had visitors from West Chester, Paradise, White Horse and Honey Brook. We are always glad and encouraged to have brethren and sisters from other districts visit us. Our next meeting will be Oct. 27, 1912. Sunday school at 2:15 P. M., preaching at 3 P. M., by one of the Lancaster county brethren, May God add His blessing.

H. G. B.

Oct. 15, 1912.

Petersburg, Ont.

Dear Herald Readers:—Perhaps a few lines from this place would be of interest to some. On Oct. 6 baptismal services were held at the East Zorra Church, when 36 young souls were received into the Church by water baptism. It is the prayer of the Church that they may remain faithful until called up higher. May the Lord bless them that they may be shining lights to the sinful world. Bishop Jacob M. Bender officiated.

Cor.

Oct. 16, 1912.

Birch Tree, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—Perhaps a few lines from this place would be of interest to some as there has not been any news sent in from this place for some time.

Bro. Harvey Woolsey of Oronogo, Mo., was with us about the middle of August and stayed nearly two weeks. In September Bro. Andrew Shenk from the same place came and stayed with us a week. We were glad to have them with us and have them preach for us.

Bro. Brubaker and family have left us. We have no minister now.

Our number is small but we know that if we go on trusting in God and working for Him our labor will not be in vain, although we may never see the results in this life. God has also said that He would never leave nor forsake His children. The work at present seems dark and discouraging, but "joy cometh in the morning."

We ask an interest in the prayers of all God's people, for the work at this place.

May Detwiler.

Oct. 16, 1912.

Fairview, Mich.

Dear Herald Readers, Greeting:—"O, praise the Lord, all ye nations: praise him all ye people." We were again blessed with the privilege of partaking of the sacred emblems of the death of our Lord and Savior Jesus Christ. May we all prove true and faithful to the end and may we not be found as the Pharisees of our Sunday school lessons that when our faults are pointed out to us that we deny them and go on in the same old self-righteous way. May we never get so far that we think we cannot learn from others, for if we do we deceive ourselves. The first Sunday in November is the time appointed for communion for the brotherhood in Manistee County. Pray for the work.

Katie Bontrager.

Oct. 16, 1912.

Spring City, Pa.

Greeting to all Herald Readers:—Sunday evening, Oct. 13, Pre. Joseph Ruth and wife, accompanied by Dea. Henry Lapp and wife of Bucks Co., were with us in the church services, Bro. Ruth using as a text Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" We were again reminded of the fact that we are living in "perilous times" (II Tim. 3:1-7) and faithfully admonished to faith and trust in God and not in human resources—"the arm of flesh" (Jer. 17:5-8; Isa. 31:1-3). Also warned against such heresies as Russellism, etc. (Eph. 4:14).

An invitation is extended to all of "like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Pet. 1:1; Eph. 4:45), to visit us and "preach the word" (II Tim. 4:2-4).

J. C. Kolb.

Oct. 16, 1912.

Columbiana, O.

Dear Herald Readers:—Last Sunday, Oct. 12, our local Sunday school meeting was held at the Midway Church. Bros. J. A. Leichty of Louisville, O., and D. D. Hartzler of Smithville, O., together with the Youngstown mission workers, were present and helped to make the meeting more interesting. Bro. Leichty remained over Sunday. On Sunday morning he preached at Leetonia and in the evening he gave a talk to the young people's meeting at Midway.

Council meeting will be held at Midway on Saturday, Oct. 19.

Sunday school and preaching held at Leetonia every Sunday instead of every two weeks as heretofore.

Cor.

Oct. 16, 1912.

Wellman, Iowa

Ephraim Aboosh, a native of Jerusalem and tourist conductor of Palestine, is now in Chicago, Ill., getting up a party of tourists to go with him to Palestine, whom he will personally conduct in a tour through Palestine and Egypt. I had a letter from him recently, soliciting patronage. I had correspondence with him during the last 10 years, and 10 months ago he visited me at my home, while in America. Two years ago he conducted J. S. Shoemaker and J. S. Hartzler while in Palestine.

Any one wishing to make an oriental tour can see, or address him at 7814 Union Ave., Chicago, Ill., till the end of October, and the first week in November he intends to sail from New York City.

To the best of our knowledge we can recommend parties to his care.

S. D. Guengerich.

Oct. 17, 1912.

Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday morning, Sept. 29, we closed our Sunday school at Hildebrand's Church for the summer. The interest and attendance was very good. Our prayer is that we will not close our Bibles, but that we will continue to study God's Word.

Sunday, Oct. 27, the Lord willing, we expect to hold our communion service at this place. We ask an interest in your prayers, that the Lord may bless the efforts put forth at this place.

Cor.

Oct. 17, 1912.

Elizabethtown, Pa.

Following is the program of the Sunday School Workers' Meeting to be held at Elizabethtown, Pa., Oct. 31, 1912:

Lesson for Nov. 3, Simeon Garber, Rheems.

Lesson for Nov. 10, Jacob Shotzberger, Elizabethtown.

Lesson for Nov. 17, H. E. Godshalk, Lancaster.

Lesson for Nov. 24, Abner Risser, Good's.

J. C. Miller, Secy.

Oct. 17, 1912.

IF WE WOULD WIN SOULS

Not soul-winning, but God's will, is the vital thing in life. One who has entered upon the wonders and glories of the fulness of life in Christ longs to share that life with others, and this is just what Christ intends. But with most of us, much of our time must be given to details of work which seem like drudgery, and which are not closely related to direct soul-winning. We may be tempted to chafe at this, and to count such time lost time, and to long to get clear of all such work, that we may give our whole time to the one joyous service of telling others the Good News of freedom from sin in Christ Jesus. Yet if God has plainly set us at a work of routine and plodding, then it is more important for Christ's kingdom that we should do this work, and do it in eagerness and faithfulness, than that we should slight it or drop it to win souls. For God's will is always vital—as vital in one part of His kingdom as in another; and we can live the Christ-life only in the doing of God's will. Soul-winning opportunities are also sure to come; but we shall be prepared for them only as we find our richest joy in the service that is God's choice, not ours.—The Sunday School Times.

I feel more and more that truth needs no exaggeration.—I. R. D.

Miscellaneous

ARE SOFT DRINKS DANGEROUS?

By R. D. Becker.

For the Gospel Herald.

When I saw in the Gospel Herald of Oct. 3 how much money was wasted on socalled "soft" drinks and that people in general are not conscious of the great harm derived from the indulgence, I was moved to give a warning which may, and trust will, do some good.

For several years the Bureau of Chemistry at Washington has been investigating the many soft drinks offered to the public at soda fountains, fruit stands and other places.

The investigation has revealed the fact that over a hundred of these proprietary beverages are made up of drugs which are injurious to health, such as caffeine and cocaine.

Cocaine, which is one of the most destructive drugs known to humanity, is present in socalled temperance drinks and leads many to nervous diseases.

One addicted to the cocaine habit is almost powerless to stop. This drug (cocaine) causes insomnia, dyspepsia, chronic palpitation and complete paralysis of the will power, with attendence to criminal acts.

Children especially visit these places more frequently than older ones. Thus the danger is much greater in establishing in their tiny, tender bodies and mind all kinds of abnormalities, which in many cases go with them all their lives, not knowing what caused their illness.

Anything that causes so many diseases is by no means a temperance drink.

It is useless to take this kind of a drink to satisfy the thirst, on account of the drug in it, which excites the nerves in the mouth and forms a craving for more. This is the hobby of those that sell it.

This is also the case in many of our candies today, and the reason why so much is eaten every day.

It is impossible to substitute any kind of liquids for drinking purposes that will take the place of good, pure water.

Caffeine is a genuine poison, both acute and chronic. It is derived from kola nut and from tea and coffee. Its general mission is to induce that unhappy state described as nervousness, with deranged digestion and impaired health. It has a direct tendency to produce Bright's disease and other forms of kindney troubles.

When these abnormalities have been established in children and the stimulant isn't strong enough any more, then the next is a glass of beer, and still stronger things are required to keep up normal stimulation, thus leading to a total wreck at last. Is it not wonderful what small things will lead to? How careless the average American is getting in the temperance lines.

This ought to make some impression and warn us not to indulge in the worthless habit of so called temperate drinks. It is counted as one of the "little things." Snowflakes are also small, but enough of them will blockade a huge locomotive.

Put nothing but water in cup or in pitcher and then, merry men, (and children) you'll be wiser and richer.

Lancaster, Pa.

GRATITUDE ESSENTIAL TO CHRISTIAN GROWTH

By Dora Wenger.

For the Gospel Herald.

That our physical bodies may grow and develop it is essential that we have proper food and exercise. Likewise if we would grow spiritually we must exercise certain Christian principles. One of the essential principles is the spirit of gratitude. David says, "It is a good thing to give thanks unto the Lord, and to sing praises to the most high."

The little child is taught by the parent to express its gratitude or thankfulness when a favor is bestowed upon it or a gift received. In fact, this is one of the first principles which the Christian parent tries to implant into the child. No matter how small the gift it receives, if it be only a penny, yet the child is continually reminded of its duty of gratitude to the giver. Without this principle the child would become selfish, anxious to receive favors rather than to bestow them, and fail to show due respect to his fellowman.

If then, this principle is so important in the training of the child, how much more essential is it in the development of the Christian. We need to cultivate this principle that we might possess the spirit of reverence and trust in God. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

As we looked out into the fields the past few months, we noticed that God has again blessed us with a bountiful harvest. Man had planted the seed but God gave the increase. Shall we now accept these blessings thinking we have merited them because of our faithful toil without even thanking God and recognizing them as blessings from Him?

The fields of a certain rich man yielded bountifully. He noticed that his barns were too small for such a great harvest. So he decided to pull down his barns and build greater. Then when everything was filled how happy he would be. (He would always have plenty and in abundance.) He would say to himself, "Soul, thou hast much goods laid up for many years, eat, drink and be merry." But God listened to his plans, and that night the rich man heard a voice calling him. It was the angel of death demanding his soul. Now, whose shall these things be? He was so absorbed in his riches that he forgot that they were blessings from God, and that he might be an instrument in God's hand in using these blessings to help others, thus showing his gratitude for the same and realize the joy of making others happy, and thereby lay up for himself treasures in heaven. Riches have wings, they say, and if we place our trust in anything but God we will some day be disappointed. People, like the rich man, become so absorbed in the cares of this world that they place their trust in riches and fail to recognize them as blessings from God.

There are blessings which are more to be desired than gold. God has placed us in a beautiful world to be happy. We are surrounded by the beauties of nature. Men will pay great prices for the masterpieces of art whch are only imitations of the real picture painted by the Divine Artist, which He allows us to behold freely if we will. If we will stop a few moments at the close of day and quietly behold the scene of a beautiful sunset we are reminded of the glory of God and of the beautiful home which He has prepared for the faithful ones. It fills our soul with inspiration and we long to get in closer touch with the power that is back of it all. Have we ever been grateful for this?

Let us take a lesson from the Divine Teacher. Before He undertook a great work He would go to His Father in prayer and thank Him for His help. When He stood by the grave of Lazarus, He looked up and said, "Father, I thank thee." Again, before the feeding of the five thousand He took the loaves and gave thanks to the Father before He proceeded with the work. He wanted His Father's favor, but He always received it with gratitude. If it was necessary for Jesus to possess this spirit, how much more should we be thankful that God remembers even us. Not one day passes by, but that God remembers us with a blessing. Does a day ever pass that God does not receive our thankfulness in return? How can we ask Him for more more when we have not even appreciated what He has done in the past?

Trials and adversity may come,

dark clouds may hover over us, but let us remember that God is love and that "all things work together for good to them that love God." No one can pass through this life without clouds, some days must be dark and dreary. It is when prosperity is ours that we are most apt to forget God. Can we not then turn some of these trials into blessings and look up to God as Jesus did, and say, "Father, I thank Thee for these."

Some day we shall know and understand. Jesus possessed a grateful spirit. The more we associate with Him the more we lose of self, the more we realize our dependence upon God. I like to think of the words of the poet:

"Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.

"So amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end."

FRETTING

One fretter can destroy the peace of a family; can disturb the harmony of a neighborhood; can unsettle the councils of cities, and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evil; more, he discourages, enfeebles, and too often disables those around him, who, but for the gloom and depression of his company, would do good work and keep up brave cheer. The effect upon a sensitive person in the mere neighborhood of a fretter is indescribable. It is to the soul what a cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is beloved, then the misery of it becomes, indeed, insupportable. — Zion's Watchman.

CONFERENCE REPORT

Minutes of the Indiana-Michigan Mennonite (Fall) Conference, held at Emma, Ind., Oct. 10, 11, 1912

For the Gospel Herald.

Thursday Forenoon

The Conference was opened by devotional services conducted by Bro. David Burkholder who read Eph. 4:1-18 and after a few comments, led in prayer.

The conference sermon was preached by Bro. J. W. Christophel from Matt. 16:18: "Upon this rock will I build my church." These are the words of the Savior to Simon. The Savior said, "Thou art Peter," which means rock or stone. Many interpret this to mean that Christ's Church was built on Peter, but other Scriptures clearly show that the foundation of the Church is Christ Himself. On this foundation was built that little nucleus of the Church which Christ left as He ascended to heaven. In that upper room these with others were endued with power from heaven. From there the preaching by the empowered disciples went out. Three thousand souls were the first fruits manifested. From that time on churches were established.

Workers in the cause are termed builders. Great care should be taken how we build on that great foundation. Every member should be a builder. We need to have the same mind in order to be fitted for a place in that great biulding. If all professed Christians were "lively stones" much of the work now done in conference would not be necessary.

The Church built upon this foundation can not be overthrown, for "the gates of hell shall not prevail against it." The same is true of the individual stones in the building. To this end we need to be very watchful. Today there are misleading doctrines which tend to lead away, and our Mennonite brethren need to be especially careful.

Some of the questions, such as "Immodest apparel," "devotional covering," and others, which are on the program for this conference are there because there are those who are getting away from the teachings of the Gospel so that they do not have the promise just quoted. Let us be watchful and keep very close to God in devotion and consecration.

The bishops, ministers and deacons in turn bore testimony to the sermon, after which the brotherhood gave sanction to the discourse by a standing vote.

The forenoon session was closed with prayer by Bro. Jonathan Kurtz.

Afternoon Session

Devotional services were conducted by Bro. D. D. Troyer, reading the 19th Psalm and leading in prayer.

The minutes of the Conference of 1911 were read and approved.

Ques. 1. **Should the Local** (District) **Mission Board have the authority to send help into congregations that are on the decline because they have no minister, or where the minister is incapable, or resents help?**

Discussion led by Bro. J. W. Christophel.

Whereas, the Conference has not been as successful as desired in supplying the needs of the needy places, be it Resolved, that we give the District Mission Board the authority to look after all places that are on the decline, or where they are not supplied with help, and that said Board shall have the authority with the consent of the bishop and the congregation from which such help is to be taken, to take charge of the work. (See Art. 11. Sec. 1.)

A report of the work of the secretary of the Mission Board was given by the secretary, Bro. Bixler.

The following petition from the District Mission Board was read:

Resolved, That as a Board we petition the Church Conference to define the work and rights of this Board concerning help in needy places.

Whereas, the District Mission Board has asked this conference to define the work of said Board more clearly, and,

Whereas, the bishops are already sufficiently burdened with work in congregations which are supplied with ministers, be it,

Resolved, That the following congregations — Nappanee, Salem, Holdeman's, Olive, Yellow Creek, Elkhart, Goshen, Clinton Brick, Emma, Shore, Bowne, White Cloud, and the Ft. Wayne Mission—be considered congregations in charge of bishops and that the rest of the field be considered within the jurisdiction of the District Mission Board.

Whereas, Bro. J. K. Bixler has visited a number of outlying places and is acquainted with their needs, be it,

Resolved, That he be given bishop oversight of all the work within the jurisdiction of the Board. This Board with the consent of the congregation and bishop concerned shall have the authority to locate and ordain ministers and also to choose, ordain, and locate brethren in such fields.

Resolved, That the Mission Board be required to give to Conference a full and detailed report of its work each year so that Conference may be informed of the work done within the districts.

Inasmuch as the scope of these resolutions are so far-reaching and inasmuch as every member of Conference is affected more or less by them, be it

Resolved, That a copy be sent to every member of Conference.

Ques. 2. **The devotional covering, its purpose and its abuses.**

The subject was opened by Bro. J. E. Hartzler. After some discussion the committee on resolutions asked that time be granted until next day to present an answer. The afternoon services were closed with prayer by A. S. Cripe.

Thursday Evening

After a song service Bro. Jonas Loucks read Eph. 2, and led in prayer, after which the general subject, **"The Church"** was discussed under the following heads:

1. Its origin.
2. The Church under trial during the first three centuries.
3. The Reformation and Menno Simons.
4. The position of our young people in the Church.
5. The position of our older people in the Church.
6. The future outlook.

These talks were limited to ten minutes.

Bro. S. L. Weldy closed the meeting with prayer.

Friday Forenoon

Devotional services were conducted by Bro. D. J. Johns, reading I Tim. 4 and leading in prayer.

The resolution committee presented the following answer to question 2:

The purpose of the devotional covering is to serve as a sign of the sisters' willingness to take the place as assigned to them by God's Word in times and places of devotion. ((See Art. XVII of Constitution and Discipline). We consider the neglect of the covering, the immodest and improper ways of wearing the same, among the common abuses. We further urge that the ministry teach the proper significance of the ordinance as well as to teach against the abuses. Likewise that the brethren give proper encouragement to the proper observance of the came.

Ques. 3. **What is the attitude of this conference in regard to unordained brethren preaching when not working under some local Mission Board?**

This question was discussed by Bro. Y. C. Miller.

Resolved, (1) That all regularly ordained ministers and deacons of the Indiana-Michigan Conference District be granted a certificate of ordination; such certificate to be issued by the conference secretary; (2) That while we oppose the idea of unordained men filling regular preaching appointments, yet we urge that all unordained persons, such as mission workers, institution men, both religious and educational, whenever deemed proper and necessary by the executive committe of the District Mission Board, be granted a certificate to do such other public work as occasion may seem to demand. All certificates thus issued by the secretary of Conference may be revoked at any time at the option of the

executive committee of Conference.

A form was read and adopted and the secretary was instructed to have blanks printed.

Ques. 4. **Should the Conference provide for the traveling expenses of its delegates to district and General Conference?**

(1) We advise That as far as practical each congregation meet the expenses of her own delegates to district conference; (2) That we authorize the treasurer of conference to make out a budget of the probable expense of conference delegates and make appeals to the different congregations of the district for the needed funds; (3) That we authorize the treasurer to pay such expenses of the delegates whom the executive committee of Conference may seem worthy; (4) That we authorize the treasurer to pay traveling expenses of all delegates to General Conference, who apply.

Ques. 5. **The immodest apparel of the present day and its effects.**

Bro. John Garber and several other brethren spoke on this subject.

Resolved, (1) That the scriptural rule for modest apparel as expressed in I Tim. 2:9, 10, and I Pet. 3:3, 4, should be strictly observed in principle and practice; (2) That the results and effects of immodest apparel are degrading socially, physically and religiously (Isa. 3:16-26; Zeph. 1:8) (3) That the entire brotherhood, ministry and laity, in principle and practice, make every scriptural and consistent effort to avoid the modern drift into worldly and godless fashions.

The remainder of the forenoon was devoted to business affairs. The following resolutions were read and adopted:

Resolved, that Bro. J. K. Bixler be appointed as a member and temporary chairman of committee on the uniting of the two conferences, and that he appoint four brethren to serve on said committee. Brethren John Garber, David Burkholder, D. A. Yoder and J. S. Hartzler were appointed.

Resolved, that Bro. J. W. Christophel be elected a member of our Publication Board, and Bro. D. A. Yoder be elected a member of the Board of Education, Bro. Amos Weldy be elected a member of the local Board of Ft. Wayne Mission. Bro. E. S. Mullet was re-elected as a member of the Sunday School Conference Program Committee.

The report of the committee appointed to collect funds to pay expenses of bishops while ministering to the poor and small congregations show that the fund has been overdrawn $7.99. On motion it was decided to pay the deficit from the Conference fund and place the work on the District Mission Board, and relieve the Committee.

On vote, permission was granted the Salem and Holdeman congregations to ordain deacons in their respective congregations.

Whereas, Bro. Isaiah Christophel has been called away since our last Conference by God's providence, and

Whereas, he was a faithful brother in the discharge of his duties as deacon of the Church, and,

Whereas, we keenly feel the loss of his presence and help in the work of the Conference, and Church, be it,

Resolved, that we express our heartfelt sympathies to Sister Christophel and her family in their great bereavement.

Whereas, the request has come from certain congregations to know the position of this conference concerning the congregation at Homestead, Mich., and,

Whereas, there are charges held against certain members of the above congregation, and,

Whereas, such and other persons were holding no church letters at the time of organization, be it,

Resolved, that we as a conference recognize the above organization, but that said parties in question be required to give satisfaction to the congregation from which they came, and that they present good church letters from such congregations before they can be recognized as members of the new organization. (See Art. IX. Sec. 1, 2.)

On motion it was decided to hold the next Conference at Bowne, near Elmdale, Mich.

The collection amounted to $38.29.

Ques. 6. **Do we favor a uniform method of receiving members from other conferences, and from other denominations?**

Resolved, (1) That we favor a uniform method of receiving such members; (2) That the moderator appoint a committee of three whose duty it shall be to consider and formulate a uniform method of receiving members from other conferences and other denominations and report at next meeting of Conference.

The moderator appointed the following brethren a committee for this work: David Burkholder, P. E. Whitmer and J. W. Christophel.

Ques. 7. **What are the laws of Indiana and Michigan and what is the attitude of this Conference with regard to our members serving as jurymen?**

Whereas, the remarks regarding the laws have been somewhat indefinite, and,

Whereas, we believe that it is detrimental to the spiritual interest of any brother to sit as juryman, be it,

Resolved, (1) That we believe it to be wrong for our brethren to sit as jurymen, and advise that the substance of this resolution be presented by our brethren when subpoenaed to serve on the jury; (2) That the moderator appoint a committee of two, one from each state to investigate and get the exact laws on this question and report at the next conference.

The brethren, T. U. Nelson and J. S. Hartzler, were appointed.

The election of officers for the ensuing year resulted as follows: J. K. Bixler, moderator; D. A. Yoder, assistant moderator; G. L. Bender, treasurer.

After closing remarks by the moderator, Bro. J. S. Hartzler led in the closing prayer.

Unity and harmony prevailed and all seemed to go away feeling that it was good to be there.

J. K. Bixler, Mod.
John Garber, Assist. mod.
J. S. Hartzler, Sec.

Bishops Present

J. K. Bixler, Wakarusa, Ind.
David Burkholder, Nappanee, Ind.
John Garber, Goshen, Ind.
Jonathan Kurtz, Ligonier, Ind.
D. D. Miller, Middlebury, Ind.
D. J. Johns, Goshen, Ind.
D. A. Yoder, Elkhart, Ind.

Ministers

Eli Stofer, Waterloo, Ind.
J. S. Hartzler, Goshen, Ind.
P. E. Whitmer, Goshen, Ind.
B. B. King, Ft. Wayne, Ind.
O. S. Hostetler, Topeka, Ind
T. U. Nelson, White Cloud, Mich.
D. D. Troyer, Goshen, Ind.
A. J. Yantz, Topeka, Ind.
Amos Nusbaum, Middlebury, Ind.
Henry Weldy, Wakarusa, Ind.
Seth Hershberger, Shipshewana, Ind.
E. S. Mullet, Nappanee, Ind.
Jonas Loucks, Wakarusa, Ind.
Y. C. Miller, Shipshewana, Ind.
J. E. Hartzler, Elkhart, Ind.
S. L. Weldy, Wakarusa, Ind
Josiah Miller, Shipshewana, Ind.
John Bare, Nappanee, Ind.
Amos Cripe, Topeka, Ind.

Deacons

G. L. Bender, Elkhart, Ind.
M. J. Yoder, Topeka, Ind.
J. J. Mishler, Shipshewana, Ind.
A. S. Landis, Goshen, Ind.
D. H. Coffman, Goshen, Ind.
Samuel Smeltzer, Wakarusa, Ind.
Frank Maust, Nappanee, Ind.
I. S. Johns, Goshen, Ind.

VIRGINIA CONFERENCE MINUTES
(Held Oct. 11 and 12, 1912.)

For the Gospel Herald.

Pursuant to notice, the Annual Conference of Virginia met at Lindale Church, Lower District, on the 11th of October, 1912.

After the reading of Thes. 3 by Bish. A. P. Heatwole, song and prayer, the rules of conference were read by C. Good, the moderator.

Following these exercises were short addresses by the members of conference, first by the bishops, then by the ministers and deacons as their names were called by Bro. Fred. A. Driver.

The trend of thought especially emphasized during all these talks was the great necessity of maintaining the purity of the Church; that while it is very gratifying and pleasing to see numbers flock to the church, yet the thought prevailed that quality counts for more than quantity in the advancement of Christ's kingdom through the Church.

In these talks different passages of Scripture were referred to as leaders of thought. First, Phil. 3—where promises coupled with a line of obedience are held up to us, in which Paul is a worthy exemplar, exhorting those that have the rule, not to lord it over God's heritage but rather be ensamples to the flock so as to strengthen the bond of fellowship. Another source of great strength to us is to notice the noble examples of those who have preceded us in the service of the Master. It affords a means of estimating our own work, to mark the progress, if any, we are making.

Another beautiful picture of both warning and encouragement was presented to us from the life of Samson, how that for 20 years he, by a life of loyalty and faithfulness successfully reigned over Israel up in Dan, but now he goes to Gaza, a step downward, where he is enticed with evil which resulted, little by little, in his final destruction. So the young man of today, despite the warnings and pleadings of a mother, goes out in life in the confidence and glory of his manhood and strength, believing that no temptation however strong will be able to lead him astray, but alas at some unguarded moment the tempter comes and little by little he loses his better qualities, little by little he loses position, respect, character and manhood, and step by step goes down to a life of sin and debauchery. Beware; we are all liable to temptation if we, like Samson, go down to Gaza.

So with the Church; she is a real Samson up in Dan, apparently strong, vigorous and powerful; will she also go to Gaza? No; you, my brethren, and I must see that she remains up in Dan.

Another brother gives us some practical thoughts about living the Christ life through the Church.

Do not give way to discouragements. We feel sometimes just like letting things go, **then we must say no.** It will never pay to give over. Take the example of Noah—press the battle to the end. Nothing has ever gone so far that nothing could be done—always give a good testimony for God's cause. Good men may never be able to get all their blood into the kingdom, but never give up. A point is to guard our influence—do our duty, first to God then to our fellowmen.

Paul had the liberty to eat meats offered to idols, but he would not. The confer-

ence at Jerusalem told him not to do it. We must make sacrifices for the good of others. We must make straight paths for our feet. A discouraged church cannot work. A discouraged soldier cannot fight.

Setting up a personal opinion against the ruling of conference and the Church, will be detrimental to the best interests of both. Differences must be reconciled, bitterness must be eradicated. We must come to a point in our Christian life where our religion must make us happy and strong and give us courage. Acts 13:22 was referred to as an example of obedience. Saul had failed, but in David was a man that would do all of the Lord's will, willingly. Divine power could force obedience, parents do that sometimes, but that does not make a sound, full, rounded life. Obedience will bring happiness as nothing else can do.

The reports of church counsels made by bishops and others show that peace and union prevails, with few minor exceptions, throughout this conference district, and that there has been a fair increase in membership since our last conference.

Forenoon session closed with song and prayer.

Afternoon Session

After the use of Hymn No. 76 the moderator declared conference ready for business, and requested that a committee on resolutions be appointed, whereas Amos D. Wenger and Perry E. Shank were chosen to that position.

Under the head of General Business the following matters were presented for consideration:

Congregations without ministers.

Tennessee congregation.—A committee having heretofore been appointed to look after the interests of that place, reported that they have thus far failed to locate a minister there, or otherwise to supply the needed help. What further action can this conference take to relieve the situation?

On motion, by vote, it is resolved that one of the bishops be given the oversight of that field, to do what is necessary in the premises, therefore, on motion, by vote, Bish. A. P. Heatwole is given the oversight of that field, with authority to ordain one or more brethren to the ministry if necessary.

Halifax and Amelia congregations having no resident minister, on motion, by vote, Bish. Geo. R. Brunk is given the oversight of these congregations, with authority to ordain one or more brethren to the ministry if he deems it expedient.

The West Virgina field being in sad need of additional help, on motion, by vote Bish. L. J. Heatwole is given the oversight of that field with authority to ordain brethren to the ministry if necessary, or otherwise work in conjunction with our Home Mission Board to supply the needs of the field.

The Mennonite Aid Plan adopted at a former session of this conference is now again taken up for further explanation and discussion, and as an aid to further action, on motion by vote S. M. Burkholder is elected temporary General Secretary of the said Plan as heretofore adopted.

At the suggestion of the moderator, hymn No. 467 was sung.

Query 1. **Recognizing the evils of the use of tobacco, would it not be wise for our conference to take some action against tobacco culture among our people, before it becomes firmly established in our district?**

As nearly all the tobacco consumed is harmful in its effects, Resolved, That this conference is strongly opposed to its culture among our brethren, on lands under their control.

Query 2. **In the light of scripture and past results, cannot our conference improve her position on the marriage question?**

Being the time to adjourn, on motion, by vote, the answer to the query is deferred until tomorrow morning.

Conference closed with song, prayer and the benediction.

Saturday Morning

Conference opened with song, reading and prayer.

And being ready for business, the investigating committee's report in the J. D. Wert case, of Norfolk County, Va., was read and considered and on motion by vote it is Resolved, That J. D. Wert is separated from the Church by his flagrant transgression, and that lest he be swallowed up of over much sorrow (II Cor. 2:7) he should be received into fellowship without unnecessary delay upon evidence of reformation and true repentance; and that we do not now consider it wise to reinstate him to the ministry.

The exercises were intervened with song, using the words, "Ye are the light of the world," etc.

Resolution on Query 2, laid over from yesterday.

Resolved, That the Scriptures plainly forbid the marriage of Christians with non-Christians, and also that the best interests of the home and the Church require that it should be only between members of like faith (II Cor. 6:14; I Cor. 7:39).

Query 3. **Would it be possible to take further action on the dress question, that would make our position clearer, and help to a more general adoption of the regulation attire by all classes in the Church?**

On motion, by vote, Resolved, That we require the brethren to conform to the regulation dress of the Church, as well as the sisters.

Election of officers, to serve for two years.

Resolved, by vote, that Bro. P. S. Hartman continue to serve on Board of Missions and Charities.

Resolved, by vote, that Bish. Lewis J. Heatwole continue to serve as a member on the Publication Board of the Church.

Resolved, by vote, that Bro. C. Good continue as moderator of Conference.

Resolved, by vote, that C. H. Brunk continue as secretary of Conference.

Resolved, by vote, that Erasmus Shank, Henry Keener, A. Burkholder, Daniel Shenk, Amos D. Wenger and Jos. W. Geil serve as committee on arrangement.

Conference closed for dinner to meet for an afternoon session.

Saturday Afternoon

Afternoon session opened with song.

While the committee on resolutions was completing its work left over from the forenoon, Bro. L. J. Heatwole stated that there is still a deficit due certain individuals in the matter of the publication of Conference minutes. On motion, by vote, it was resolved that each bishop's district of this conference pay its share of the deficit in proportion to its membership.

Bro. L. J. Heatwole named the Bank Church as the place for the next conference to be held on the second Friday of October, 1913.

Conference, having completed its work, the minutes being read and adopted, adjourned for public preaching appointed for that hour.

C. H. Brunk, Sec.

The following are the names and addresses of the members of Conference in attendance at this session:

Bishops

A. P. Heatwole, Waynesboro, Va.
L. J. Heatwole, Dale Enterprise, Va.
Lewis Shank, Broadway, Va.
Geo. R. Brunk, Denbigh, Va.

Ministers

A. D. Wenger, Fentress, Va.
A. B. Burkholder, Harrisonburg, Va.
Jos. W. Geil, Broadway, Va.
H. B. Keener, Job, W. Va.
S. H. Rhodes, Harrisonburg, Va.
Jos. W. Coffman, Dayton, Va.
Perry E. Shank, Broadway, Va.
Jos. Shank, Broadway, Va.
Daniel Shenk, Denbigh, Va.
C. Good, Harrisonburg, Va.
J. Early Suter, Harrisonburg, Va.
Geo. B. Showalter, Broadway, Va.
A. G. Heishman, Broadway, Va.
M. J. Heatwole, Dayton, Va.
Etter Heatwole, Waynesboro, Va.
Joseph Driver, Waynesboro, Va.
Joseph Weaver, Waynesboro, Va.
J. S. Martin, Hinton, Va.
Elam Horst, Calverton, Va.
Amos Heatwole, Rushville, Va.
Robert Smith, Rich Mt., W. Va.
Sem S. Weaver, Mt. Clinton, Va.

Deacons

Henry Blosser, Harrisonburg, Va.
Elias Brunk, Harrisonburg, Va.
Jacob W. Showalter, Harrisonburg, Va.
S. M. Burkholder, Dale Enterprise, Va.
J. J. Wenger, Linville Depot, Va.
Henry J. Powell, Concord, Tenn.
C. J. Shank, Singers Glen, Va.
Jacob Geil, Edom, Va.
Henry L. Rhodes, Auburn, Va.
Henry Holsinger, Linville, Va.
Fred A. Driver, Waynesboro, Va.

REPORT

Of the Harvest and Mission Meeting Held at the Canton Mennonite Church, Canton, O., Oct. 5, 6, 1912

For the Gospel Herald.

Scripture reading by John Miller. Gal. 6.

Organization: Mods., I. W. Royer, D. D. Hartzler; Chor., Fannie Hershey; Sec., Jesse Smucker.

Harvest sermon. E. F. Hartzler. Deut. 8.

God permits failure or success that He may know what is in our hearts.

We must be obedient and diligent in His service.

God blesses us with the natural harvest to furnish means for the spiritual harvest.

In spiritual work we should expect results as we do in other work.

Blessings of the natural harvest.

A number of excellent short talks were given.

We should use all our blessings to honor God.

Some failures are real blessings.

The true blessing consists in making others happy.

He that giveth much, receiveth much.

We should honor God with our "first fruits."

Food, clothing, home comforts, schools, churches, all these natural blessings should be directed toward one aim—winning souls.

The blessings of the righteous. J. S. Gerig.

A righteous man—one at peace with God and his fellow men.

Some blessings: Acceptance by God, communication with the Father, God's protection and presence, deliverance from all trouble, peace and comfort, enrichment, eternal life.

The result of neglect. S. H. Miller.

Eternity alone can reveal the result of our neglect.

Christians often neglect prayer.

Blessings come under conditions.

"Neglect not the gift that is in thee."

To neglect salvation is to perish.

Neglect brings suffering, condemned conscience, no rest, eternal doom.

Gratitude essential to Christian growth. Dora Wenger, A. J. Steiner.

The more we associate with Christ, the more grateful we become.

There is one debt we can never pay—love.

We are often ungrateful in our prayers, asking God to do things we can do ourselves.

The laity should show more gratitude to the ministry.

Express gratitude with service.

Sermon, T. K. Hershey. Joel 3:13.

Bro. Hershey gave some startling examples of the wickedness in the cities, and spoke of our attitude toward such conditions.

Sunday

Consecrtation meeting, led by D. J. Schwary.

The consecrated life is the only life worth while.

We must be "living sacrifices" day by day.

The Lord is no hard task-master.

The mind must be renewed.

Sunday school.

Missionary sermon. Allen Rickert. Matt. 28:19, 20.

Children's meeting., Fannie Hershey.

A large number of city children were gathered in, and presented a touching scene.

The grain that is lost. A. R. Horst, Geo. M. Hostetler.

Grain is lost by neglecting Christians.

The need of rural work is very great.

More personal workers needed.

People place too small value on souls.

All Christians must face this question, How about the lost?

Be free from the blood of the guilty.

Lost souls—the Christian's opportunity.

God holds us responsible for those under our influence.

Christian workers' meeting, subject—**Strengthening the weak places.**

The power of personal influence. Sermon by E. B. Stoltzfus.

The entire meeting was marked with that earnestness and interest which inspires Christians to labor more faithfully in the Master's harvest field.

Secretary.

REPORT

Of the 22nd Quarterly S. S. Meeting held at the Union Church, Washington, Ill., Oct. 6, 1912

For the Gospel Herald.

Organization: Mod., J. D. Smith; Chor., Martha Nofsinger; Sec., E. W. Rediger.

Devotional services conducted by Bro. Peter Garber.

Best Method of teaching. Ed. Oyer.

Best methods of securing the non-Sunday school goers. S. E. Smith, August Rastetter.

How develop the spiritual life of the pupil? Lucy Engel, E. W. Rediger.

Rescue the perishing. G. P. Schultz.

Gleanings.

Communing with God in prayer, for understanding and wisdom in teaching the lesson. Methods depend on the class. Reading the lesson in the class and referring to the previous lesson or lessons are essential. Each pupil reading a verse and commenting on the same creates interest. Blackboard outlines, convey more clearly the meaning and object of the lesson. Thorough preparation of the lesson, taught to self first and then to the class cannot be too highly recommended.

Our prayer to God and our aim should be to live a consistent spiritual life at all times which will truly be a drawing card to non-Sunday school goers. Special children's programs stimulate attendance, interest parents and promote sociability to a surprising extent. Visiting homes, getting acquainted and then extending invitations to attend Sunday school have produced good results. A hearty welcome handshake surrounded by an atmosphere of love and sociability, making everybody feel that they are welcome and have as much right to be present in the church as we have, is certainly commendable.

We must contain the qualities we expect to develop in the pupil. Our lives must be active, filled with prayer, self-sacrifice and undivided devotion to God's cause. Our lives must be Spirit-filled, alive to the great spiritual needs and acquainted with conditions round about us. We must first create within the pupil a knowledge of the fact that every life has a responsibility answerable to God. That every life has a definite aim and destination. That talents are various but growth is necessary in all cases. Proper food and exercise are the great stimulants necessary for the growth of body, soul and mind. Food and exercise go hand in hand, one without the other means decay.

Action means development, inaction decay. The church and Sunday school have no right to develop sleeping attendants. A sleeping pupil or church member is a genuine advertisement for Satan, and the church and Sunday school will be held responsible to God for the development of such, by negligence on their part.

Every soul without Christ is perishing. Thousands of perishing souls are being passed by priests and levites who care not for them, because they are down and out. Are we guilty? To rescue the perishing calls for a heart filled with true love. The brighter our light shines at home the more penetrating will be its rays at a distance. Rescuing the perishing means sacrifice. Unceasing earnest prayer for the workers and those who are down and out is very necessary. There is nothing that God will put a damper to so soon as to a selfish prayer.

On motion it was decided to devote New Year's day (it being the proper date for the next Sunday school quarterly) entirely to the children and young people. Recognized workers with the children and young people will devote their time and talent along said lines during the forenoon session. And the afternoon session will be devoted entirely to a program by the children.

Secretary.

Married

Brenner—Brenneman. — Alfred Brenner of Marshallville, Ohio, and Sister Bernice A. Brenneman, both of the Crownhill congregation, were married at the home of the bride, Oct. 6, 1912, Bro. D. C. Amstutz officiating.

Gerber—Gingerich. — On Sept. 17, 1912, Bro. Valentine Gerber and Sister Emma Gingerich, both of the Hay, Ont., Amish Mennonite congregation, were united in the holy bonds of matrimony, Bro. J. M. Bender officiating.

Bender—Roth. — On Oct. 8, 1912, at the Wellesley Church, Bro. Moses J. Bender of New Hamburg, Ont., to Sister Katie S. Roth of Wellesley, Ont., were united in the holy bonds of matrimony, Bro. J. M. Bender officiating.

Moyer—Detweiler. — On Oct. 16, 1912, Bro. Jacob M. Moyer of Souderton, Pa., and Sister Ida R. Detweiler of Rockhill, Pa., were united in marriage at the home of the officiating minister, Bro. Wm. M. Landis, Telford, Pa. May this union prove a blessing through this life's journey.

IN MEMORY

Of Ray Floyd Shoup, who died July 15, 1912

By Verna Troyer.

For the Gospel Herald.

How sad and sullen was the call,
To one so dearly loved by all;
His memory still is ever dear,
How oft we shed a silent tear.

Lonely the house and sad the hours,
Since our dear Ray has gone,
But oh! a brighter home than ours,
In heaven is now his own.

"A loving one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Then let us one and all prepare
To meet Ray yonder over there;
Where we shall meet, and we shall greet
Him, on Canaan's happy shore.

Dundee, Ohio.

Obituary

King.—Menno S. King was born in Lawrence Co., Pa., June 22, 1848; died at his home in West Liberty, Ohio, Oct. 1, 1912; aged 64 y. 3 m. 8 d. He was married to Lydia Stutzman of Campaign Co., Ohio, Feb. 18, 1879. They had no children. He united with the A. Mennonite Church in his youth and lived a devoted Christian life. He is survived by his wife and two sisters. Funeral services at the Bethel Church, West Liberty, O., Oct. 3, in charge of S. E. Allgyer and A. I. Yoder.

Witmer.—Elizabeth Bucher was born Sept. 27, 1835; died Oct. 1, 1912; aged 77 y. 4 d. In 1861 she was united in marriage with David Witmer, who died five years ago. Four children were born to this union, of which two are dead. Since the death of her husband she was living with her son Daniel. She was a faithful member of the Mennonite Church for 50 years. Funeral services at the Mennonite Church, North Lima, Ohio, conducted by A. J. Steiner, Allen Rickert and David Lehman.

Yoder.—Jacob Yoder was born in Somerset Co., Pa., Dec. 11, 1831; died near La Grange, Ind., at his son's home, Oct. 1, 1912; aged 80 y. 9 m. 21 d. Funeral was held Oct. 3 at the Shore Mennonite M. H. Services conducted by D. D. Miller from I Cor. 15:35 and Y. C. Miller from II Tim. 4:6, 7. Bro. Yoder leaves to mourn one brother, Samuel, who lives in McPherson Co., Kans., 4 sons, and 5 daughters. All were present at the funeral but one son, George, who lives in Oregon. A number of grandchildren also survive. Bro. Yoder has been a member of the A. M. Church for many years. The remains were laid to rest in the Miller Cemetery.

Wambold.—Angeline, beloved wife of Deacon Abram H. Wambold, died at her home 11 miles northeast of High River, Alta., Oct. 10, 1912; aged 47 y. 10 m. 24 d. Two weeks before her death Sister Wambold, while in a conversation over the telephone, was stricken down with heart failure and later suffered a stroke of paralysis, and last of all pneumonia set in which resulted in her untimely death.

Funeral services took place Oct. 12 at the Mount View Mennonite Church, eight miles northeast of High River, Alta., con-

(Continued on next page.)

Items and Comments

The second World's Christian Citizenship Conference is announced to be held at Portland, Oreg., June 29-July 6, 1913.

The foreign Missionary Society of the American Baptist Church will send out shortly 38 new missionaries; 7 to Burma, 12 to China, 7 to Assam, 4 to South India, 3 to the Philippines, 2 to Japan, and 2 to Bengal.—Exchange.

"Our Presbyterian standard for 1912-13—an offering for each of our permanent agencies by each of our churches from each of our church members." This is the announced plan by which the Presbyterian Church means to raise $3,344,791 in support of the mission cause. It presents two admirable features: (1) organized effort, (2) determination.

Recent investigations concerning the religious privileges that have been extended to that much neglected people, the North American Indians, have brought out some astonishing facts. There are still forty of these tribes, with a total of 50,000 souls, but only few of them, comparatively, have been brought within reach of gospel influences. It would seem to be a home mission field, easily accessible, and yet woefully neglected. We are wondering who will be the first volunteer from our ranks to go to this part of the great world field, right at hand. It is well worth our most serious thought, but still more so is it deserving of our immediate energetic action. —Gospel Messenger.

The trouble which has long been brewing in the balkan states of Europe has finally reached a crisis and war has been declared between Turkey on the one hand and the states of Montenegro, Bulgaria, Servia, Greece, and several other smaller countries on the other. Though a "holy war" between Mohammedans and Christians is talked of, yet every one knows that this, like every other war, is most unholy and barbarous. Though Turkey has been called "the sick man of Europe," this "sick man" seems to be exercising the strength of the raving maniac and promises to give several well men some trouble. So long as the present armed state of nations exists we may expect that there will be use for armies. Not until the doctrines of the Prince of Peace are recognized by nations and individuals can we hope for real peace. Peace at the point of the sword is most unstable and treacherous.

The eyes of the nation are turned for the time being upon former President Roosevelt who was shot by an assassin in Milwaukee, Wis., on Monday evening of last week. Fortunately the work of the bullet was hindered by a bulky manuscript and a steel spectacle case, otherwise the shot would doubtless have proved fatal. At the time of this writing the ex-president is reported as doing fairly well and may be out of danger in a few days. In the campaign of abuse and slander the crank has had an excellent opportunity to feast his baser passions on the slime of the press, the assassin in question having confessed that he was encouraged to do what he did because of the rabid anti-Roosevelt sentiment printed in leading dailies. If this event will result in sobering up the public and awakening a healthy sentiment against the evils of slander and sensationalism the assassin's bullet may not have been fired in vain. During the past few months the American mind has been poisoned by appeals to passion and hatred from which all peace-loving people should pray to be delivered.

(Continued from preceding page.)

ducted by I. Miller, N. R. Weber and N. B. Stauffer. Text, Prov. 31:28-31. In her death the family suffers the loss of a kind and faithful mother, the community a good neighbor and the church a consistent member.

Hopkins.—Bro. James W. Hopkins was born May 12, 1842; died Sept. 22, 1912; aged 70 y. 5 m. 10 d. He was sick for about four months, being with his son George of Long Green, Md., and his daughter Susie of Baltimore, Md. About five years ago he and his wife united with the Mennonite Church at Long Green, Md. Both were true, devoted followers of Christ until death, as far as man's knowledge can judge, she having preceded him to the beyond over four years. He is survived by 3 sons, a daughter, 2 step-sons and a number of grandchildren, besides many other relatives and friends. His children are, Richard, George W., and Rezin Hopkins, and Mrs. Susie Sisson, all married. Only one of his children make any profession of religion. Bro. Hopkins was buried in the cemetery close the church on Wednesday, Sept. 25. Bro. E. J. Berkey of Warrenton, Va., conducted the services. Text, Job 5: 26. We miss him greatly in our services. As our number is so small, we feel the loss very much when one of our number is called home; but we rejoice that he is now "at rest."

BIBLE CONFERENCES

The following is a list of Bible Conferences, Bible Instruction Meetings, Bible Meetings, and similar efforts to be held within the next few months. We shall be glad to note all meetings of this kind. May God richly bless all these meetings. Let us all pray to this end and attend all the meetings we can.

Scottdale, Pa., Nov. 2-10, 1912. Instructors, Geo. R. Brunk, S. F. Coffman.

Allensville, Pa., Nov. 16-19, 1912. Instructors, Geo. R. Brunk, John S. Mast.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger,

Canton, Ohio, Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer, and others.

THE SCOTTDALE BIBLE CONFERENCE

The Conference will open Saturday evening, Nov. 2, at 7 o'clock, and close Sunday evening, Nov. 10. There will be two sessions each day, in the afternoon and evening. The instructors, Geo. R. Brunk and S. F. Coffman, will have part in each session. Among the themes to be studied are: **The Second Coming of Christ, The Two Covenants, Satan, Old Testament Types, Galatians, Separation, etc.**

Those coming from the east on the P. R. R. will change at Greensburg; coming from the west direct to Scottdale. Those coming on the B. & O. come to Connellsville, and come via trolley to Scottdale. All those expecting to come will please inform Bro. Henry Hernley, Scottdale, Pa., as to the time of their arrival. Committee.

BOOK CATALOGUE

We wish to announce to our readers that the prices in our 1911-12 illustrated catalogue will hold good for the coming season with possibly a few exceptions. We will not send out another supply this year to all our readers but anyone having mislaid their old copy will be supplied with another one on request. We do not claim to have all the good books listed in our catalogue but believe that they are worthy of the place they occupy on our list. We are in position to supply you with any other book that you may want if you will give us the name of the publisher with your order. We can give you quick service, and in many instances are able to invoice them to you at a lower price than that charged by the publisher.

We thank you for your generous support in the past and hope to have a continuance of the same.

Mennonite Publishing House,
Scottdale, Pa.

AN AFFLICTED FAMILY

Between the 20th and 24th of August Sister Ida Lesher and son Irvin, of Clay Hill, Pa., became afflicted with typhoid fever. Since then eight others of the same family have been taken down with the same fever. On Sept. 21 Edna, 13 months old daughter, died from teething and fever.

Yes, it is well! though fast the tears are falling
And sobs of anguish rend the breast;
We know it was the Savior gently calling,
"Come to my bosom, little one, and rest."

On Sept. 24 Grace died, aged 19 years, 11 months. Grace had been living in the family of Elmer Martin but came home to attend to other members of the family when she herself was stricken with the fever and had to answer the death summons on the above date. The death of Grace is one of divine dispensations that it is difficult to comprehend from a worldly standpoint. That she who had so faithfully and unselfishly nursed the other members should be called from time to eternity. Yet we know that our loss is her eternal gain. She gave her heart to God about six years ago and has since lived a true and faithful life.

Father be pitiful, grant resignation
In this weak hour be Thou their stay,
Forgive their human grief, bring consolation,
And bring them strength and courage thus to say,
"Lord it is well."

Our heartfelt sympathy goes out to the brother and family in the death of their two daughters and the serious illness of four more that are yet very ill, but it is hoped they will soon be restored to their usual health. Oh that they may be strong in the faith knowing that He doeth all things well, and those who have not made their calling and election sure may do so before it is too late.

Table of Contents

465—Editorial
466—The Heavenly Journey
468—From Our Mission Stations
Mennonite Children's Home
Our Journey to Everek
469—Question Drawer
The Sunday School as a Means for Developing Talent
470—Squandered Blessings (Poem)
Making Home a Blessing
Duties of Children
471—Sunday School
Our Young People
472—Field Notes
Correspondence
474—If we Would Win Souls
475—Are Soft Drinks Dangerous?
Gratitude Essential to Christian Growth
476—Fretting
Reports
479—Married
In Memory
Obituary

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, OCTOBER 31, 1912 No. 31

EDITORIAL

"The grace of our Lord Jesus Christ be with you all. Amen."

Family Almanacs.—Our Family Almanacs for 1913 are now off the press and ready for delivery. See notice on last page. An early order is desired. If for any reason these almanacs were not circulated in your community heretofore, please let us know.

At the recent state fair in Illinois the chief attractions advertised were horse-racing, automobile-racing, bird men, fine exhibits and "Pastor Russell." This is certainly placing this man in the class where he belongs. Heretofore he has been grouped with religious teachers, which is not right; for he is pre-eminently the enemy to the cross of Christ, denying the atonement, the divinity of Christ, the divine plan of the ages with respect to the destiny of man, and other tenets of the orthodox faith. Such a man should not be classed as a religious teacher, unless you would put such men as Voltaire, Paine and Ingersoll in the same class.

As we read the church news sent in from time to time we note with pleasure the appearance of new names in the list of active evangelists and workers in Bible meetings. This is a hopeful sign, one of the kind of signs that we believe in. One by one our aged chieftains are called home, and it is encouraging when there are young men ready to take their places. Nor should we wait until our older brethren are completely worn out before calling our young men and putting them to work. Let the old and the young work together, so that by the time the aged brethren are compelled to retire we will have experienced men to carry on the work.

There are three reasons why you should read your Bibles daily: (1) It brings you into daily touch with divine wisdom. (2) It not only forms the habit of reading the best book ever written, but also leads you to fall in love with its message. (3) You can not afford to be without its constant uplifting influence.

Preach Jesus Christ, is the advice of J. Wilbur Chapman to all preachers who would succeed in their ministry. To this sentiment our hearts respond with a fervent amen. Paul's determination was to preach nothing but "Christ and him crucified." Since Christ is the pillar and ground of our faith what is there left to preach with Him left out? Therefore preach Christ. Hold Him up to a lost and a dying world as the only Savior and Redeemer of human souls. Present Him to the saved as their great Teacher, Example and Leader. Recognize Him before God and man as the only begotten of the Father, the "author and finisher of our faith," the Master whose every word is truth, whose every command is to be obeyed. Preach Jesus Christ and His Gospel in its entirety, practice what you preach, "and then thou shalt have good success."

"Editing Hell-fire and Brimstone out of the Bible," is the way a St. Louis paper describes the efforts of certain men in clerical cloth to disprove the Bible doctrine of endless punishment for the wicked. This is a most appropriate name for such unscriptural efforts, for this doctrine is found in Scripture in emphatic form and can not be gotten out without being "edited" out. In fact, there are so many Bible doctrines "edited out of the Bible" that about the only thing left to these "editors" is the astonishing fact that they still profess to have any use for this sacred Book at all. Turning away from these traducers of eternal truth and listening to the "holy men of old who spake as they were moved by the Holy Ghost," we catch this inspiring message: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

"A Heaven on Eearth."—This expression is used quite often. We will not say that it is wrong to use it. It means much for the child of God when in the midst of the trials and conflicts of earth he can borrow the sunshine of heaven and press on with hope and cheer. But the loftiest and most delightful experiences of earth are but foretastes of that which awaits the faithful beyond this vale of tears. Here there are no ties so dear that they can not and will not be broken, no treasure so precious that it will not in time be taken away, no life so peaceful that is is not beset with trials, pains, disappointment and care. This world has been so miserably spoiled by sin that all the use that God wants us to make of it is to use it as a temporary dwelling place while we prepare for the better world to come and do what we can to influence others likewise to make the same preparation. Nevertheless it is our privilege to make the most of earth by walking in the sunlight of heaven, enjoy the companionship of Jesus and His saints, dwell in the tents of Israel while encamped in the wilderness of sin, spend our lives in the service of God and fellow men, and as pilgrims and strangers traveling to a better country enjoy foretastes of what in the fulness of bliss and glory will be ours when we come in possession of our eternal inheritance. Our mission is not so much to bring heaven to earth as it is to lead the people of eath to prepare for heaven.

Doctrinal

"ALL FOR JESUS" DO WE MEAN IT

"All for Jesus! all for Jesus! All my being's ransomed powers,
All my thoughts and words and actions, all my days and all my hours."
Thus, within a curtained window, sang a woman's voice so sweet,
While without, upon the pavement of the cold deserted street,
All unconscious in the darkness, drenched by slowly falling rain;
One (once as pure and tender) had succumbed to cold and pain;
Homeless, friendless, without shelter, she has wandered all the day,
Till at last in sheer exhaustion prone upon the ground she lay.
There a late pedestrian found her, stooping low, her features scanned
In the dim light turned upon her from the lantern in his hand;
'Twas a face of wondrous beauty, marred 'tis true by want and shame,
But the stranger bending o'er her, looks in pity—not in blame.
Someone's singing! clearly, sweetly comes the voice above the storm,
"All for Jesus!" Stopping quickly, see! he lifts the dripping form;
Up the steps he swiftly bears her, pausing scare to think before
'Neath his touch the bell's loud summons brings the singer to the door.
"Madam, see! I found her lying fainting on the pavement near,
And just then I heard you singing, so"—said he, "I brought her here."
But alas! no ray of pity shines within those stony eyes,
As the stranger pleads "in mercy let me in before she dies!"
"No," she said, "you can not enter, up the street another square,
Round the corner stands a refuge—they'll receive her—take her there."
Has he heard aright? he wonders, waiting just a moment more,
Yes, she draws her silken garments round her, bows and—shuts the door!
Shocked, amazed, the kindly stranger to the refuge wends his way,
And within its peaceful shelter soon his helpless burden lay.
Here kind women gather round her, loving hands work with a will,
But just once she moves her eyelids—shivers—gasps—and then is still;
And they stand with solemn faces silently around the bed,
While the matron softly whispers, "'Tis too late, sir; she is dead."
Yet awhile the stranger lingers, gazing on that lovely face:
Of her past death's icy fingers has not left a single trace;
Not one mark of sin or sorrow stains the whiteness of her brow,
Whatsoe'er her life's dark secret, none can ever read it now.
But his thoughts go all unbidden to the home adown the street,
Where securely rests the singer with the voice so clear and sweet;
And the matron heard him murmur, "'Tis indeed a bitter fate!
Had she meant what she was singing, 'twould not then have been too late."
O, my sister! warmly sheltered, in your home ablaze with light,
Know ye not that souls are dying near your door, perhaps tonight?
Know ye not that all around you lives go out in sin and shame—
Lives that you, perchance, might rescue by one action in "His name."
"All for Jesus," do you mean it, as you sing it o'er and o'er,
While, perhaps, some hopeless wanderer turns uncared for from your door?
"All for Jesus:" listen, sisters. He who died upon the tree,
Says to us, "As ye have done it unto these, 'twas unto me."
Shall we then sit idly singing while the days go swiftly by,
Singing words unmeant, unthought of, leaving blood-bought souls to die?
Or shall we, like our dear Master, hasten out to save the lost
Faltering not at any labor, shrinking not at any cost. —Selected.

WARNING FROM WESLEY

By Geo. R. Brunk.

For the Gospel Herald.

The dress question seems to be a live issue, as a great many exhortations written from time to time, which it seems are carefully read by those that believe that way before and passed by as unworthy of notice by the rest.

We should act in the matter of dress (as a Church) upon some definite principle and not simply follow the line of least resistance as is commonly done.

The first question that confronts us is, **Has dress any bearing upon religion?** There are those who would step forward promptly and say, "There is no religion in dress; we can be as humble in cloth of gold as in sackcloth."

Others will hold that simplicity of attire and separation from the worldly fashions are essential to spiritual peace and power, and that anything short of this is plain disobedience to God.

The Church must choose between these two things; for the middle ground, like any other hybrid thing, has not power to perpetuate itself.

I think there are very few among us — north, south, east, west — but would subscribe to the principle of simplicity and separation from the world in dress in some degree.

Another question now arises before those who subscribe to the principle of simplicity and separation: "How far shall this go?" "Who shall be the **advocate** and who the **judge?"** Please read this twice, for here the issue is joined.

The one part hold this position, "Let the representative of the Church, the teachers of all ranks, be the **advocates** and let each individual be **his own judge** as to what is scriptural and wise."

The other part holds this position, "The Church has authority to decide the **meaning** of scriptures **that are given** and to make whatever rulings she sees necessary and wise for the regulation of her members in things upon which the Bible is silent. Whatever **individuals** may **advocate,** the **Church** is the **judge** and the individual shall submit and obey."

I repeat we **must** decide between these two plans—our present hybrid policy of **judging** and **enforcing** in reference to the sisters' garb and advising and **allowing** the brethren to **judge for themselves** will neither stand the test of **Scripture** or **sense** and cannot perpetuate itself. We must either **judge for all** or **let all judge for themselves. If this matter is left to each individual we can not preserve simplicity and separation.**

To those who believe this another question arises: "Shall the Church undertake to keep her members in Gospel order by warning them of everything in the world that is wrong and allow them to choose what they please beside, or shall she condemn the fashions in a lump and indicate clearly and plainly a suitable Christian garb?

The former is impossible; the latter is simple and sure.

John Wesley was a man of unusual intellectuality, strong personality, very **zealous** and **persistent.** He labored until he was 88 years old to preserve a plain church in the basis of **advice** and confessed his failure before he died and stated that **he should have adopted and enforced** a regulation garb before it was too late. Here are his words,

"I published that advice above 30 years ago; I have repeated it a thousand times since. I have **advised** you not to be conformable to the world herein; **to lay aside all needless ornaments; to avoid all expense; to be patterns of plainness to all** . . . . you harden your hearts against instruction and against conviction; you harden one another; you encourage one another to stop your ears against the truth and shut your eyes against the light; lest haply you should see that you are fighting against God, and against your own souls." (Extract Ser. 102.)

His policy was to **advise plainness** but have **no special cut.** Let us hear his last testimony,

"They still grieve the Holy Spirit by preferring the fashions of the world to the commands of God. And I many times doubt whether we preachers are not in some measure partakers of their sin . . . . I doubt whether it is not a great sin to keep them in our society . . . . I am distressed. I know not what to do. **I see what I might have done once** . . . . With regard to dress in particular, I might have been as firm **(and I now see it would have been far better)** as either the people called Quakers or the Moravian brethren; I might have said, 'This is our **manner** of dress, which we know is both scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you please.' **But, alas! the time is now past; and what I can do now I cannot tell."** (Extract Ser. 120.)

No man could do more than Wesley did to preserve a plain church on the principle of **advice.** He saw a **"far better"** way after it was **too late. Will we see it in time?**

Shall we now accept the plan of Wesley after fifty years of effort heart and soul declared a failure, and so proven by every other church, and forsake the plan that Wesley saw at

last was the right one and the only one that has been successful in preserving simplicity among the people of God? True, some have held to form and let the spirit go, while others have sought to hold the spirit and let the form go, and both alike have failed. Why waste time over which is the better, a fashionable church that **imitates spirituality** or a formal church that **imitates obedience?** Let us raise a better standard of fervent spirituality and **beautiful simplicity** and separation.

Denbigh, Va.

WHAT IS FAITH?

Since James says, "I will show thee my faith by my works" (Jas. 2:18), we are led to conclude that faith is something that can be made manifest, can be exhibited, or demonstrated. James not only claimed faith, but he was willing to demonstrate it.

But what is faith? In a cold, stiff way we define it as a belief of testimony, or the confidence placed in testimony. Paul would define it as "the substance" or ground "of things hoped for, the evidence of things not seen." This is philosophy, and is as good a definition as could be given, but it is not so easily understood.

But look at the subject from another angle, and again ask, What is faith? It is, in a sense, an indefinable quality of the mind and soul. It is something that prompts action and causes people to move. Faith is something that comes. Paul, in Rom. 10:17, says it comes by hearing the Word of God. It is a product—produced by the Word. Not only so, but men believe with the heart. It is, then, a heart work. Or, to make it a little plainer, faith is the product of the Word of God in the heart.

The Word enters the heart by hearing. It may also enter by reading. We are told that the Lord opened Lydia's heart, and that "she attended unto the things which were spoken of Paul." Her heart was opened by the Word, which is declared to be the Sword of the Spirit. It is the instrument the Spirit employs to reach the heart. When the heart is once reached with the Word of God, accompanied by the influence of the Spirit, we have faith.

But, again, what is faith? It is that indefinable something that produces action. Men who have faith, act. They will **do** something—something that is prompted by faith. It was this indefinable something that made Abraham willing to offer his son, Isaac, as a burnt offering. It led Noah to build the ark, and made it possible for the three Hebrew children to pass through the fiery furnace. It is the something that prompts the best people in the world to do things.

It is the great influence in the heart that leads to repentance and obedience. The 3,000 converts on the Day of Pentecost had faith, and that is why they could so easily consent to do what Peter required of them. It was this believing with the heart that led to every instance of obedience and faithfulness mentioned in the Scriptures. Men and women who have faith obey. They show their faith by their actions. And so James proposed to show his faith by his works. There is no other way of showing or demonstrating faith.

We judge of faith like we do of love. People who love show their love by their kind acts, and in the absence of some manifestations of love, we logically conclude that there is also an absence of love. In cold terms, we may measurably define love, but there is no definition so easily understood by both the learned and the unlearned, as loving deeds. There is no question about the loving disposition of people who abound in good works. What they do is accepted the world over as proof of their love.

Just so with faith. Some people may not understand the definition of faith, as given in dictionaries. They may not understand Paul's philosophical method of setting forth faith, but they never fail to understand the manifestations of faith. When they see the 3,000 converts doing what Peter told them to do, they fully comprehend that kind of a definition. The most ignorant of people can understand definitions of this character. And, in fact, there is no way of defining faith so clearly as reducing it to acts. Show faith by acts, and the question is settled. Demonstrate faith by works, and that will be the end of all controversy. No man questions the existence of faith where the evidence is given in the acts for which faith calls, but in the absence of such evidence it is but natural that we should look for the absence of faith, and say that without works there can be no faith. One might as logically look for love when there are no tokens of love, as to look for faith in the absence of the acts that demonstrate faith.—Gospel Messenger.

THE CHARACTERISTICS OF THE DAY

By John L. Stauffer.

For the Gospel Herald.

Know ye not what these things mean?—Ezek. 17:12.

"The whole world lieth in wickedness" is a statement written by the Apostle John near the close of the first century by inspiration of the Holy Spirit. I believe it is still more apparent in the present day with all the boasted enlightenment, civilization, education, morality, invention and culture of the twentieth century. I trust it will be made apparent to all after we notice some of the present day characteristics and compare them with Scripture. The world is moving at a rapid pace and the changes are many. Let us notice three fields of great activity in the world that we have some Scripture bearing upon in the Word. The Social World, The Political World and The Religious World afford many interesting facts for the believer to meditate upon and after noticing some of the glaring facts, we may be able to conclude whether the world is getting better or worse.

I. The Social World

In writing about the social conditions it is difficult to know where to begin. Not because there is so little to be said, but rather so much. Surely the same evidences that characterized the days of Noah are manifest today. In Luke 17:27 we find they were feasting, marrying and giving in marriage until the time that Noah entered the ark and the flood came and destroyed them all. The present social conditions are striking at the foundation of the nation which is the home. To the above picture might be added "divorced and being divorced and remarrying." Frequently accounts are seen where persons have secured divorces and married the next day and sometimes the same day. It is one of the pernicious evils that is severely condemned by God's Word, but is countenanced and endorsed by many people calling themselves Christians.

On the other extreme we have the advocates of "free love" and those "forbidding to marry" (I Tim. 4:3), being actuated by the devil who superintends the miserable social conditins of the day. In heathen countries, class and caste are great evils. They are also manifest in this country. The continued foolish expenditure of money on the part of the upper class for fashion, pride, fun, fulfilling the "lusts of the flesh" only serve to aggravate conditions with the lower classes who are not able to run to the same luxurious extremes. The effort of the poorer classes to compete in fashion and pleasure with the rich, often end in degradation, vice resorts and brothels of the lowest character.

Because of class, a disregard of the sacred institution of marriage instituted by God for the purity and propagation of the race, the great quest for pleasure and love of display, because of dishonoring and departing from God; the land is overrun and infested with sodomites and social parasites that are causing the nation to fall into decay and moral degradation. Men even band themselves together to see who among their number will have the honor of enticing and corrupting

the greatest number from paths of virtue. Such subtle influences at work among the population of the world shows the "world lieth in wickedness." Surely the social world is moving towards the day of wrath which will be revealed against all ungodliness. As in the days of Lot when he went to warn his sons, "he seemed to them as one that mocked" and they went on heedless to judgment, so it seems the world is hastening on and heeds not the warning voices. Beloved reader, amidst such influences we must walk as "strangers and pilgrims." Oh! how careful we must be lest we become spotted in our Christian character. Let us not become entangled in the social whirl of the day. "Know ye not what these things mean?"

II. The Political World

The wonderful disturbed, disreputed, unsettled state of affairs in the political world are forcing themselves upon the attention of thinking people. We seem to be almost amidst a political crisis. Confusion appears on every hand. One political party is busy advocating their principles and tearing down whatever else does not conform to their idea. Other parties are continually being formed, resurrected or united together in order to gain their ends and defeat their opponent regardless of principle. Oft-times the party having the most money is victorious for that reason. Corruption is on nearly every hand, while multitudes of office seekers tell out their good qualities and principles to gain the confidence of the voters and fulfilling their promises to the people after elected—if practical. Already we see the bitter struggle as to who shall occupy the presidential chair. Men who have been friends in the past because of advantage, now turn foes to each other.

Through all the political tangle and confusion in evidence, somehow, someway the nation still retains a standing army, an efficient navy with constant calls on the part of high officials to increase and perfect more death dealing devices, build larger ships and train more men. A larger appropriation is called for and they use most of the nation's income for war purposes and preparation in times of peace. In connection with all this, many statesmen are interested in the peace movement and urge an arbitration committee to settle disputes between nations; leaving Christ the Prince of Peace out of the question. Is it any wonder that it amounts to nothing and they continue to clamor for more ships, more guns, more men?

Out of the political chaos there is rising a great movement that is destined to completely overturn many of the existing conditions. It is called socialism. Kings of the earth have already bowed before it and many more will follow. It is the "rule of the people" and they take things in their own hands. I recently heard a lecturer on the streets as I was passing making this statement: "We don't want more labor laws. What we want is **power** to enforce what we have. Socialism will put power in the working man's hand." It is a fulfillment of prophecy (II Pet. 2:10), and they propose to have power in their hands, peaceable if possible, by force if necessary. It advocates many things that are excellent and by that means many preachers and so-called Christians are intensely interested in it and become Socialism-enthused instead of Spirit-filled. All people their own boss, contempt for all authority and the destruction of the present political system is their program. Their aim is to make the earth a habitable place. A child of God is not put here to help clean up this world. They are here to shine and witness for the Lord. The Lord will clean up this old world in His own appointed time and baptize it with fire. The Christian's hope is heaven. We "look for a city which hath foundations whose builder and maker is God." We are "Strangers and pilgrims in this land." Let us act as such. The question may arise, What part shall a Christian take in this present political confusion? I sincerely believe God calls every child of God to keep hands off, lest the white robe becomes spotted. "Pure religion and undefiled . . . is to keep himself unspotted from the world" (Jas. 1:27). "What part hath he that believeth with an infidel?" Why just as much part as a child of God has in mixing up in politics, as the political world is infidel and rejects the Son of God. Our hope is not to clean up the world, but to be kept from the evil as Christ's prayer is recorded and finally in God's own time, be "caught up" out of it. If we are true to the principle of not voting for a man to do something that we could not do consistently ourselves, I am sure we will be clear from all political connection. "For our citizenship is in heaven" (Phil. 3:20, R. V.) so let us live as though this world was not our home. "Know ye not what these things mean?"

III. The Religious World

The conditions of the social world are appalling. The political world with its present corrupt proceedings is a disgrace to a civilized people, but the religious world eclipses everything. As we look at the religious conditions of the day and see all the various isms and schisms, surely every one should find something that would be in harmony with his views even though his views may not be right, as we have about as many different religious bodies as there are days in a year. All profess to occupy scriptural ground and we have noticed that the more tottering the foundation, the more zealous and energetic they are in defending it. Not that the Bible is shaky, but many that claim to be building upon the solid Rock Christ Jesus are actually building upon the sand. Many people hear Christ's sayings but will not do them.

The apostasy prophesied in the Bible is upon us. Its development is seen daily. "Satan is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works" (II Cor. 11:15). There is much talk on the part of men about the conversion of the world, but God's Word holds out no such hope; but says that before the day of Christ comes there "shall come a great falling away first." In the last days because "iniquity shall abound, the love of many shall wax cold." God says of the professing Church in the last days, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth."

There is great activity these days on the part of professors to lift up man without Christ. Many preachers and members spend their effort trying to influence the present political system to reform and clean up the world. Think you this old world will be cleaned up while it is governed by "the god of this world;" by "the prince of the power of the air," by "the spirit that now worketh in the children of disobedience?" Satan did not cast out Satan in the time of Christ and he is not doing it today. There is much preaching but it is mostly reformation instead of regeneration, of "being good" instead of the new birth. The natural depravity of man is denied by many and a hope of heaven held out to the ignorant heathen and the unsaved who are morally good. Men are exhorted to "join church" and pay "dues" instead of receive Christ in their hearts and present "their bodies a living sacrifice" as saith the Scripture. To get our name on the Lamb's Book of Life is the first thing. The work of the ministry is secularized and placed on a commercial basis. Many men love the dollar more than souls. Pride and fashion interest many church-goers more than the Bread of Life. Ice cream and cake, oyster suppers, operatic performances and many other worldly ways are used by the churches of today to defray running expenses and assist in cancelling the enormous debt often incurred by building magnificent temples to worship the Lord in. It seems, however, that these temples are used more often to deny and dishonor our dear Lord, rather than worship. The Bible way of raising money has generally been discarded

(Continued on page 492.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE WAITING ISLANDS

The isles shall wait upon me, and on mine arm shall they trust.—Isa. 51:5.

Father, we would plead Thy promise, bending at Thy glorious throne,
That the isles shall wait upon Thee, trusting in Thine arm alone!
One bright isle we bring before Thee, while in Faith Thy children pray
For a full and mighty blessing, with united voice today.

Gracious Savior, look in mercy on this island of the West,
Win the wandering and the weary with Thy pardon and Thy rest;
As the only Friend and Savior, let Thy blessed name be owned,
Who hast shed Thy blood most precious, and for ever hast atoned.

Blessed Spirit, lift Thy standard, pour Thy grace, and shed Thy light!
Lift the veil, and loose the fetter; come with new and quickening might;
Make the desert places blossom, shower Thy sevenfold gifts abroad;
Make Thy servants wise and steadfast, valiant for the truth of God.

Triune God of grace and glory, be the isle for which we plead,
Shielded, succored with Thy blessing, strong in every hour of need;
Flooded with Thy truth and glory (glowing sunlight from above),
And encompassed with the ocean of Thine everlasting love.

—Vanguard.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1717 11th Ave.)

The Lord willing we expect to hold our communion services Sunday, Nov. 3, at which time Bro. Abram Metzler will hold several meetings in the evening preceding the communion.

Workers.

Oct. 25, 1912.

Youngstown, Ohio

(950 W. Federal St.)

Dear Readers, Greeting:—The work here is going on again as usual. We gratefully note that little Beatrice is her bright active self again, though not yet able to go to school. We thank our Father for restoring her so speedily.

The workers enjoyed a live Sunday school meeting at the Midway Church, Columbiana, on the 12th inst., and in turn invite all the friends to unite with them in the Sunday school meeting which is to be held at this place, on Thanksgiving day. Pray that the Spirit may control the meeting to God's glory and for the benefit of those who are interested in Sunday school work.

The Sunday school is a large factor of the work here. The average attendance for September was 117. The home department is reorganized and well started again for the third quarter. A few new members added.

On Oct. 27 we expect to start the children's meetings which are to be held every Sunday from 3 to 4 P. M.

Our young people's meeting is increasing in attendance and interest, as is also our regular preaching service held directly after. We hope to gather more in now as the evenings become longer and the cold weather begins. We desire to express our gratitude to both the young people here, and those in the country who respond so readily when asked to help in our young people's meeting.

The Lord willing, we hope to launch out into another phase of the work, viz., mothers' meeting, which will be held for the first time Nov. 6. We ask an interest in your prayers for this work particularly.

Last Lord's day evening, Oct. 20, we had a meeting long to be remembered, as our superintendent, Bro. T. K. Hershey, was ordained to the ministry. Bro. I. J. Buchwalter officiated, assisted by Bro. A. J. Steiner. May the Lord richly bless our brother in his calling and make him a power in the services of soul winning. Many brethren and sisters came in from the country for this special service and our Bro. Buchwalter delivered the message in great power. May these dear ones come again and cheer the workers on the way.

The new mission is just started, the foundation is being laid. Will you pray for all the work at this place, but especially that the work on the building may be carried to a speedy completion.

Yours for the lost,
B. M. Devitt.

Oct. 24, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We very much appreciate the boxes and barrels of clothing sent in by our sewing circles in various states, not excepting our local societies. Also the six barrels of pears from Denbigh, Va., and the thirty gallons honey from Idaho, as well as the many other donations too numerous to list here.

One of the foremost blessings we enjoy is the good health of all the inmates and workers.

Sister Delphia Holsinger of Broadway, Va., arrived last week to assist in the work during the coming winter.

The childless families among the brotherhood could no doubt find a remedy for loneliness as well as a noble plan to do mission work in their homes at very little expense to themselves by giving a worthy, homeless little child a good Christian home until of age. We could accommodate them with boys whom we can recommend as especially bright and hearty. We especially desire good homes for the following: One boy 12 years old, very intelligent, respectable and hearty; his three brothers for whom we can say as much, aged respectively 9, 4 and 2 years; two boys, 4 years, two 3 years, and one 2 years old. Besides, we have many others of different ages to place out, but we especially recommend these for your consideration.

We will allow Mennonite families who can give a recommendation to take one or more of these boys on trial for three months and if all is satisfactory until of age. Write for terms and full particulars to A. Metzler, Supt.

West Liberty, Ohio.

TEARS OF GRATITUDE

"It is more blessed to give than to receive."

Those who have been giving their time and money for the poor of the city should know of the gladness we feel as others are made comfortable and happy.

One evening after service we took into our confidence a poor widow woman. After a little conversation she admitted she was short of clothes. Although an industrious woman, circumstances have been such that she was unable to provide for the cold days of winter. She had thought to patch over her old clothes, and make them do. We being well acquainted with her straightened circumstances, gladly took from our supply some warm clothes for her and her aged mother, who is soon coming to make her home with her.

Tears of gratitude flowed down her care-worn cheeks. With trembling voice but from the heart she praised the Lord for His goodness to her. In many ways she could see how He was answering prayer, and supplying her need. This is only one of the many who are made to rejoice and to take courage on life's hard road. They are satisfied God does care for His own. May the Lord bless your work and labor of love.

Martha L. Buckwalter.

Kansas City, Kans.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.—Prov. 16:25.

In everything give thanks.—I Thes. 5:18.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE DUTIES OF THE HOME

By M. Esther Hershey.

For the Gospel Herald.

One of the duties of the Christian home is hospitality, which means the entertainment of strangers and guests.

"Use hospitality one with another without grudging" (I Pet. 4:9). We should use our hospitality to those needing it as the strangers and poor and should come from genuine Christian love. This should be done with simplicity and sincerity, not secretly speaking or having ill feeling toward the person whom we entertain. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2). Abraham and Lot did so. Paul speaks this because of distrust felt of strangers. He says an unknown guest may be better than he looks, he may unexpectedly be found to be as much a messenger of God for good as the angels—for the name angel means messenger. If the guest be a Christian he represents Christ Himself. Therefore by being hospitable, we may unconsciously bring on ourselves a blessing.

Spurgeon says, "When the home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element."

We realize that the home should be a center of religious influence, when we think of how far the influence of a home goes for good or evil.

If the parents are Christians the children will be influenced in that way also, and as they go out from that home the influence spreads still farther to those with whom they come in contact. We have no better example than Christ, the believers' pattern, rejoicing in lowly service as we read in Phil. 2:7, 8, "And took upon himself the form of a servant and was made in the likeness of men, and humbled himself and became obedient unto death, even the death of the cross."

In the home love is necessary so there may be unity, unselfishness and humility, when each one will be interested in the other's welfare. We need to have in us the mind of Christ Jesus.

"Do all things without murmuring or disputing, be blameless and harmless sons of God in the midst of a crooked and perverse nation, shine as lights."

Many persons living in sin are so indifferent as not to concern themselves about their souls salvation and the things of God. Here the Christian should be an example, being a light and living the Christ life that others can see Christ in us. Christ is the light of the world, and believers are only light bearers reflecting His great light.

As an example of faithfulness we have Moses who was faithful in all his house, as a servant for a testimony of those things which were to be spoken after. In order that he might in his typical institutions give testimony of the things of the Gospel which were to be spoken afterwards by Christ. We should also be faithful as servants testifying and living the Gospel.

The home can not be a center of religious influence without prayer. It is necessary for us to speak with God and receive light that we may know His will concerning us.

As an example we have Cornelius. He fasted and prayed and had a vision. A man in bright clothing appeared telling him his prayer was heard and his alms remembered in the sight of God. He told him what to do. He sent for Simon and was all ready to hear all things commanded by God. We should be ever ready to receive the message God sends us.

Manheim, Pa.

A MODEL HOME

By Alma F. Yoder.

For the Gospel Herald.

We will all agree that Christ is the Head of a model Christian home. The home is an institution found only where Christianity is.

We are told by our missionaries that the people of India have very little conception of what home really is. To them it means only a place to eat, live and sleep. Home in the real sense of the word means much more than this. While these are necessary they are not all that makes home.

A model home is not a question of money. The poor can afford to have it, and the rich cannot afford to be without it. A home might have all of the modern conveniences and yet be far from model.

The happiness of a home does not depend so much on its furnishings as on the disposition of the inmates.

In a model home both parents are levoted Christians. Here the children receive their first ideas of right and wrong, the first lessons in love, obedience, and trust are learned. The parents become the child's model. The child thinks that whatever the parents do is alright. The child's idea of the heavenly Father will in a large measure depend on its idea of its earthly father. If it learns to obey and trust its parents it will be easier for it to obey God.

The parents will seek to gain and keep the child's confidence, which will mean so much to both right along, and especially when they grow to manhood and womanhood.

Blessed is that young man or woman who can come in full confidence to his or her parents with the perplexing problems of life which all young people have to solve at some time, knowing that there they will receive loving counsel and sympathy, feeling that they are interested in their welfare, and are trying to direct them in the way they should go.

We have considered the duties of the parents first because we believe that the greatest responsibilities rest on the parents. Yet they alone cannot make the home a model home. Paul in his letter to the Ephesians pictures out how that all parts of the body are necessary, and how that each must add its part to the whole in order that the body may work perfectly. The same is true of the home. Every member of the family needs to add a certain part from the youngest to the oldest. If one member neglects to add its share the whole family is affected more or less.

There are some lessons which young people need to learn in order to be a success in life, and nowhere can these be learned better than at home. Many lessons which will help to make strong character can be learned there. We have ample opportunities to learn lessons in patience, kindness, love, forbearance, unselfishness, honesty, truth and gentleness and many other things that help to make us stronger.

It is the duty and also privilege of the young people to help make the home atmosphere helpful to all who come in contact with it.

In a model home the family daily gathers around the family altar for a season of worship. Harsh and unkind words are not counted a household necessity. "Company manners" are practiced daily. Here are found the sweetest ties on earth. Such a home is a blessing to the Church and community.

Not only are religious things taught. The social, moral, mental, and physical welfare of each member is considered as well. Children are taught to work and stay right at their work, whether they like it or not, as much of their chance of success in life will depend on their ability to stay at what they undertake, and not shirk a duty because it is unpleasant.

When once your work has begun, never leave it till it's done.

Shipshewana, Ind.

Sunday School

For the Gospel Herald.

Lesson for Nov. 10, 1912—Hos. 7:1-16

A TEMPERANCE LESSON

Golden Text.—Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. —Isa. 5:11.

Introductory.—We call this a temperance lesson. It is so in the broadest sense of the word. It is a scathing denunciation of a people who had drifted away from their God and were destroying themselves in the haunts of vice. Sin had fastened itself upon them and destruction was staring them in the face. Whether the people thus arraigned because of their intemperance had enough of soberness left to consider the startling truths brought before them is not so practical a question as is the other question: Has America enough soberness left to study deliberately the causes and results of Israel's downfall and to keep away from the paths of evil which have ensnared not only Israel but many other nations? This lesson is most valuable for present application.

Hosea's Faithful Warnings.—Hosea lived in "perilous times." His nation was rapidly engulfed in the sins of the times. Heathen influence, "bottles of wine" and other destroying agencies had laid hold upon the vitals of his nation. Yet he had the courage to reprove his people for their sins and to tell them of their certain doom unless they repent. He knew that the only way to get at the "bright side" was to remove the dark clouds that were then hovering over them, which could only be removed through repentance. Like Jeremiah he had the courage and the faithfulness to utter unpopular prophecies. Shall we not imitate his example? Are not the sins which Hosea so faithfully points out also prevalent among us? And shall we not likewise point out and denounce such sins as drunkenness, lust, covetousness, secretism, pride, fashion, worldly pleasure, liberalism, indifference, and other glaring sins which are preying upon the vitals of our nation? Pray for more Hoseas to rise up and warn the people of their sins. Get in line with your prayers.

The Sins of Israel.—Israel's apostasy may be said to date from the time that Jereboam led his people aside from the true worship of Jehovah by setting up substitute altars in Bethel and in Dan. Something "just as good if not a little better" than the true worship has lured millions into gross idolatry. It proved so in Israel. They went on from bad to worse until in the days of Ahab and Jezebel Israel was openly and avowedly idolatrous. Their minds were inflamed by strong drink, so that faithful words of warning had little effect on them. They kept on in their downward course until God delivered them into the hands of their enemies and the world has since been talking about "the ten lost tribes of Israel." There is no sin that is not intensified through the use of intoxicating liquors. "Sick with bottles of wine," means to be abandoned to the baser passions of man. Alcoholism is a curse in America today, not simply because of its venomous sting but because it intensifies every sin connected with its victims. People become unmanageable demons when they become "sick with bottles of wine" or other intoxicants.

Salvation Spurned. — The prophet continues his warnings: "Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have every opportunity to repent and turn to God. His miracles had been manifested over and over again. They had been delivered and borne with, had entreated and shown the more excellent way; yet they continued in their downward way. "They assemble themselves for corn and wine, and they rebel against me." Intemperance had maddened their brains, vice had inflamed their lusts, idolatry had taken the place of true worship, and destruction was just before them. It is a fearfully hard task to bring an individual under such circumstances to think soberly concerning his condition and highest interests.

Our Duty.—The sins of Israel are common to man. Since the fall of man there has been a disposition to drift away from God and become defiled with the sins of the world. What we face in America is common to sinful man the world over. Intemperance, whether in drink or other things, is one of the great soul-destroying sins which must be fought as long as man exists. Our duty therefore is plain, as it was to Hosea. We need to warn people of their sins. We need to speak in no uncertain tones respecting vice in every form. We need to live as we testify. The fight against sin is not a momentary one. It is not one great, hard-fought battle and victory and then resting upon our arms and enjoying the fruits of our victory. As long as we live the fight is on, and it will only stop until the final bugle call will announce the end of time. Let our testimony be clear, constant, consistent and true, and God will crown us in the end with the reward of the faithful.—K.

Prayer and methods work well together.—John McCulloh.

Our Young People

THE SURRENDERED LIFE.—Luke 14: 31-33

Topic for November 17

MOTTO

"I am thine, and all that I have."

OUTLINE OF TOPIC

I. What a Surrendered Life Includes.—
1. A renunciation of self.—Luke 9:23; Phil. 3:7-14.
2. Absolute obedience to Christ. — II Cor. 10:3-6.
3. Consecration.—
   a. Body.—Rom. 12:1; I Cor. 6:19, 20.
   b. Members.—Rom. 6:13.
   c. Spirit.—I Cor. 6:20.
   d. Life service.—II Cor. 5:14, 15; Matt. 6:33.
4. Unwavering confidence.—II Tim. 1: 12; I Pet. 5:7.

II. Results of a Surrendered Life.—
1. Life and blessing.—Matt. 19:27-29; Mark 8:35.
2. Peace.—Matt. 11:28-30.
3. Power.—Matt. 7:24, 25; Phil. 2:5-11.

STUDY OF THE TEXT

Luke 14:31-33

"Sitteth . . . . and consulteth."—This prevents a fruitless work if men are deliberate in their policy of warfare. If the battles of life were conducted in wisdom, men every where must be more deliberate in weighing the forces.

"Desireth conditions of peace."—The army that stands in defense of the selfish, carnal mind is not able to defend us and procure for us the possession of a true inheritance of life and happiness, but we see that by a surrender it is possible to gain favor with "all power" and in this favor to inherit eternal joy.

"Whosoever . . . . forsaketh not all . . . . cannot."—This word draws the line. Those who fail have cut themselves off from Him who is the author of life and power.

PERSONAL THOUGHT

Two plans of action are before me. I may blindly act upon my selfish passions and flatter myself in a success that never can be realized; or I may sit down and face the facts. No power in the whole creation can stand before the Son of God. I will surrender all for Him.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Gain."**
2. Commit Luke 14:26-33.

For Young People.—
1. Counting the Cost.
2. Meeting the Conditions.
3. Realizing Blessing in Surrender.

For Older People.—
1. "All."
2. "Whosoever."
3. Surrender for Praise and Glory of God.

The question is not only, Does God care? but, Will Satan be pleased? You may be sure that the thing that pleases Satan grieves God. When in doubt about a thing ask yourself whether God or Satan will be pleased if you do it.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCT. 31, 1912

Field Notes

A class of applicants now under instruction at Souderton, Pa., will be received into church fellowship on Nov. 3. May they all prove faithful. C.

If previous arrangements were carried out Bro. Geo. R. Brunk of Denbigh, Va., left his home Monday, Oct. 28, expecting to visit the congregations at Wolftrap and Amelia, Va., reaching Scottdale, Pa., by Saturday, Nov. 2.

Bro. Jos. Ruth preached at the regular services at the Plain Church near Lansdale, Pa., on Sunday, Oct. 6. He based his remarks on Jer. 6:16. C.

Bro. S. E. Allgyer of West Liberty, Ohio, is lending a helping hand to the brotherhood in Illinois, spending about a month in evangelistic and Bible conference work in that field.

Communion services were announced for the Bethel Church, West Liberty, Ohio, to be held Sunday, Oct. 27. Bro. John Blosser of Rawson, Ohio, was expected there to conduct the service.

We are in possession of an interesting program for the proposed Bible conference to be held near Schellburg, Pa., Nov. 16-18. The instructors are Bros. J. A. Ressler and E. J. Blough. Our prayer is that a profitable meeting may be held.

In a recent number of the Gospel Herald it was stated that a series of meetings was to be held at Lititz,, Pa., some time in October. These meetings were not held as announced, but arrangements have been made to hold them some time in February.

Announcement was made for a series of meetings to begin at the Mellinger Church, Lancaster Co., Pa., on Saturday, Oct. 25. These meetings are in charge of Bro. John W. Weaver of Union Grove, Pa. May they result in much good for the cause of Christ and the Church.

A series of meetings closed at Tiskilwa, Ill., on Friday night, Oct. 25, with good interest and seventeen public confessions. From this place Bro. Allgyer of West Liberty, Ohio, went to Flanagan, Ill., to continue the work there.

Bishop Passes Away.—As noted elsewhere in this issue, Bro. David Plank of West Liberty, Ohio, passed to his eternal reward after a ministerial service of over half a century. Bro. Plank was widely and favorably known and his voice in the counsels of the Church will be sadly missed.

The Kansas-Nebraska Conference was held at the West Liberty Church, McPherson Co., Kans., as announced in these columns and a most interesting conference is reported. A number of important questions considered, fifteen volunteers for mission service, a collection of $300, are a few among the incidents noted. Full report later.

Oct. 29 is the date set for ordination services at Towamencin Church, Montgomery Co., Pa., when a minister will be chosen by lot. Pray for the brotherhood at this place. C.

The many friends of Bro. T. M. Erb of Hesston, Kans., whose illness has been noted in these columns a few times, will be pleased to learn of his gradual improvement. We praise the Lord for this improvement and pray for his speedy and complete recovery.

A Correction.—The following note from the Lancaster correspondent in Oct. 24 number of the Gospel Herald explains itself: "In the correspondence item from Lancaster, Pa., Oct. 24 issue of the Gospel Herald the prayer meeting mentioned should have been omitted."

A program of the coming session of the Pacific Coast Conference to be held at Nampa, Idaho, Nov. 5-8 is before us. It shows much care in its preparation and our prayer is that a profitable conference may be in store for our brethren in the West. See notice on last page.

Ordination at Youngstown.—As noted in the letter from Youngstown, O., printed elsewhere in this issue, Bro. T. K. Hershey of that place has been called to the ministry. May the Lord abundantly bless and make him a blessing in the responsible work to which he has been called.

The following was sent as one of the echoes of the Kansas-Nebraska Conference: "Both Bro. Shoemaker and Bro. Mack were a great help in the conference work. The former begins a series of meetings at Jet, Okla., Oct. 23, and the latter at the Pennsylvania Church (Harvey Co.) on the same date."

We are in possession of a program for the proposed Bible conference to be held with the Crystal Springs congregation near Harper, Kans. If the program is an index to the character of the meeting, all persons within reach should make it a point to be there each meeting. See notice on last page.

Bro. N. H. Mack of New Holland, Pa., is at the time of this writing extending a helping hand to the brotherhood in Kansas, expecting to continue evangelistic work in that field for about two months. On his way west he took two homeless children who

are now a part of the family of Bro. and Sister J. M. Kreider of Palmyra, Mo.

Bro. C. Z. Yoder of Wooster, Ohio, who has been laboring in the evangelistic field in North Missouri since the Western District Conference at Wayland,Iowa, was called home to be present at the ordination of a bishop in his home congregation. He expects, the Lord willing, to return to Palmyra, Mo., in time to begin a series of meetings there about Oct. 30.

Minister Ordained.—Bro. Allen H. Erb was ordained to the ministry by the unanimous voice of the West Liberty, Kans., congregation. The ordination service took place on Sunday, Oct. 20, and was conducted by the bishop brethren, J. S. Shoemaker of Freeport, Ill., and Albrecht Schiffler of Roseland, Nebr. May the Lord endue our dear brother with power for faithful and effective service.

The brethren, S. G. Shetler and E. J. Blough of Hollsopple, Pa., were called to Schellburg, Pa., to conduct the funeral services of Bro. Isaiah Hoover who was buried on Monday, Oct. 14. Bro. Hoover was one of the faithful pillars of the Church in his field, and his calling home means a keenly felt loss to those left behind. May God comfort the bereaved and call up other faithful workers to fill the gap.

A letter from Kansas, dated Oct. 21, brings us the following news: "We had a most interesting communion service at Hesston (about 110 took part), and an overwhelming houseful at the communion at West Liberty Church yesterday." Those in charge of the service were compelled to dismiss those who did not participate in the service before they could serve the congregation. We praise the Lord for this interest. May this Mount of Transfiguration experience strengthen the communicants for active and efficient service after they get back to the plains and valleys of actual life.

Correspondence

Scottdale, Pa.

To all Readers of the Gospel Herald, Greeting:—Yesterday (Oct. 27) we observed the communion at the Lord's table. Several members were absent on account of sickness, and Bro. Ressler was absent, having been called to Masontown to officiate in a similar service. Outside of that, there was a full attendance of members and all seemed glad for the privilege of the opportunity to observe the Lord's commandments. Bros. Daniel Kauffman and Aaron Loucks officiated.

Among those who communed with us on Sunday was Bro. Ira Miller of Fentress, Va., who is visiting his sisters at this place. He expects to remain here until after the Bible Conference.

The Lord willing, we expect to begin our Bible conference next Saturday evening, with Bros. Brunk and Coffman as instructors. We invite all who can to be with us, and ask the prayers of all God's people in behalf of the coming meetings.

West Liberty, Kans.

(Echoes from the Kans.-Nebr. Conf.)

The work of another Church and Sunday School Conference has been recorded upon the pages of the past. Both conferences were well attended and interest exceptionally good. Representatives from various other states were present.

A number of important questions were discussed, and acted upon at the Church conference. Some of them were very vital. There was some difference of opinion manifested in the discussion of several of the questions, nevertheless the spirit of love pervaded the meeting and all seemed to have the good of Christ's cause at heart. The work of the conference will undoubtedly result in much good. The work of the Sunday School Conference was very inspiring. The mission spirit was very manifest. One session was devoted entirely to the discussion of mission subjects, at the close of which there were about twenty volunteers for active Christian work.

The communion and an ordination service was held at the West Liberty Church on Sunday morning (Oct. 20) at which time Bro. Allen Erb, son of Bro. T. M. Erb, was called and ordained to the responsible work of the ministry, Bro. Albrecht Schiffler officiating.

The meetings from beginning to the end were inspiring and we believe they will prove a spiritual uplift to all who had the privilege to attend. May the Lord grant it.

J. S. Shoemaker.

Spring City, Pa.

(Vincent congregation.)

Dear Herald Readers, Greeting:—On Sunday, Oct. 13, Bro. J. Ruth of Line Lexington visited this congregation, and with power proclaimed the Word, using as his text Luke 18:8, latter clause. Oct. 20 we had our communion, preparatory services being held the day before. This evening was shared out the bread and the cup to an aged brother and sister at their home. They were so badly afflicted that they were unable to attend public services. The brother had a paralytic stroke several years ago. The sister has a large goiter and can not get about very freely. But with all this they are happy in the Lord and patiently waiting for the call to come up higher. Bro. Warren Bean officiated in these services.

Wishing you all God's richest blessings and asking the prayers of all God's people in behalf of the extension of the cause of Christ at this place, I am,

Yours in the faith,

P. M. Sheeler.

Oct. 21, 1912.

Ephrata, Pa.

Dear Readers of the Gospel Herald, Greeting in His Name:—The Lord is blessing us continually. On Sunday afternoon, Oct. 6, Bro. Jonas Hess spoke to us in the German language, basing his remarks on Heb. 2:1-3. We were also made to rejoice over the young soul who gave her heart to God and who made application for church membership at this service. Also glad to mention of another soul who enlisted under the banner of King Emmanuel, after the preaching service the Sunday before. Let us pray for these young souls and babes in Christ that they may grow strong and be faithful in the service of their Leader. On Sunday evening, Oct. 13, Bro. John W. Weaver of Union Grove was with us, preaching from the Word with power. He used the first clause of Zech. 4:10 as a basis for his remarks. Although the meeting house was full and quite a number of unsaved souls were present, none were willing to accept the invitation to come to Jesus for salvation. Let us pray for them. Sunday evening, Oct. 20, Bro. Simon Landis of Elizabethtown preached to our congregation. He used the last clause of Jno. 18:35. When we stand before a greater King than Pilate to give an account of ourselves and of what we have done, what can we say of our life work? Can we say, "To this end was I born and for this cause came I into the world?"

We were again made to rejoice over another soul born into the kingdom. There are now three souls who desire to be received into the Church at this place. They are expected to meet for instruction next Sunday evening, before the regular services. We hope more may realize their greatest need. May God bless us all.

Minnie E. Schload.

Oct. 21, 1912.

Union Grove, Pa.

(Weaverland congregation.)

We held our communion service on Sunday morning, Oct. 20, at which time we had our large house filled with an attentive audience. A large number of brethren and sisters partook of the symbols of His broken body and shed blood, and also enjoyed the service of feet washing. Our bishop very impressively portrayed to us the wondrous love of God in giving His Son for us. Pray for us at this place. W.

Oct. 21, 1912.

Carver, Mo.

Dear Readers of the Gospel Herald:—We held our council meeting some time ago, all present expressing peace.

On Oct. 11 Bro. Daniel Kauffman in company with Bro. Elias Swartzendruber of the Mt. Zion congregation near Versailles visited us, remaining over Sunday, preaching four helpful sermons and holding communion. All members present (22 in number) communed. We feel encouraged to press onward, trusting in a Savior's love and protecting care. "Therefore with joy let us draw water from the wells of salvation."

Desta Willson.

Oct. 21, 1912.

Kokomo, Ind.

Greetings of Love to all Gospel Herald Readers:—Inquiry meeting was announced for Saturday, Oct. 19, but our bishop, Bro. E. A. Mast, took sick on Friday and also our deacon, Bro. N. W. King, was unable to attend. The meeting was postponed for Saturday, Oct. 26. We are glad to say that on Sunday evening Bro. Mast was feeling better and Bro. King was able to attend Sunday school and church services on Sunday. We pray that God may grant them a speedy recovery. Our Sunday school and young people's Bible meetings are both very interesting and attendance is increasing. It is our intention to organize a regular teachers' meeting in the near future. Pray for us that God may bless the work.

G. W. North.

Oct. 21, 1912.

Nappanee, Ind.

Dear Herald Readers, Greeting:—As nothing has appeared in these columns from this place for some time perhaps a few lines would be of interest to some.

We feel grateful to our heavenly Father for the blessings He continues to bestow upon us. Our place of worship has recently been remodeled, making it more convenient for services and also provided a Sunday school room in the basement for the primary department. We trust that this will prove to be a means whereby the children may receive the needed instruction, that they may grow up to be useful men and women in the work of the Master.

On Sunday, Oct. 6, dedication services were held in the forenoon and a harvest meeting in the afternoon. Bro. J. S. Hartzler of Goshen conducted both these services which were well attended. Many good thoughts were presented.

On Sunday, Oct. 13, council meeting was held, and on Sunday following we held our communion. Quite a number of brethren and sisters took part in this service. Bro. David Burkholder from this place officiated, assisted by Bro. Ezra Mullet. We were truly glad for the privilege of again commemorating the death and suffering of our dear Savior, realizing that it is alone through Him that we can receive eternal life.

My prayer is that the Church at this place and elsewhere may prove to be a great power for good and that each one may realize more fully the great importance of living a true Christian life and ever be ready to do some work for the Master. May we remain faithful to the end.

Martha Lehman.

Oct. 22, 1912.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday School Workers will be held on **Tuesday, Nov. 5,** 1912, at 7:00 P. M., in the Mission at 112 E. Vine St., Lancaster, Pa. The instructors for the lessons will be as follows:

Nov. 10 and 17, W. H. Benner, New Holland, Pa.

Nov. 24 and Dec. 1, Isaac Herr, Lancaster, Pa.

All are cordially invited.

D. M. Wenger, Secy.

Oct. 24, 1912.

Lansdale, Pa.

(Plainview congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—"How great is thy goodness, which thou hast laid up for them that fear thee" (Psa. 31:19).

Though correspondence from this place does not often appear in the columns of the Herald, still we feel that God is blessing the efforts put forth in our church and Sunday school work. One of the blessings that we are especially grateful for is that we can hold our Sabbath school the year round, and thus keep the evil one from leading our children in forbidden paths when they should be in Sunday school. "Without me ye can do nothing" (Jno. 15:5).

Yours in His name,

Laura F. Fuss.

Oct. 24, 1912.

Miscellaneous

DAILY CONSECRATION OF THE MINISTER'S WIFE

By Bettie M. Keener.

For the Gospel Herald.

The question of a supported ministry is one that is discussed today, and one no doubt which is a problem to many. There may be two sides to it, but I wish that each of us might study our own side.

The minister's wife is a great factor in solving the problem if she is consecrated to the Lord. If she is not, she makes it all the more complex, and no doubt brings the Church where she **must** act, and perhaps "jump from the frying pan onto the fire."

It needs not even be mentioned that we are living in an age when everything is running at an excited speed that makes the head (if not the heart) swim to stop and behold it. Rich people are extravagant and think themselves best in society because they can have and do anything their fancy chooses. Those beneath (?) them look to them as ideal patterns, even in spending money. They dress, eat and live in all forms as near like them as possible, even if they must mortgage the furniture in their rented houses for their debts in order to **appear** "well to do" and of the best society.

We know, do we not, that today the minister and his family (at least of fashionable churches) must be just a little better fixed than the laity? The minister is supposed to have white hands and be well dressed whenever and wherever he is seen. He must "look like a preacher." His wife need not do all kinds of dirty, heavy work. She needs servants to do that—hire her sewing done, etc. The children must have music, outings, fancy work and society.

Now I wonder how much of this filthy slime is hanging to Mennonite ministers' wives? If they are daubed with it, it makes it hard for their companions to serve both them and the Church, especially if they themselves are of the same kind. Then we must have a "supported ministry" or we can not live.

But sisters, may we not resolve to lighten the burden of both minister and laity? It is not hard if we are consecrated. Let each of us take a life text. I like I Cor. 10:31, "Whether therefore ye eat, or drink, or **whatsoever** ye do, do all to the glory of God." Then we will take this text with us to the dry goods counter, to the grocery and furniture stores, to the kitchen and parlor; wherever we walk, we walk side by side with, "Do all to the glory of God."

We will not be ashamed to do any kind of honest work as hard as our strength and health allow. We will economize when we prepare our meals and use plain, wholesome food for the family which is inexpensive, saving thereby at the store and with the family doctor.

This brings happiness and contentment far faster than rich, dainty food that is highly flavored and sweetened, greased and fried to draw out the appetite till children and all are puny and hard to suit because their stomachs and heads are all out of order, and soul and body tired of living because mother made every thing so rich and good. If we are honest with God we will not spoil all His "very good" creation, but we will be happy with plain boiled potatoes, fruit, meat, mush and milk, bread, water and such like, without the dainties that laziness and depraved appetites call for.

We will also teach our children how to eat. I have seen children who when they were through eating had bread crusts, pie crusts, etc., all around over the table, and plates full of things they did not want but received simply to be gratified. And after the table was cleared the hog "fared sumptuously" from the dinner table. I count that expensive hog feed that must be seasoned, cooked and baked.

If we are honest with Him we will be content in very inexpensive attire, and many times in the same dress when others are coming in their new season's outfit. The children's wardrobe will not cost many dollars a year. They will get new clothes when the old are either worn out or out-grown.

Where most families cost so many hundred dollars a year, the economical family can divide it by at least two or three and still have enough left to live up to our text. I wonder how many ministers, in ordinary cases, could not easily earn the living with the help wife and children can give without the laity's help, provided the text is also **his** daily guide and be willing to "work with his hands" and "sweat in his face," and the whole family willing to suffer, if need be, for the cause of Christ.

Verily, dear sisters, if we have not studied this subject, we have no idea how many times we **want** things, that when the test "What would Jesus do?" would be applied, we could do without and be happier. Jesus even suffered many privations of things needful for bodily comforts for our sakes. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." And let us remember His warning to Martha when He said, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful." Think of the hours many mothers spend in making unnecessary clothes for their children and how they toil and worry over ironing many white and trimmed colthes, that they should spend in quiet study and prayer, ready to divide the time in leading the children to Christ, teaching them His simple, self-denying life. I pray He may send convictions that will burn to the core until we have laid all upon the altar.

If the minister's family are all wholly the Lord's and after he has toiled until he is naked and cold and hungry his people will not open their hearts to supply his actual needs without him asking to be supported or given a salary, he has failed miserably in bringing Christ to his congregation and leading them to a consecrated life.

Job, W. Va.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald.

I. General Observations

Outside of parental influence there is probably no one thing that influences our lives more than the things we read. It is a commonly recognized fact that the character of our literature largely determines the character of our being, and this is what gives our subject its great importance.

"But," says some one, "what's the use in taking so much interest in the subject; if we have the Bible it is enough."

The fact that there are very few homes in which the Bible is the only literature read is evident that there are very few people who subscribe to the view just expressed. Go to any home you wish, where the Bible receives the reverence that is its due, and you will find a number of other books and papers. This we state as a simple fact, not discussing the question as to whether a careful study of the Bible would be sufficient in the way of reading for the average individual. We might add that people who read nothing outside the Bible do not as a rule read much inside of it, but this would add nothing to what we desire to say. What we want to say is that this is pre-eminently a reading age. There is high-priced literature, low-priced literature, literature for the asking, literature without the asking, anyway you want to take it. There is literature good, bad and indifferent, all knocking at the door of our homes. As a rule the first must be bought while the rest is piled on us whether we want it or not. To confirm you in the truth of this statement watch your mails for the next few weeks or months.

Not only are we well supplied with literature, but we are also influenced by the same. As we go about from place to place we come across many individuals of many tastes and of variable usefulness. Here is one who seems especially established in the faith and doctrine. Among other things he will tell you that he read such a book or books. Another is shaky on some prominent doctrine in the Church. Examine his reading room and you will find some questionable books or papers. Another has forsaken the faith entirely—the result of the influence of literature which he has read. Another wishes a thousand times that he might be delivered from the effects of certain books or papers he has read. Another is thankful to God and parents or friends for having been directed to the right kind of literature and delivered from the baneful influences of other reading matter that at one time seriously threatened him. So we might go on and relate many more illustrations of the power of literature whether good or evil. We recognize, of course, that literature is not the only influence in a home or community or nation; but it is an important one, an influence which we should not be slow to recognize and profit by.

Recognizing the facts as above stated, it lies within the province of parents to shape the character of their children, to a large extent, by choosing the right kind of books and papers for them. Children will read. They acquire the taste for reading in school if nowhere else. Let not this taste be stifled but rather directed, for therein lies one of your opportunities for shaping the destinies of your children. Let the house be the home of the Bible, surrounded with books, papers and a healthy spiritual atmosphere calculated to produce reverence for the Bible and its message to man. Let the home be kept clean from light, sensational, anti-scriptural reading matter, and the task of bringing up your children in the nurture and the admonition of the Lord will be comparatively easier. It is right that you have books or papers that throw light upon your secular duties in life, but two things should be kept in mind when this kind of literature is considered: (1) Be sure that it is clean from anything immoral or unscriptural. (2) Even if morally and scripturally clean, be sure that there is not so much of this kind of literature in the home as to give your home a worldly appearance and influence. The Bible and the ideals it holds out must be the prominent feature of the home, whether it is literature, business, society, or anything else that is considered, or there is something seriously wrong and dangerous about that home.

In succeeding numbers of the Gospel Herald we shall endeavor to continue our meditations on this subject.

Scottdale, Pa.

Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

(Continued from page 484.)

long ago. The Bible way of carrying on the Lord's work is freewill offerings from consecrated hearts as the Lord has prospered them. Sad that many that have the privilege of using the Bible way and receiving the blessing promised to such are slow to believe the Word of the Lord on this point, but continue to heap together treasure that shall be a "witness against them at the last day" (Jas. 5:1-6).

Added to the above failings of nominal Christendom in general, numerous cults calling themselves by sweet names have arisen to further show the characteristics of the day that they are evil. Many of these recent inventions in religion make a specialty of denying some fundamental doctrines. Seventh-day Adventism teaches the annihilation theory of the wicked, puts believers under the law and teaches that Satan is the scape-goat and must bear the penalty of sin. All this reflects on the glorious finished work of Christ on the Cross. Russellism is on deck with the "no hell" theory, throwing doubt on the bodily resurrection of Christ, teaching the restoration of wicked men; while the Bible nowhere holds out a second chance to either bad men or devils. Spiritualism is busy teaching the possibility of having intercourse with the departed spirits and denying the Lord that bought them. Christian science is making wonderful progress because of its healing ability and smooth teachings that appeal to the people. They will pray for anyone to be healed if the money is at hand. The Israelite House of David is busily engaged in teaching the possibility of men living forever on the earth under present conditions if he observes the law of life. They also forbid to marry and command to abstain from meats, I understand. How Scripture is being fulfilled before our eyes. Bahaism, one of the newest inventions of the devil, is making great progress in this country. It is teaching world-wide peace and under the able leadership of its Persian exponent, appeals to the carnal man. Needless to say that the Prince of Peace is left out of the program.

It seems that everything that is popular with the carnal man, appeals to most of the professing Christians and it must be because there is no difference as far as the heart is concerned. The name makes no difference what people are called, whether worldly, carnal, Lutheran, Methodist or Mennonite, if the heart is still unregenerated, the desire runs along the same channel and away from God. God does not deal with the religious world from the standpoint of what it says of itself, or what it calls itself, but He will deal with it as He actually knows it to be. Space fails us to mention anything about Higher Criticism, Mormonism, Universalism, Catholicism, Tongues movements and a host of other sects that seek to overthrow the faith of Christian people. "In the last days perilous times shall come." "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3: 1, 13). "But there were false prophets also among the people, even as there shall be false teachers among you" (II Pet. 2:1-3). May we study the Bible more diligently and earnestly and like the men of Issachar have "understanding of the times." Surely the name ICHABOD (The glory is departed) can be written on many organizations and bodies of people who profess to be children of the Lord, but in works deny Him. The Church of the Lord Jesus Christ is not to be skeptical and look for signs, but it is our privilege to look AT signs as they occur.

In conclusion, The Lord says to Jeremiah, "tell them." The glaring facts regarding the social, political and religious conditions of the day have a meaning that we do well to heed. The signs of today are witnesses of no uncertainty as to the future events regarding this world. They tell us as certain as the handwriting told Belshazzar of his coming doom. They tell us of the time when God will pour out His wrath against all ungodliness and make an end of sin. A knowledge of these facts should cause us to be up and witnessing as never before and to draw the precious Word closer to our bosoms as the only safe guide amidst all the confusion and darkness of this world. The unsettled state of mind and affairs in general exist all over the world from the teeming millions of India and China to the most enlightened nations of America and Europe. The world's statesmen and great men are wondering what the cause of it all is and what it means. The Bible teaches that prior to the advent of our Lord, wars and rumors of wars, earthquakes in divers places, perplexity of nations and great confusion shall abound. Out of this confused mass and distressed condition, sometime in the future, shall arise a man who will be the personal anti-Christ spoken of by Paul in II Thes. 2 who will set himself up as a Christ. He will be an embodiment of all prior anti-christs as far as unrighteousness is concerned and will perform signs, wonders and miracles, being energized by Satan. The devil always counterfeits the work of God. Christ shall destroy him with the brightness of His coming in power and great glory with all His saints. But before Christ can come in glory, He must come to the atmospheric heavens and there meet His Bride the Church which shall be caught up to meet her Head. (See I Thes. 4:13-18). There is no known prophecy to be fulfilled before the time that Christ shall draw the Church unto Himself. It may occur anytime. Oh, brother, sister! are we ready for the Bridegroom to come? Do we know His voice? Are we familiar with it? Or have we spurned His kind words as He endeavored to draw us nearer to Himself and into a life of complete separation and consecration from the world to Himself? When He calls His own home there will not be one left behind that knows His voice. That means acquaintance with Him NOW. Beloved brethren in the ministry, in our weak way we cannot do very much, but we can at least be faithful. It seems to me God looks for faithfulness above everything else (II Tim. 4: 1-5). May the Lord help us to watch "for yet a little while and he that shall come, will come and will not tarry."

Altoona, Pa.

REPORT

Of the Quarterly Sunday School Meeting Held at the Crystal Springs, Kans., Church, Sept. 29, 1912

For the Gospel Herald.

Mod., J. T. Hamilton; Chor., Sam Mast.

What is our motive in coming here?

To show our love and willingness and become better informed in Sunday school work. To bring souls to Christ. To glorify God and be workers together with Him.

How, when and where is the spiritual power of the Sunday school lost? Ed. Shetler, Martha Bare.

If we refuse to do our part (each of us) the power is gradually lost. Sin is the cause of the lost power. If lost at home it cannot be in the Sunday school. Let not selfishness, pride and negligence keep us from having communion with God. No Sunday school is without power where the officers and teachers are Spirit-filled.

How can a teacher make every pupil feel at home in the class? Monroe Hostetler, Dorothy Zimmerman.

The teacher himself should feel at home when he teaches the Gospel to a class. Study the life of each pupil and see what interests them. Use simple language. Get them to ask questions. Show love and kindness toward them and make them feel at home. When a scholar is absent inquire about them. Invite them to come back. Do not neglect to call upon a sick scholar. Take special interest in each pupil and pray much for them.

Round table talk, conducted by S. G. Schmidt.

(a) **Teachers meeting.**

The teachers should get together and study so as to teach the same doctrine. Come prayerfully and get each others ideas.

(b) **How can we get our scholars more interested in the study of the Sunday school lessons?**

By being sociable and talk about the Sunday school lessons.

(c) **Helps and hindrances to the development of young workers.**

Helps: A thorough knowledge of God's Word; good leaders.

Hindrances: Worldly amusements lack of confidence in our young people.

Irena Neuhauser,
Lula Kaufman,
Secretaries.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

September, 1912

Evangelizing

New Stark Cong., O.	$ 11.50

General Fund

Howard & Miami Co's Cong.	$ 12.00
Middlebury Cong., Ind.	11.15
Topeka Cong., Ind.	11.30
Ohio S. S. Conference	31.70
Quarterly Mission Meeting, Logan & Champaign Co's, O.	131.31
West Union Cong., Ia.	33.12
East Union Cong., Ia.	27.20
A Brother	7.00
Hannah Brenneman	5.00
Union S. S., Ill.	17.58
Total	$287.36

India Missions

Vincent Cong., Pa.	$100.00
Oak Grove & Pleasant Hill Congs., O.	30.00
D. A. Augsburger	10.00
Lydia M. Gross	10.00
New Stark Cong., O.	33.50
Nappanee A. M. Cong., Ind.	34.84
E. & A. Troyer	2.00
Waldo Cong., Ill.	48.70
Sugar Creek S. S., Ia.	27.56
Workers of Towamencin Cong., Pa.	9.00
Zion Cong., Oreg.	13.00
Bethel Mission S. S., Oreg.	7.00
Oak Grove & Pleasant Hill Congs., O.	35.00
A Bro., Hesston, Kans.	1.00
Samuel Glick	1.00
A Sister, Lancaster, Pa.	3.00
Gospel Hill S. S., Va.	9.05
Sarah E. Holdeman & Lydia M. Heatwole	12.00
From Souderton, Pa.	21.15
Allensville A. M. S. S., Pa.	10.43
Children, Allensville A. M. S. S.	1.82
Total	$420.05

Special Support

A. R. Eschliman's S. S. Class	$ 3.00
M. & Mrs. B. F. Hartzler	6.00
A Sister	30.00
Sewing Circle, Logan Co. O.	12.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., O.	2.00
J. T. Hamilton	2.00
J. L. Charles	20.00
Hiram Alderfer	20.00
H. L. Denlinger	20.00
Total	$115.00

India Hospital

Mal. 3:8	$ 20.00
Elias Falb	100.00
Friends, Fentress, Va.	16.00
Friends, Nappanee, Ind.	10.00
Total	$146.00

Chicago Missions

Willow Springs Cong., Ill.	$ 13.82
Sterling Cong., Ill.	17.00
Roanoke Cong., Ill.	24.60
Freeport Cong., Ill.	59.00
Peter Schertz	5.00
Rudolph Garber	5.00
Western A. M. Church & S. S. Conference	50.75
Total	$175.17

Canton Mission

New Stark Cong., O.	$ 33.50

Ft. Wayne Mission

Ind.-Mich. S. S. Conference	$ 76.20
A. R. Zook	5.00
Total	$ 81.20

Lima Mission

New Stark Cong., O.	$ 13.00
Mission Meeting Logan & Champaign Cos, O.	75.00
Total	$ 88.00

Bowery Mission

G. K. Peters	$ 3.00

Old People's Home

Southwestern Conference Pa.	$163.50
New Stark Cong., O.	2.00
Susan Buehler Estate	184.16
Interest	217.50
Total	$567.16

Orphans' Home

New Stark Cong., O.	$ 10.00

Sanitarium

New Stark Cong., O.	$ 2.50

Annuity

Interest	$240.00

Stutzman Estate

J. D. Zook, Executor David Stutzman Est	$1505.69

Tract Fund

New Stark Cong., O.	$ 1.00

Publication Fund

New Stark Cong., O.	$ 1.50

Goshen College

New Stark Cong., O.	$ 1.50

EASTERN TREASURER

India Missions

A Brother	$ 25.00
Rebecca Burkhart	5.00
Rock Hill Cong.	30.66
Souderton Cong.	30.85
Salunga S. S.	12.00
Levi Brubaker	10.00
Total	$113.51

General Fund

Clear Spring Cong.	$ 5.25
Brethren in Md.	9.25
Total	$ 14.50

WESTERN TREASURER

India Missions

A. M. S. S., Albany, Ore.	$ 8.00

General Fund

Jacob Sutter	$ 1.00

Kansas City Mission

East Fairview Cong. Nebr.	$ 14.35

CANADIAN TREASURER

India Missions

North Woolwich Cong.	$ 36.71
Wellesley A. M. Cong.	30.00
Total	$ 66.71

LOCAL INSTITUTIONS

Canton Mission
P. R. Lantz, Supt.

Oak Grove & Pleasant Hill Congs.	$ 25.00
Trinity Reformed Missionary Society	1.00
Martins Y. P. B. M.	4.00
A Sister	1.00
Friends	13.00
Total	$ 44.00

Ft. Wayne Mission
B. B. King, Supt.

Topeka Cong.	$ 28.50
Working Girls, Goshen, Ind.	9.00
Total	$ 37.50

Toronto Mission
J. I. Byler, Supt.

S. S. Offerings	$ 9.34
Evening Offerings	4.70
Ed. McDowell	1.00
Anson Groh	6.00
Total	$ 21.04

India Missions

Simon Gingerich	$400.00
Sam Ruth	15.00
A Sister	50.00
Total	$465.00

Chicago Missions
A. H. Leaman, Supt.

Visitors	$ 2.00

Old People's Home
E. F. Hartzler, Supt.

Special Support	$260.00
Sister Rohrer	1.00
Simon Lehman	1.00
Benjamin Welty	1.00
Total	$263.00

Orphans' Home
A. Metzler, Supt.

Special Orphans	$202.25
Rent	3.00
David Garber	5.00
Johnnie & Ruth Garber	6.45
Bro. Yoder	3.00
Geo. A. Getz	10.00
J. I. Brenneman	1.25
Perry Brunk	2.00
Ralph Moore	.25
T. F. Brunk & Children	5.00
Bro., Souderton, Pa.	5.00
Total	$243.20

Lima Mission
B. B. Stoltzfus, Supt.

Mrs. Dan King	$ .25
Charles Brenneman	1.00
Fulton Co. Cong.	6.50
Daniel Augsburger	1.00
J. Y. Smucker	3.00
C. K. Hartzler	.50
Total	$ 12.25

Sanitarium
J. M. Hershey, Supt.

Hospital Fees	$447.18
Sister Ebersole	1.00
Ahad H. Stauffer	1.00
G. G. Marner	10.00
Sam Schlabaugh	10.00
Abner G. Yoder	5.00
J. M. R. Weaver	5.55
Total	$479.73

Youngstown Mission
T. K. Hershey, Supt.

Mary Hostetler	$ 1.00
Rent	18.00
Collection box	1.86
Henry Leinbach	2.00
Total	$ 22.86

Chicago Missions
(August)

A. S. Eash	$ 2.00
Visitors	4.00
W. H. Brubaker	5.00
Metamora Cong.	5.00
Young men, East Union Cong., Ia.	4.00
Total	$ 20.00

Kansas City Mission
J. D. Mininger, Supt.

Crystal Springs Cong.	$ 12.85
Mildred Koppenhaver	.10
Relief Refund	1.00
Rent	10.00
Mo.-Ia. Conference Mission Board	33.67
Joe C. Driver	1.00
Emery Yoder	1.00
Western A. M. Church & S. S. Conference	50.75
Christian Gingerich	2.00
Spring Valley Cong.	13.55
Total	$125.92

IND.-MICH. CONFERENCE MISSION BOARD

General Fund

Clinton Brick Cong.	$ 15.00
Holdeman Cong.	8.08
Total	$ 23.08

India Missions

Elkhart Cong.	$ 21.00

Special Support

C. A. Shantz & Wife	$ 5.00
Elkhart S. S. Class	1.50
Total	$ 6.50

Ft. Wayne Mission

Holdeman Cong.	$ 4.50
A. R. Miller & Wife	1.00
Total	$ 5.50

Chicago Missions

A. R. Miller & Wife	$ 1.00

Ministerial Support Fund

Pleasant Valley Cong.	$ 5.00
Harvest Service, Bowne, Cong.	23.00
Total	$ 28.00

KANS.-NEBR. MISSION BOARD

Native Bible Teachers, India Mission

Catlin S. S.	$ 15.00
Roseland S. S.	59.67
Total	$ 74.67

Kansas City Mission

Catlin S. S.	$ 7.83
West Liberty Cong.	3.40
Hesston Cong.	4.50
Pennsylvania Cong.	21.00
Catlin Cong.	10.00
Milan Valley Cong.	1.00
Roseland Cong.	12.25
Pleasant Valley Cong.	3.00
Total	$ 62.98

India Missions

West Liberty S. S.	$ 3.91
West Liberty Cong.	15.00
La Junta S. S.	20.95
Fairview S. S.	44.65
Pleasant Valley S. S.	1.36
Hesston Cong.	3.00
East Holbrook Cong.	18.17
Pennsylvania Cong.	22.00
Catlin Cong.	36.00
Milan Valley Cong.	4.00
Roseland Cong.	12.50
Pleasant Valley Cong.	18.00
Total	$199.54

Home Support

West Liberty Cong.	$ 9.00
Pennsylvania Cong.	2.00
Roseland Cong.	2.50
Pleasant Valley Cong.	2.00
Total	$ 15.50

Home Missions

West Liberty Cong.	$ 1.50
Hesston Cong.	.50
Pennsylvania Cong.	2.00
Roseland Cong.	2.50
Pleasant Valley Cong.	1.25
Total	$ 7.75

Evangelizing

West Liberty Cong.	$ 3.00
Hesston Cong.	.50
Pennsylvania Cong.	5.00
Catlin Cong.	18.00
Roseland Cong.	3.50
Pleasant Valley Cong.	4.50
Total	$ 34.50

Chicago Missions

West Liberty Cong.	$ 3.50
Pennsylvania Cong.	8.00
Catlin Cong.	9.00
Milan Valley Cong.	1.00
Roseland Cong.	4.50
Pleasant Valley Cong.	1.00
Total	$ 27.00

Old People's Home

West Liberty Cong.	$ 2.25
Roseland Cong.	4.50
Pleasant Valley Cong.	1.00
Total	$ 7.75

Orphans' Home

West Liberty Cong.	$ 2.75
Hesston Cong.	.50
Pennsylvania Cong.	8.00
Roseland Cong.	7.40
Pleasant Valley Cong.	2.50
Total	$ 21.15

India Orphans

Pleasant Valley S. S.	$ 11.42

Miscellaneous

Hesston Cong.	$ 16.00
Pennsylvania Cong.	1.00
La Junta Cong.	5.10
Roseand Cong.	5.60
Pleasant Valley Cong.	1.80
Protection Cong.	5.00
Total	$ 34.50

South American Mission

Roseland Cong.	$ 1.00

India Mission Hospital

Pennsylvania Cong.	$ 1.00
Catlin Cong.	2.00
Roseland Cong.	13.00
Total	$ 16.00

Incidentals

Roseland Cong.	$ .25

Total receipts for the month of September $6209.21

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

REPORT

Of Quarterly Sunday School Meeting held at the Roseland Mennonite Church Oct. 13, 1912

For the Gospel Herald.

The following topics were discussed:

Definite purpose in prayer, Eli Shank.

In study of the Word, Lily Hoylman.

In teaching, Chris Snyder.

To what extent am I as a Sunday school teacher responsible for lack of interest in unconverted scholars? Sarah Burkhard.

Would class organization increase interest in Sunday school work? Noah Burkhard.

How get more spiritual life in Sunday school work? Ira Gingrich, D. G. Lapp.

Some thoughts given are:

Every person who makes a success has a definite purpose.

As examples of definite purpose in prayer, Elijah and his petition for rain, and the prayer of the Church for Peter's release from prison were pointed out.

Daily devotions should recognize the need of God's care.

The study of the Word should be for the purpose of obtaining food for our souls, to give reason for the hope within us, to know and understand, and for the helping to others.

Purpose in religious teaching more essential than in secular lines of work. Some of the purposes in teaching should be to get the people to know the right way and to make men wise unto salvation.

Teachers are responsible for doctrine for their lives, that they should be in harmony with their teaching.

"Responsibility is that for which we must give account."

The question of class organization is one of the questions the Mennonite Church must some day meet.

Spiritual life is developed by having a definite purpose in prayer study, teaching and proper organization. To possess it ourselves the first essential, and then we have power.

Samuel E. Shank, Secy.

Married

Yoder—Eash.—On Sunday, Oct. 13, 1912, at the home of the officiating bishop, Bro. D. D. Miller near Middlebury, Ind., Bro. Oscar Yoder and Sister Millie Eash were joined in matrimony. May peace and love be theirs.

Hostetler—Smith.—On Oct. 12, 1912, at the home of the officiating minister, Bro. Oscar Hostetler, Topeka, Ind., Bro. Early Hostetler of Topeka, Ind., to Sister Bertha Smith of Shipshewana, Ind. The Lord prosper them on life's journey.

Steinman—Roth.—On Oct. 17, 1912, at the St. Agatha (Ont.) A. M. Church, Bro. Peter Steinman and Sister Lydia Roth, both of Baden, Ont., were joined in holy matrimony, Bro. D. H. Steinman officiating. May God's choicest blessings follow them through life.

Gish—Erb.—On Oct. 17, 1912, at the home of Bro. H. M. Erb in Lancaster Co., Pa., occurred the marriage of their daughter, Mary, to Bro. Phares M. Gish. The ceremony was performed by the grandfather of the groom, Bro. J. N. Martin. May their voyage through life be peaceful and prosperous.

Obituary

Troyer.—Dwight, infant son of Bro. and Sister Calla Troyer, was born near Plevena, Ind., Oct. 13, 1912; died at the age of 5 days. Buried on Oct. 18. A short service at the house by Bro. J. S. Horner.

Purson.—Sister Rose Anne Purson died Oct. 13, at the Lancaster County (Pa.) Hospital, from cancer, in her 60th year. She had resided the greater part of her life on the Nickel Mine Hills. She had been a patient sufferer for years, struggling for existence until nine months ago, when she could not work anymore. She was taken to the hospital and remained there until death claimed her. She was patient and cheerful through all her trials, doing the best she could for her Master, never once complaining, even though she had an idiot daughter and 3 small grandchildren to provide for. She was laid away Oct. 15, in Mt. Eden Cemetery, Bish. C. M. Brackbill conducting the services.

A Friend.

White.—Jacob A. White was born in Lancaster Co., Pa., Dec. 19, 1855, and died at the Axteel Hospital, Newton, Kans., a few days after an operation for tumor of the bladder, Oct. 13, 1912; aged 56 y. 9 m. 24 d. At the age of 13 he moved with his parents to Washington Co., Md., where he united with the Mennonite Church and remained a member until the time of his death. He was married to Elizabeth Horst in 1879. Bro. White moved to Harvey Co., Kans., in the year 1886 and was connected with the Pennsylvania congregation the remainder of his days. He seemed to realize the danger of his condition and was ready and willing to meet the end. He is survived by his wife, 2 sons, 5 daughters, and 9 grandchildren, also 3 brothers, and 3 sisters. Funeral services were conducted on Oct. 17, 1912, by J. M. R. Weaver, D. H. Bender and D. D. Zook. Text, Num. 23:10. Interment in the cemetery adjoining the Pennsylvania Church.

Everest.—James Everest was born in Oswego Co., N. Y., Sept. 8, 1825; died at the home of his son William a few miles south of Elkhart, Ind., Oct. 18, 1912; aged 87 y. 1 m. 10 d. He came to Ashland Co., O., when a young man and was there married to Mary Ann Heffner. To this union were born 6 sons and 2 daughters, who survive him, besides 12 grandchildren and 25 great-grandchildren. He came to Elkhart Co. Ind., in 1853 and resided here until death. As death drew near he became interested in his soul's salvation. Prayer was offered in his behalf and on the eve of Oct. 15 he was baptized and received into fellowship in the Mennonite Church. He claimed peace with God. Funeral services were held on Sunday afternoon, Oct. 20, 1912, at the Olive M. H. conducted by I. P. Moore and Jacob K. Bixler. Text, Psa. 90: 12.

Myers.—Sister Barbara Myers was born in Germany, Oct. 20, 1836; died Oct. 7, 1912; aged 76 y. 11 m. 13 d. Sister Myers, with her husband and family, moved from western Pennsylvania to their farm about three miles east of Palmyra, Mo., soon after the close of the Civil War. They then were members of the Winebrennarian Church. After our people organized a church in their neighborhood they united with it and were earnest workers. Her husband preceded her to the spirit-world about two years ago. Her funeral was held in the Mennonite Church near Palmyra, Mo., in the presence of a large congregation of friends and neighbors.

Services Oct. 9 by J. M. Kreider Text, II Cor. 5:1. Interment in the family lot at Palmyra. May the children and grandchildren all accept the God of their mother and grandmother, so that they can meet her in that home where death is not known.

Weaver.—Lydia Lauver was born in Perry Co., Pa., Sept. 25, 1835; died at her home in Albany, Oreg., Oct. 13, 1912; aged 77 y. 18 d.

She was married to Isaac Winey in 1857. To this union were born 2 sons and 3 daughters. Her first companion, 2 sons and 2 daughters have preceded her to their eternal reward.

In 1831 she was married again to Emanuel C. Weaver, who with 1 daughter, 5 stepchildren and 12 grandchildren remain to mourn her departure.

Sister Weaver united with the Mennonite Church in early life and remained faithful until death. She will be missed in the community by her friends, the Church loses a devoted and faithful member, and in her home her departure is keenly felt by her aged companion.

Funeral services at the Mennonite Church, Albany, Oreg., conducted by Bro. J. P. Bontrager assisted by Bro. J. D. Mishler of Hubbard, Oreg. Text, Psa. 116:15. Burial in Albany Cemetery.

Roth.—Christian Roth was born near Logelbach, Alsace, Germany, Feb. 17, 1845; died at the home of his daughter, Mrs. Rose Strubar, near Aurora, Oreg., Oct. 13, 1912; aged 67 y. 7 m. 26 d. United in marriage to Catharine Rich Sept. 2, 1869. To this union were born 13 children—2 boys and 1 girl preceded him to the heavenly home. His companion was called up higher 3 months ago. He leaves to mourn his departure 4 sons, 6 daughters, 29 grandchildren, all living in Oregon; 3 sisters living in Iowa. Sunday, Sept. 1, 1912, while Bro. Roth was attending church services at Zion, he was seriously injured by a spirited horse which he was driving. One week before his death pneumonia developed, being the direct cause of his death. During his sickness he expressed the desire to be called over yonder. Funeral services were held at the Zion Amish Mennonite Church of which he was a faithful member, conducted by Bros. A. P. Troyer and Edward Z. Yoder. Text, John 11:25. The former in German and the latter in English. He was laid to rest in the cemetery nearby.

Steiner.—David D. Steiner was born in Wayne Co., O., Sept. 9, 1831; died Oct. 21, 1912; aged 81 y. 1 m. 12 d; his entire life having been spent in Wayne Co.

He was married in 1860 to Catharine Fike, and to this union was born one son, who died in infancy, and she, the wife and mother, died in 1864. He was married to Margarite Reiser, in 1866, and to this union was born 1 son, who died in infancy. His second wife died in 1896.

He united with the Mennonite Church in youth, and was a member of the Salem Mennonite Church at the time of his death.

He fought the battles of life to the best of his ability with the talents given him, and on Mar. 20, 1906, he found it necessary to take up his abode at the Mennonite Old People's Home, where his remaining days were spent in rest from the serious battles of life.

We, his only brother, his nephews and nieces, hereby extend our grateful thanks, to the superintendent, matron, board of management and inmates, for their kind attention and treatment accorded the departed brother.

Brother, nephews and nieces.

Schertz.—Nicholas Schertz was born in Alsace, Lorraine, France, Oct. 21, 1829; died at his home Oct. 17, 1912; aged 82 y. 11 m. 27 d. In 1846 he with his mother, 3 brothers, and 2 sisters came to America, and landed at Chicago. They remained in Chicago about one year, then moved to Lake Co., Ill., near Waukegan, where they lived until the spring of 1852, when they moved near Tiskilwa, and lived there 14 years. In the year 1866 he went to Livingston Co., and lived there about one year, and in 1867 moved to Bureau Co., near Tiskilwa. On Oct. 3, 1877, he was married to Louisa Ioder. In the spring of 1873, they moved to Walnut Twp., where he lived to the time of his death. To this union 3 children were born: Theodore, Edgar and William. He accepted Christ as his Savior and became a member of the Mennonite Church, and remained faithful to the end. He leaves to mourn 3 sons, 1 grand-daughter, and 1 sister, Mrs. Caroline Schwarzentraub of Morton, Ill., and a host of relatives and friends. His wife was called away Aug. 21, 1896. The funeral was held at his home on Sunday, conducted by Joseph Buerkey of Tiskilwa in German and S. E. Allgyer of West Liberty, O., in English.

Bender.—Bro. David Bender was born May 2, 1832, in Lancaster Co., Pa.; died at his home near Milford, Nebr., Oct. 10, 1912; aged 80 y. 5 m. 8 d. He was married to Lydia Miller Jan. 29, 1855, who died May 7, 1873. To this union were born 4 sons and 4 daughters; 1 son and 1 daughter preceded him to the spirit world. On April 1, 1875, he was again married to Lydia Miller. Grandpa Bender was a faithful and an active member of the Amish Mennonite Church, from his youth, and his place was seldom vacant. His death was caused by several strokes of paralysis, being confined to his bed but 2 days. With a smile, he fell asleep in Jesus, where he so much longed to be. He is survived by wife, 3 sons, 3 daughters, 34 grandchildren and 16 great-grandchildren. Funeral services Oct. 12 at the East Fairview Church, conducted by Jacob Stauffer and Sanford C. Yoder. Text, Isa. 38: 1, latter clause.

"God in His wisdom has recalled,
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

By a grandchild.

Wenger.—Christian Wenger was born in Basel, Switzerland, Oct. 28, 1833. He came to this country with his parents in 1835, at the age of two years, and settled in Canada. He lived there until 1851, when with his parents he came to Iowa, where they made their home 3 miles north of Wayland. In 1857, on Dec. 31, he entered in holy matrimony with Lizzie Goldsmith, a daughter of the pioneer Amish minister of this section. This union was blessed with 8 sons and 2 daughters. One son preceded him in death in 1892. This community has ever since been his home, first three miles north of town, then for about 36 years a mile east, and the last 11 years here in town. At the age of 16 he was baptized on his confession of faith and received into the Amish Mennonite Church, in which he remained a faithful member until death.

He died Oct. 14, aged 78 y. 11 m. 17 d. He leaves to mourn his loss, 7 sons, 2 daughters 20 grandchildren, 2 great-grandchildren, 2 brothers and 2 sisters.

Bro. Daniel Graber conducted the services at the house in German and Bros. Corson, Stucky and Musselman at the church. Interment in North Hill cemetery.

Willson.—Maggie Willson (nee Earnest) was born July 31, 1845; died Oct. 9, 1912; aged 67 y. 2 m. 8 d.

She was married to Robert B. Willson July 31, 1869. To this union were born 2 children John and Mary. Her husband died Nov. 5, 1872, and her son John lived to manhood, married and left a family at his death which occurred April 25, 1910.

She was married a second time to Samuel P. Willson on Sept. 19, 1878. He still survives to mourn her departure. To this union were born 2 children, both of whom have passed to the land beyond.

In her young womanhood she united with the Methodist Church, of which she was a member at the time of her death. Her gentleness and patience in meeting the trials of life commended her to her friends as a woman of Christian character. Let those who follow after heed her exemplary character and prepare to meet her in eternity.

Funeral services in the home of her daughter, Mary Collier, conducted by the writer. Text, Job 14:14. Assisted at the grave by Daniel Kauffman. Laid to her last resting place in the Willson graveyard.

J. R. Shank.

Bender.—Simon, son of Joseph H. and Mary Bender, was born near New Hamburg, Waterloo Co., Ont., in 1890; died at his home on Oct. 23, 1912; aged 22 y. A sister, brother, father, mother, and 2 grandmothers, with a host of friends survive to mourn his early departure. His last and only sickness, appendicitis, continued for only eight days when he was relieved by death. He bore his sickness with much patience and was resigned to the will of God. Previous to his death he said to his loving sister who was standing by his bedside that if she would see such a beautiful glory as he does she would not mourn. About four years ago he accepted Christ as his Savior, united with the A. M. Church and was a faithful member until his death. Is this not true as the psalmist says, "As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over and it is gone, and the place thereof shall know it no more" (Psa. 103: 15, 16). Funeral services were conducted at the East Zorra Church by D. H. Steinman and J. M. Bender. Interment at the 19th Line Cemetery.

Plank.—David, son of Samuel and Julia Plank, was born in Mifflin Co., Pa., May 15, 1833. In 1845, he with his father's family moved to Union Twp., Logan Co., O. Here he lived until the final summons came Oct. 4, 1912, and he passed away at the advanced age of 79 y. 4 m. 19 d.

On Feb. 14, 1856, he was united in marriage to Mary Hertzler. To them were born 10 children, 7 of whom, with their mother, are left to mourn the departure of a loving father and husband. Besides his immediate family he leaves 1 brother, 4 sisters, 16 grandchildren and 1 great-grandchild.

He united with the Amish Mennonite Church in early manhood. In 1859 he was called to the ministry, and in 1895 was ordained bishop of the Church of his choice.

Father Plank, as a man, was inclined to look on the bright side of life, rather than brood over ills that were beyond his control. He loved flowers and the beautiful in nature. He loved children and frequently had correspondence with young people of his acquaintance. Through his interest in young people he won their respect, confidence and obedience. As a citizen he endeavored to have peace with all men and was eminently successful. To learn to know and converse with him meant to have higher ideals of life and character. All classes of people seemed ready to say, "He is a fine man."

His faith in God and His Word was an inspiration for him to labor earnestly in His calling as a minister. To hear him preach meant to remember some truth he presented.

Much of his success as a minister and church leader may be ascribed to his devoted prayer life, he many times resorting to the closet for the solution of some difficult problem. He had great respect for the opinion of others but had convictions of his own from which he was not easily moved. He was firm yet kind, had "charity for all, with malice toward none."

"Swift to hear, slow to speak and slow to wrath," On a certain occasion in refer-

(Continued on next page.)

Items and Comments

It is announced from Fargo, N. Dak., that a 25,000 acre tract of land near Cassellton of that state is soon to pass into the hands of a committee representing a settlement of Mennonites from Pennsylvania who expect to locate a colony there. No mention is made as to what class of Mennonites are thus interested, only that they are from the western part of the state.

The educational board in charge of the Rockefeller funds, having experimented successfully in the South by showing what can be done in the way of profitable farming if conducted on a scientific basis, proposes to do the same for the North. Their next experiments will be in the New England and Middle States, where they hope to show the farmers how to raise paying crops on barren soil. There is no question that much energy and wealth is wasted in poor farming. Any light thrown on this question will be rendering a good service. But they should not forget that real prosperity comes only through giving a liberal share of the income to the Lord.

The bountiful crops of 1912 and the consequent prosperity is apparently having the effect of making people forget whence these blessings come. The boast is made frequently that prosperity has come to stay; that the crops of 1912 show that people have learned the art of farming and that our country is therefore practically proof against panics, etc. This kind of talk will probably last until some time next summer, when weather prophets will be predicting what will happen to crops if it will not rain within a certain time, etc., etc., etc. People may learn the art of farming, but what of droughts, insects, plagues, hail-storms, floods, etc.? Man is a dependent creature, notwithstanding his independent attitude in times of prosperity.

That Mexico is becoming more firmly established in government is manifest in the ease with which the recent rebellion of General Diaz, nephew of former President Diaz, was put down. Diaz captured Vera Cruz with ease. The federal army in that vicinity joined his ranks and for a few days the uprising was heralded forth as Mexico's most serious danger. Suddenly the tide turned, Diaz and his men were captured, several of the officers court-martialed and shot and the fate of Diaz is yet to be determined. That this will increase respect for federal authority there is no question. Such are the fortunes of war. Had Diaz succeeded he would have been lauded as a hero. Since he failed he is regarded as a common bandit. Lovers of peace are praying that the day of peace may be at hand.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Nov. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

The heavens declare the glory of God, and the firmament sheweth his handiwork. —Psa. 19:1.

(Continued from preceding page.)

ring to a co-laborer he said, "We labored together for many years we differed on some things but we never quarreled."

He helped organize the first permanent Sunday school in the Mennonite Church of America in 1863 and had been an active worker in the school ever since it was organized.

He read and appreciated good literature and often recommended a good book to a friend. Among his last acts in this line was to send a copy of "Our Blessed Dead" to a widowed mother. He sometimes expressed himself as not being weary of life yet ready to go at the Master's call. Thus "he came to his grave in a full age like as a shock of corn cometh in his season."

"I am not weary of Thy work,
From earth I would not flee;
But while I walk and while I serve,
Oh, lift me up to Thee."

—From one of his favorite hymns.

Funeral services were held at Walnut Grove Church Sunday afternoon at 2 o'clock, conducted by Amos I. Yoder, assisted by S. E. Allgyer and John M. Shenk.

FAMILY ALMANAC
for 1913

(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Address

Mennonite Publishing House,
Scottdale, Pa.

BOOK CATALOGUE

We wish to announce to our readers that the prices in our 1911-12 illustrated catalogue will hold good for the coming season with possibly a few exceptions. We will not send out another supply this year to all our readers but anyone having mislaid their old copy will be supplied with another one on request. We do not claim to have all the good books listed in our catalogue but believe that they are worthy of the place they occupy on our list. We are in position to supply you with any other book that you may want if you will give us the name of the publisher with your order. We can give you quick service, and in many instances are able to invoice them to you at a lower price than that charged by the publisher.

We thank you for your generous support in the past and hope to have a continuance of the same.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind.-Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

BIBLE CONFERENCES

The following is a list of Bible Conferences, Bible Instruction Meetings, Bible Meetings, and similar efforts to be held within the next few months. We shall be glad to note all meetings of this kind. May God richly bless all these meetings. Let us all pray to this end and attend all the meetings we can.

Scottdale, Pa., Nov. 2-10, 1912. Instructors, Geo. R. Brunk, S. F. Coffman.

Pleasant View Church, near **Schellburg, Pa., Nov. 16-18, 1912.** Instructors, E. J. Blough, J. A. Ressler.

Allensville, Pa., Nov. 16-19, 1912. Instructors, Geo. R. Brunk, John S. Mast.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger,

Crystal Springs Church near **Harper, Kans., Nov. 25-Dec. 1, 1912.** Instructors, Abner G. Yoder, J. T. Hamilton.

Canton, Ohio, Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer, and others.

Pacific Coast Conference

The Lord willing, the seventh annual Church and Sunday school conference of the Mennonite Church for the Pacific Coast Conference district will be held at Nampa, Idaho, Nov. 5-8, 1912.

We extend an invitation to all brethren and sisters to be with us.

J. P. Bontrager.

Table of Contents

481—Editorial
482—"All for Jesus," Do We Mean it? (P)
Warning from Wesley
483—What Is Faith?
The Characteristics of the Day
485—Waiting Islands (Poem)
From Our Mission Stations
Orphans' Home Letter
486—Tears of Gratitude
The Duties of the Home
A Model Home
487—Sunday School
Our Young People
488—Field Notes
Correspondence
490—Daily Consecration of the Minister's Wife
491—Our Literature
492—Reports
493—Financial Report
494—Report
Married
Obituary
496—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, NOVEMBER 7, 1912 No. 32

EDITORIAL

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

See that a liberal share of your time is spent with the Lord. It means much in the shaping of your conduct in your associations with men.

Bishop Ordained.—As noted in the correspondence item from Orrville, O., Bro. J. S. Gerig was called by lot to the office of bishop. May God strengthen him in his work and prosper the work in that field.

It is the highest privilege of man to shine in the image of his Maker. They who through sin have lost this image may have it stamped upon their souls in the new birth and join with the testimony of all the saved, 'But we all, beholding as in a glass the glory of the Lord, are changed into the same image."

The Pharisees closing their eyes to the wonderful works of Jesus and demanding a sign from heaven to prove that He was the Messiah reminds us of the wise men of our day who shut their eyes to revelation and profess to be searching for truth. God will never reveal Himself through the book of Nature to any one who refuses to see Him through the Book of revelation.

Kindness is not always appreciated at the time, but it pays. Christ Jesus was so very kind that He never sent a soul away unblessed and never used His great power to stay the hand of violence nor to inflict pain on any one; yet He was maligned, shamefully mistreated and finally crucified as a criminal. While His kindness seemed fruitless at the time, it has since borne fruit in the salvation of millions of souls. Yes, kindness pays. Store up an abundance of it and give it out with a lavish hand.

Before Paul was converted he went to the authorities to get permission to bind the Christians of Damascus and bring them to Jerusalem. After he was stricken to the earth and saw the helplessness of sinful man his humble request was, "Lord, what wilt thou have me to do?" They who live according to the flesh choose their own path and walk the way of the world. They who live in the Spirit allow the Lord to choose their path for them. All along our Christian journey our continual question should be, "Lord, what wilt thou have me to do?"

In a stirring appeal, which we print elsewhere in this issue, Bro. J. K. Bixler calls attention to the need for help in neglected fields and weaker congregations. While our brother confines his description of conditions in his own district, a change of names and incidents would make that a graphic description of conditions in other fields of labor. Wherever you go you find human nature the same, and practically the same problems confront Christian workers wherever you find them. We trust that Bro. Bixler's article may be carefully read and the questions raised acted upon by all consecrated people.

The Martin-Hallman Clothing Company.—We are not given to writing editorials on a subject like this. But here is an enterprise that was so distinctly undertaken in the cause of an important Gospel principle that we feel that a word of encouragement for them would mean a word in defence of Gospel truth. Feeling the need of making it more convenient for those who believe in the Gospel principle of simplicity and plainness to get the kind of clothing their conscience approves and believing that the cause could be served best when this business is in the hands of those who have a conscience in the matter, the brethren, A. D. Martin and E. S. Hallman, decided to help the cause along by going into the plain clothing business. Their plant is located at Scottdale, Pa., and at the present time the business is looked after by Bro. C. A. Graybill of this place. We trust that the business may have the hearty support of those who are in sympathy with the cause of simplicity and nonconformity.

Building up Congregations. — We are admonished in Heb. 10:25 not to forsake the assembling of ourselves together "as the manner of some is." Without saying anything about worship in the individual heart and in the home, both of which are essential to the prosperity of the cause, God intends that His people shall worship in congregations. His people have had congregational worship in all ages and must continue so to do if the cause of Christ is to prosper. "If we walk in the light as he is in the light, we shall have fellowship one with another."

It is in the congregation where our spiritual food is given us, where we receive inspiration for greater service, where we come in contact with and therefore gain great sympathy for humanity. Strengthen the congregation and you add to the power of the Church to carry out the great commission to preach the Gospel unto all the world.

Upon each member there rests the responsibility to build up the congregation of which he or she is a member. While some may have greater responsibility than others, yet all have a part. Following are a few of the ways in which all may have a part:

1. Pray for your ministers, and when opportunity affords give them such encouragement and support as they may need.

2. Be prompt and regular in attendance and encourage every one else to do the same.

3. Read your Bible often, that you may be able to wield "the sword of the Spirit" more effectively according to II Tim. 2:15.

4. When assigned to duty in any religious meeting, make faithful preparation and serve the Church in the best way you can.

5. Live a life of obedience to God and the Church that your testimony may be clear and consistent.

6. Do all you can to encourage and strengthen every individual member.

7. Do all you can in the way of personal work among the unsaved, working for increased attendance and membership.

Our Young People.—Speaking of strengthening our congregations, one of the most effective means is to build up a good young people's society. That is, if we succeed in building up our young people a solid, consistent, loyal, spiritually-minded, hard-working body of faithful members we have the best of assurances that the immediate prospects of the Church are very bright. What the young people are now is a fair index of what the Church will be in ten years from now.

We can not give our young people too much attention—that is, if we give them the right kind of attention. Parents should make this a matter for prayerful consideration and lose no opportunity in the way of bringing up their children in the way they should go. Teachers should recognize their responsibility along this line and lend a helping hand to the coming men and women who trust their leadership. Preachers should make a study of the problems of young people and serve as their confidential advisers and instructors. On every hand, our young people should be provided with good counsels, good reading matter, good opportunities for the right kind of service. In every congregation there should be a live young people's meeting, and those charged with the responsibility of conducting it should do all they can to make and keep it alive. The way to save our young people for usefulness is to direct them in the use of their talents along right lines.

The energy of youth is like steam; either useful, useless or destructive, depending upon whether it is properly restrained and directed, or allowed to escape without a restraining influence, or boxed up until the pressure becomes so great that it explodes. With the proper restraining influence on the part of parents and Church, with the proper encouragement to exercise their talents in ways both helpful to them and to the cause, with the proper example and leadership on the part of those who stand just above them in point of age and experience, we have brighter hopes of our young people being built up into a solid, consistent body of Christian workers, loyal to the Church, obedient to parents, clear in their testimony for God and consistent in life.

God's Way.—Solomon says, "There is a way that seemeth right unto a man, but the ends thereof—" It is a fact that as a rule the ways of the world appeal more strongly to man as being the sensible thing to do than do the ways suggested in God's Word. There is not a precept in the Bible that is not rejected by some people on the ground of reason and common sense. At the same time there is not a precept to be found in the Word that has not proven the wisdom of God in it when honestly and intelligently put to practice. The one point that we wish to submit in illustration of this truth is God's teaching with reference to our attitude toward opponents.

The way of the world is to overcome through the instrumentality of physical force. The way of God is to overcome by the power of truth and love and conquer through suffering. According to the former method, the way to overcome opposition is to overwhelm our opponents through superiority of intellect or tongue, to enact laws compelling them to be good, to use violence if need be to enforce these laws. Whether the cause be good or evil, this is the world's way of winning out.

God's way is to win, not to overpower. The Christian is told that "the servant of God must not strive;" that even in religious controversy we should "avoid contentions, and strivings about the law;" that in line with this attitude, when opportunity affords, we should "in meekness instruct those that oppose themselves;" that "the weapons of our warfare are not carnal, but mighty through God." We are taught that we should be of the same mind with Christ, who though in the form of God and equal with God "made himself of no reputation;" that "in honor preferring one another," we should not try to put ourselves forward; that we should suffer wrong rather than inflict wrong on others, to return good for evil, praying for our enemies, feeding them when opportunity affords.

This latter ground is held to be a beautiful theory, but utterly impractical. In the days of our Savior it was objected to on the ground that if all men would believe on Jesus "The Romans will come and take away our land and nation." The same argument is given today in substance, people declaring that we must assert ourselves, use the powers that be in defence of right, that if we do not take our part nobody else will. This sounds well from a natural standpoint, leaving out the essential feature that God is not reckoned in the question of power. But let us look to results as a test of wisdom.

Notwithstanding the stubborn fighting of the Jews, the Romans did come and took away their land and nation. The Christian Church had a marvelous growth, notwithstanding the fact that the Jews, the Roman government and the world in general was against it, putting thousands to the sword and causing indescribable suffering. But they suffered patiently, bore it all, refused to defend themselves with carnal weapons, avoided strife, overcame with love and truth, conquered through suffering. In less than three centuries Christianity was made the religion of state.

Now they have the law on their side. It was no longer lawful to persecute the Christians. Christians made the best soldiers and it was only a short time until the world understood that unless they behaved themselves they were liable to be punished. It is but natural to conclude that under such circumstances Christianity would make rapid strides and the world would be speedily won for Christ. Far from that! Christianity was corrupted and the world wrapped in darkness. The change in weapons and methods had wrought a fearful havoc.

Looking at conditions in our own day we see similar results. The bitterness, wounded feelings and blasted lives resulting from the political campaign now ended would never have been possible under Gospel methods. The immense standing armies and navies thought to be necessary to maintain the real or supposed rights of nations are not only failing to put a stop to war but fostering a spirit of militarism the results of which are already apparent in the numerous wars and rumors of war the past few years. Rivers of blood have flown, untold anguish and woe have been suffered, nations have become impoverished and corrupted, all because men have failed to realize that truth and love are the only effective weapons for conquest.

All this proves the wisdom of God and the foolishness of man in rejecting the way of the Lord and choosing one more agreeable to the flesh. Carnal strife has been the ruin of all people in its terrible grasp, whether it affected individuals, families, churches or nations. Let the wisdom of God be recognized in everything that He has taught, no matter how unreasonable it may appear in the sight of human reasoning; let us stand by the Word in its fulness no matter how much we may be called upon to suffer, and our lives will shine in the beauty of holiness, our power with God will win souls for His kingdom and a crown of glory will await us in the end.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

HIS WORLD, NOT OURS

Oh Christ, the Lord and Master, Thou, of men,
Who from Thy priestly throne dost now look down
Upon this world of ours, that yet is Thine:

For Thou hast brought it out of formless void,—
The Word with God, yea, God with the Word, wast Thou;
And at Thy bidding order, life, and man
Came, and behold! a world.
Yet more: for in the world Thyself as God
Didst make, Thyself as man hast lived,
When, for the joy before Thee set, by Thee was laid
Aside the glory that, God of God, was Thine:
Left was the brightness of a Father's house
The sovereignty of a hundred million worlds, and all
For what? Oh, Christ our Lord, that we must speak!

For one poor planet wandered from its course,
For one dark province of the King of Kings,
Alone rebellious, knowing not his love.
And Thou, to turn aside its doom, to win it back,
To kindle the light gone out in darkness, **Thou** didst come
Strong Son of God, of woman's weakness made,
Didst make Thyself a man, like unto us,
Took unto Thee the weakness of our flesh,
Didst feel our griefs, and feeling, make them Thine.

Yea, more (for less had not availed) **Thou**
Under the cross, by our hands shaped—yes, ours!—
Didst not refuse to bow Thee down and take
Upon the soul that ne'er knew breath of sin
The whole black burden of our guilt, and so
Shut out the brightness of Thy Father's face
And meet His wrath, alone.

More: passing from the darkness of this vale,
Unto the native brightness of Thy throne,
Now doubly Thine, by glory of Thy cross
And by the open face of Him, in Thee,
Now seen as Love: even so
The world—this world—has not forgotten been
By Thee, but ever by His side who first
Gave Thee this world to win,
Thou pleadest for it—for its lost—for those
Who climb so slowly back to light again,
For those lone heralds of Thy name who go
Compassing earth and sea— ambassadors
Proclaiming, "Be ye reconciled to God."

Yes, Thou hast made, hast loved, e'en to the death,
And having passed to life more glorious, lovest still,
So sure this world is Thine!
Not ours, not **our dark world** alone,
Since here a Cross, **Thy** cross, was lifted up,
Not **our dark world—Thine, Master Thine!**

And, Master, Thou,
Who dost thus look upon this world, which we
Call **ours,** for all its sin and darkness, tears and death,
And **Thine** for all its holy light and good.

Help us, we pray, to see as Thou dost see,
To look with all a brother's eye upon
Those who from us seem far away removed—
The people of the East, of alien speech,
Of manner and of custom separate far
From us, the happy West. We have forgot—
Or, having not forgotten, worse, have cared not for
Thy Word "To all the world," and we have lost
The vision of Thy cross, Thy dying love,
And the forgotten millions of the East
Have passed, are passing, from our reach and Thine.

Master, forgive! And now, when to rebuke
And shame our cloth, before us Thou hast set
A wide and ever widening open door,
Grant first the vision of a Cross, and then
To us the strength to take **our** cross and go
For Thy name's sake, and Thy constraining love.

—J. E. Habliston, in the Evangelical.

THE REALITY OF WAR

By N. S.

For the Gospel Herald.

The devotees of militarism clothe war with a halo of untruthfulness. An English writer described it thus: "Bullet-wounds, bayonet-wounds, sabre-wounds, shell-wounds, men writhing all night on the ground with their bowels protruding; others with half their faces shot off; others dismembered but alive; some stretched on hed-hot decks with their mutilated stumps frizzling; some staining the sea as they drown; dysentery, enteric, typhoid, cholera, plague; farms burnt, harvest destroyed, factories stopped, mills closed; grain, flour, cotton, wool, all that men need for life sunk at sea, or wasting at the ports; credit ruined, employees bankrupt, workmen starving, riot and arson; crowds bludgeoned by the police or cut down by the troops, debts piled up, progress arrested, a few speculators enriched and the rest of the world impoverished; none of the professed objects of the war accomplished, and no one knowing or caring what they were, a legacy of hatred and lust for revenge promising in a few years a renewal of the struggle; funeral in Westminster Abbey for those who were responsible for producing this result, and ignominy, contempt or martyrdom for all who oppose it."

This writer has said nothing of the other horrors of war, for they are many, such as murders, stealing, swearing, sending souls to destruction, eternal destruction. Then the widows and orphans, the crippled for life, and then the responsibility of those who have caused the war. Oh, what will the end be of those who obey not the Gospel?

Watrloo, Ont.

UNIONISM LEADS TO LAWLESSNESS

By Leander Smith.

For the Gospel Herald.

There are many union men who would be instantly indignant if they were told that they were doing anything that would lead to lawlessness; and yet it is true that the doctrines which they are persistntly advocating are such as directly tend to encourage and foster lawlessness on the part of those who are engaged in strikes. There was a woman that made application for membership in my church, whose husband did not belong to the union. We also had two sisters in the church whose husbands were union men. They notified me through their wives to not receive the woman into the church on account of her husband not belonging to the union. The woman gave satisfactory evidence of repentance. We could not turn her down, there was nothing against her character. This caused considerable bad feelings and is not altogether forgotten yet.

How often do those men rebel against law and order. They themselves refuse to be bound by those restrictions which God demands shall be placed upon the conscience and conduct of people in general. Many of those men show that they have no proper respect for God's authority. Their attitude toward the Bible is not only irreverent but it is defiant. They assume the right to do as they please in regard to the commands and demands of the Bible. They accept what they please and reject whatever displases them. This is rebellion against divine authority and that is always lawlessness. It is not pure freedom; it is the next thing to anarchy. It admits of no time to consider things. They never think of the innocent instigation of the truth as God has revealed in His blessed Word: "And as ye would that men should do to you, do ye also to them liwewise" (Luke 6:31).

They try to interpret the Bible so as to make it read to suit their ways. It is bold dictation to God, attempting to make Him conform to the notions of wicked and skeptical men. Hence one may see the vein of lawlessness running through the whole procedure of unionism. Yet those very men are bemoaning the general lawlessness of the times. It certainly does abound wherever there are organized unions. Thousands of young men reared in

good homes have been induced to join the unions and therefore they are losing respect not only for the Bible but for the law of our land. They are made to believe that they need not fear the future nor even God Himself. The Church needs protection from the baneful influence of the unions and lodges. "For it is a shame even to speak of those things which are done of them in secret" (Eph 5:12).

Now to allow church members to join such alliances would be to obliterate the line of demarcation between the Church and the world. Jesus said, "My kingdom is not of this world." The unions and lodges are of the world. They have unbelievers, Jews and infidels and are all yoked together. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). I may be called radical, but show me the scriptural authority for the union of the Church with the world. From Genesis to Revelation the Bible teaches separation.

Some one has said, "If we build churches in the cities we will have to allow our members the privilege of joining the unions." Would this be according to the pattern given in the Holy Scriptures for one part of the members to hold fellowship with the unfruitful works of darkness. This disarms the Church of the right of judgment as to what her members shall do. This places the individual over the Church. But the Gospel places the Church over the individual.

"Remove not the ancient landmark which thy fathers have set" (Prov. 22:28).

Nevada, Mo.

KEEPING THE CONSCIENCE ALIVE

By Henry Koerner.

For the Gospel Herald.

Every person in this world has a conscience, it being the sense of right and wrong. Paul gives us a noble example when he says, "And herein do I exercise myself to have always a conscience void of offence toward God and toward man." To keep our conscience alive we must exercise the matter of keeping it pure. Conscience is not given to instruct one in the right but to prompt us to choose the right instead of the wrong when the right is known to us. All should seek Him who can purge our conscience from dead works to serve the living God. When we are saved we will seek the will of the Father and serve Him in singleness of heart.

Cullom, Ill.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE LAST HOUR

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

And, lying down at night for a last sleeping,
Say in that Ear
Which hearkens ever: "Lord, within Thy keeping
How should I fear?
And when tomorow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile—could calmly say,
"It is His day."

But if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master,
Other than this;
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step after step, feeling Thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide Thee
Or Heaven serene,
Assured Thy faithfulness cannot betray,
Thy love decay.

I may not know; my God, no hand revealeth,
Thy counsels wise;
Along the path a deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell;
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition
Or a short day's;
Thou canst not come too soon; and I can wait
If Thou come late.

MISSIONARY NEWS FROM DHAMTARI

By C. D. Esch.

For the Gospel Herald.

We are praising God that He has sent the latter rain in abudance so that there will at least be one half or more of a crop of rice this year. The crop in general will be a little short on account of the lateness of the rains. The situation was rather serious for a while, but rain has at last come.

Bro. and Sister Plunley, who were formerly engaged in mission work at Raipur, but are now working for a lumber company in the forests of Bustar native state are stopping with their Dhamtari friends for a few days on their return from a long vacation during the rains. Their visit is much enjoyed by all.

Bro. and Sister Campbell, missionaries of Jogdalpur, are also stopping herefor a few days on their return from Darjeeling where they had gone on account of his health. They have a trip of 150 miles before them to be made altogether in ox-carts. Our sympathy and prayers accompany them. At this season traveling is more difficult than later. You know most of the streams in this country have bridges of the "Irish" variety, which are built under the water instead of over it. And people who travel much in this country at this season of the year learn to appreciate Paul's statement, "In dangers of rivers" quite keenly.

We are glad to again have the happy prospects of welcoming an old worker, and one new one into the work again at this place. Our daily prayer is that the Lord may send more laborers into His great harvest. We rejoice to know that He is a God who hears prayers.

A few weeks ago there was one soul received into church fellowship by water baptism, Bro. Lehman officiating. There are seventeen applicants for baptism under instruction in the Leper Asylum now, whom we hope to receive some time later. Bro. John also informs us that there is one applicant in Gariaband, who will be received when it will be possible for some one to go down.

Bro. M. C. Lapp made a business trip to Raipur yesterday. We are glad to say that Bro. L.'s health, for which we were somewhat anxious some time ago, is quite good at present.

The school work is greatly increasing in capacity. When one sees the large number of boys going back and forth daily we pray that God will so bless them while among us that finally many may turn to Him. The roof is being put on the new part of the carpenter and blacksmith shops, which when completed will greatly relieve the crowded condition there.

The daily attendance at the medical dispensary has increased to an average of about 60 patients daily. We feel the need of larger quarters, better equipment and more trained assistance very keenly.

The construction of the new orphanage for girls at Balodgahan is progressing nicely.

Considering that this is the fever season, when the sun is very treacherous, the health of the missionaries in general is good. For this as well as for all His great innumerable blessings we praise the Lord.

Dhamtari, C. P., India.

MISSION INDUSTRIES AMONG THE MENNONITES

For the Gospel Herald.

We notice that the Mennonites, judging by an item in a late number of the Gospel Herald, are making commendable progress in their industrial work among the natives of India. They have already succeeded in developing about fifteen good carpenters and have as many learners busily engaged at work, and yet there are orders enough on hand to keep the shop running for eight months. Recently an order was received from the Government, which, when completed, will mean about 5,000 rupees (about $1,600) added to their mission treasury. As a general thing, industrial work among the natives of India is attended by many perplexities. It would seem that our Mennonite friends have succeeded in placing their work upon a satisfactory basis, opening possibilities for still greater usefulness in the future.—Gospel Messenger.

THE MENNONITE MISSION HIGH SCHOOL

By M. C. Lehman.

For the Gospel Herald.

The above name was adopted as the name by which the school should be known for purposes of official correspondence with Government. This is the same school that had been previously called the English School and the Anglo-Vernacular Middle School. It is now given the new name because it has been recognized as a school giving a full High School course by the educational department of Government. The boys who pass from its highest class are admitted as students into Government's University located at Allahabad without examination.

Those who have so kindly donated toward the fund for the much needed enlargements for this school will be glad that building is now going on and that from where this letter is being written the sound of the hammers at work on the building can be heard. Nothing preventing, we hope the building may be ready for occupancy by next June.

The work of the school has been growing steadily for the last ten years. The school was started by Bro. Ressler and was later managed by Bros. Burkhard and Detweiler. Since its advanced courses have been added the school must have the close personal supervision of some missionary to keep it up to the standard that should be realized by the Mission and that is required by Government. This is enough for one missionary to do and to be very busy all the time.

Were it not for the evangelistic opportunity which the Mission has through the school it would not be justified in keeping it up. From the Mission's standpoint this is the function of the school. The English Government is committed to a policy of neutrality in religious matters and does not interfere in any way with the religious teaching in the school.

Separate Bible classes are conducted for every boy in the school each day. In a test a few days ago the boys said they would not come to the school were it under private management if that management were not Christian. Many other agencies, such as reform societies of different religions, are trying to manage similar schools, but these have not been a pronounced success as yet.

Government has made a grant of Rs. 1458-0 (or about $486) toward the enlargement to the building and is now giving an annual grant of $200 toward the maintenance of the school. The Municipality of Dhamtari gives a grant of $33.33 annually toward the school and the District Council of Raipur gives $16.66 annually also. This makes a total income from outside sources, excluding fees, of $249.99 annually toward the meeting of the running expenses of the school. The monthly income from fees or tuition charged the students has averaged $58 during the last four months which makes an annual income of $696 from this source. We accordingly have a grand total of $945.99 annual income from sources outside of Mission funds.

The running expenses of the school as it is now constituted averages about $150 monthly for salaries of teachers excluding the missionary who also teaches in the school. Added to this is an average monthly expenditure of $10 for contingencies which makes a total monthly expenditure of $160 or $1920 annually. It will be seen that this leaves the difference between $1920 and $945.99, or $974.01, which must now be supplied from mission funds annually. An application for an increment of the grant is now pending with government which is receiving favorable consideration. We hope to soon be able to report an increase in the government grant which will make the amount required from mission funds much less.

We believe it will be possible to have endowments for the school the income of which will go toward supporting certain departments of teaching in the school the income of which will go toward supporting certain departments of teaching in the school and thus finally relieve the Mission entirely from the financial burden the school now necessarily is to it. If after the present government grant is increased some of the brotherhood in America desire to place money in such a way that the income will go toward the support of a worthy evangelistic work. This will be an excellent opportunity. An endowment or annuity so placed would have the following advantages:

1. It would help support a work that would be a means of bringing the Gospel to a class of people in and around Dhamtari that can scarcely be reached in any other way.

2. It would make it possible for money which is now taken from the monthly allowance sent by the Board to the Mission to be used for other purposes and thus provide for the expansion of the work along other needy lines.

The benefit of the donation would continue to support the work long after the donor had gone to his reward.

4. By this system of special support the donor will be able to know that his money is helping a cause that is spreading the kingdom of God and is not put to ulterior uses.

In a subsequent article the amount that will be necessary to support different parts of the school will be shown. Anyone desiring to know further about the matter will do well to write to or consult Bro. G. J. Lapp, now on furlough in America.

Dhamtari, C. P., India.

Suffering would not be the choice of the natural man. But since Christ suffered for us, and since He says that if we suffer with Him we shall also reign with Him, there is joy in suffering. He sweetens the bitter cup and smoothes the rough way. The bleeding heart cries, "Not my will, but thine be done." All questioning ceases, the heart sinks to rest and glory illuminates the face so long darkened by bitter rebellion.—Ex.

The only way to overcome evil is by good. Patience will overcome patience, love will overcome hate, faith will overcome unbelief. Bring in the affirmative and constructive qualities, and the negative and destructive will disappear.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

THE VALUE OF HOME STUDY AND HOW TO ENCOURAGE IT

By Fannie Stauffer.

For the Gospel Herald.

God created the human being after His own likeness, but not wise like Himself.

He has given us minds to reason and study. We all admit that a child has to learn everything it knows, and as that child grows it will be able to learn and understand things just as fast as it is taught and trained in its home. So we must concede that the usefulness of every man and woman depends largely upon what kind of studies and training they receive while under the care of parents.

The home is the first institution that was in existence, organized by the Creator Himself. All other institutions have since been organized. It was commanded under the old dispensation how they should teach their children and children's children. Take Moses for an example. When he became a man, he no longer desired to be called the son of Pharaoh's daughter, but rather to suffer affliction with the children of God.

In II Tim. 3:15 Paul says, "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

One can scarcely estimate the value of home study at this present day. We know that in this day and age the world presents fifty temptations to one fifty years ago. Therefore it behooves us to be well indoctrinated in God's Word, "that we may prove what is that good and perfect will of God." In II Tim. 2:15 Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To get the most out of God's Word, we must have God's interpretation, which His Holy Spirit alone can give. "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

By home study we do not simply mean reading the lesson before us, but to earnestly and prayerfully study. In all our studying we should have a pure motive, not trying to make a display of our knowledge, to be approved of man, but that God approves our studying.

No one would think for a moment that they could go into the harvest field, and gather the grain, unless they had prepared themselves with necessary machinery. So it is in working for the Master.

We know that a child, or even men and women, wish to study at something. Our minds are never idle. Since we know this to be a fact, it is very important that we supply our homes with the right kind of literature, charts and maps, in this way we can many times interest and encourage children and young people to help study and get acquainted with God's Word. It is soul-inspiring when all the members of the home gather in and take part in preparing the Sunday school lesson. What we learn in our youth, and especially around the family table, will remain with us, in the future, regardless of our vocation in life, or wherever we may be.

We are not able to encourage home study until we ourselves have practiced it. We must practice what we teach. Those who listen to the teachings, by those who have been studying more deeply into the teachings of God's Word, are made aware, that it is possible to understand the Bible more fully. They see the results of study, and know that what has been accomplished by one, can be reached by others, if they but put forth an effort.

One way of encouraging home study is for the Sunday school teacher to assign a certain part of the lesson to his pupil; say, for instance, give each pupil a certain verse and ask them to be prepared to explain or talk on that certain verse. Show them that you are interested in them.

This is only a small beginning, but by this they may be convinced of the need and also the benefit they derive from home study and will thereby be encouraged to study more and more.

May we as God's children study more earnestly and prayerfully, and we shall all be lifted to a higher standard of living.

Milford, Nebr.

INDIVIDUALITY FORMS CHARACTER

Mothers so often try to make and mould their children over to their own liking. That is natural and at the same time is following the old manner and means of forming character. In these days of the Congress of Mothers and the child specialists, deep thinkers, and all those who have made children a study, not forgetting Pestalozzi and Froebel, have urged parents to study themselves and to control themselves, leaving the child to live his highest thoughts and to have the freedom of action that is necessary to his development.

There was no sense in telling the little folk, "you should be seen and not heard," and when he expressed an idea to tell him it was nonsense. The greatest inventors have been boys who thought for themselves and were allowed to have this freedom.

There is a necessity, however, in setting the most noble example for the child. He will emulate much, for he is a natural actor, and he has little sense of humor. If he sees or hears you making jest of anyone, he thinks it is earnest. If you joke, he, in trying to mimic you, insults someone. Children should be treated kindly, sweetly, tenderly, but wait until they are older before you begin to prepare them for the jests they are not old enough to understand. Work with yourself every day to have perfect self control. It will be of great advantage to you in time to come, for that is what gives the child his respect for you. In after years he will look back with great surprise and wonder at the marvelous control you had during trials and he will strive to be like you. If fathers and mothers realized how important this was they would seldom, if ever, argue points before their little ones. Letters come daily to this department telling of the awful struggles and quarrels the parents are having in their homes. It is terrible to realize the example these children have and its effect upon them. Watch the children in their play and you will see that they scold their dolls, pound them, throw things around and act just as they have seen mother in a temper. It is the only way in which they understand a mother's privileges.

Of course it is difficult to cater for a large family, keep the house clean, and the children in good physical condition for school, their lessons looked after, and, above all, to care for them spiritually. The best plan is to set the example, if possible. Talk matters over together and live in harmony so far as it is possible. The atmosphere will have its effect upon your children, and they will grow up to despise unkind remarks, unrefined surroundings, or anything that is not beautiful. If there be a tendency in the child to be boisterous, be more than ever gentle in his presence, and let him play ball, spin his top, and give vent to his exuberant spirits in that manner. It is only the boy in him that wants an opportunity to express itself. If he has the proper sport and good companions, he will be a credit for all the time and thought spent upon him.

The child with a good, healthy mind, brought up in the pure-minded influence of his parents, will have a foundation laid for character that follows him ever. The viewpoints he gains from his own study and thought will be the building he erects, but the cornerstone was laid at home and that is all important.—Sel. by Bertha Kraybill.

Sunday School

For the Gospel Herald.

Lesson for Nov. 17, 1912.—Mark 8:27-9:1

THE GREAT QUESTION

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Introductory.—In this lesson we resume the narrative of the life and teachings of Jesus. He was getting toward the last of His earthly labors, about eight months of His ministry remaining. He had propounded His doctrines and proven Himself more than a mere man by His wonderful miracles. It was time that the disciples understand the deeper meaning of what His ministry really meant for them and the world in general. So He begins questioning about what they know as to the popular opinion of their Leader. Two live questions were propounded. They are still living questions.

1. **"Whom do men say that I am?"** There are many answers to this question. In the days of Christ people differed. Some said He was John the Baptist. This was especially the opinion of Herod whose conscience seemed to haunt him for having killed this holy man. Others pronounced Him Elias, others one of the prophets. All seemed to acknowledge that He was a most remarkable man. So at the present time most all agree that He was a remarkable character. Even infidels profess to reverence Him. They sound His praises as a man, but they draw the line on acknowledging Him as divine. As a figure in history Christ eclipses every man that ever lived. This is acknowledged by practically every one. Some talk about Christ being a myth, others denounce Him as an impostor and others think that He was an ordinary man whose works were magnified by His biographers. But practically all people agree in honoring Him as a man of extraordinary qualities and achievement.

2. **"Whom do YE say that I am."** Having considered the world's view of Christ we proceed to get the Christian's view. We agree with the world in pronouncing Him a remarkable man. As a man He outshone any other man that ever lived. He alone stands without a blemish, without a blot on His record. His matchless sermons, His power over man, His shining as He did in the midst of a crooked and perverse nation is without an equal anywhere. He was a good man, a very good man.

But He was more—He was and is God (Jno. 1:1). "Thou art the Christ, the Son of the living God." This confession of Peter's is distinctly Christian. It is a recognition of the divinity of Christ. Whatever impression Christ may make as a man, it is as the Son of God that we know Him. He did indeed show us a perfect pattern, but the pattern is not any more perfect than the Word. If setting the example would have been all there was to Him it would not have been necessary for Him to have taken upon Himself the form of a man. If teaching would have been all, that could have been furnished by inspired men like Moses and the prophets. But there was one thing the prophets could not do and that was to atone for the sins of the world. Therefore God, the Author of our salvation, sent His only begotten Son into the world as our Savior and Redeemer, as the spotless Lamb of God who was offered as a ransom for our sins. Whatever we may say of Him as a man amounts to nothing unless we recognize Him as the Son of God, the God-man, our substitute in the atonement, our God and our King, our all and in all.

His Death and Resurrection Foretold.—Having obtained the good confession from Peter, a confession which was declared to be not from man but from God, Christ went on to tell of His coming death and resurrection. It was a most unwelcome thought to the disciples. They were willing to admit His power and His greatness, but to have their vision of a glorious kingdom taken away in the death of their Leader was too much to understand. Peter felt it his duty to rebuke Christ for suggesting a thing like that. Christ in turn administered a severe rebuke to Peter for not accepting without question what was told Him, and took this as an occasion for teaching one of the fundamental doctrines of the Christian religion.

Self-denial.—In the death of Christ we have a picture of true religion. There was a glory ahead, greater than any glory that the disciples ever dreamed of in conncetion with the earthly kingdom which they were expecting Christ to establish, but it was to be accomplished through death. So the entrance into the Christ kingdom is through self-denial, through death. The old man must be crucified before the new man can come forth. The real glory of Christian experience can not be until after all clinging to earthly glory will have been given up. They who have their eyes fixed upon the glory of this world can not see the glory beyond. Carnality must be done away before spirituality can take its place. You get the new life by giving up the old. Though a man may heap to himself all the riches, glory, pleasure and power that it is possible for human beings to attain, it amounts to nothing without the joy and glory of salvation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—K.

Our Young People

LITTLE KINDNESSES WE CAN DO

Eph. 4:32

Topic for November 24

MOTTO

"Let us do good unto all men, especially unto them who are of the household of faith."

OUTLINE OF TOPIC

I. Kindnesses.—

1. Kind countenance.—Prov. 15:13; 17:22; Psa. 4:6, 7.
2. Kind words.—Rom. 12:14.
3. Helpful gifts.—Rom. 12:13, 20; Phil. 4:16.
4. Thoughtful assistance.—I Thes. 5:14.
5. Timely comfort.—Prov. 27:19; Rom. 12:15.
6. Timely Warning.—Tit. 1:9-13.
7. Earnest prayer.—Phil. 1:3-7; Jas. 5:16.
8. Helpful instruction.—I Tim. 4:16; II Tim. 4:2; 2:24, 25.
9. True friendship.—Prov. 17:17; 18:24.
10. Pure example.—Tit. 2:7; I Tim. 4:12.

STUDY OF THE TEXT

Eph. 4:32

The kindness of man to man is one of the most precious flavors of the fruit of the Spirit. It is the sweet savor (5:2) that is found in the sacrifice of Christ who "loved us and washed us from our sins in his own blood." The command is left us, that we be to one another what Christ has been to us. How sweetly unselfish is the request. It is but the savor of self-sacrificing love seeking new channels in which to flow out that the countless multitudes may be blessed and made happy in eternity. Will we let Him use us as the channel of blessing?

PERSONAL THOUGHT

Kindnesses we can do, should be made the opportunity of giving Christ to our fellow man, and not a means of selfishly gaining a personal advantage for ourselves. Such Christ-like kindness is only possible when we have first received with open heart the kind Spirit of our Savior.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Kindness."**
2. Commit Isa. 53:4-6.

For Young People.—

1. The True Law of Kindness.
2. The Power of Kindness.
3. Daily Opportunity for Doing Good.

For Older People.—

1. Memories of Kindness Received.
2. What Return Does Christian Kindness Ask?
3. Motive for Kindnesses.

"Study to show thyself approved unto God. Man's approval or disapproval may be a whim of the hour; God's approval or disapproval is based on the everlasting verities."

There is something decidedly wrong with a man's judgment who thinks that he has to go half way to perdition before he can make a good traveler on the safe and narrow way.—A. B. K.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 7, 1912

Field Notes

Communion services were announced for Sunday, Nov. 3, to be held at the Glade Church near Bittinger, Md.

A communion meeting was held with the brotherhood in DeKalb Co., Ind., on Sunday, Oct. 27, Bro. J. K. Bixler of Wakarusa, Ind., officiating.

Bishop Henry C. Rosenberger of Perkasie, Pa., preached for the Salford congregation on Oct. 27. He also filled an appointment at the Harleysville chapel in the evening. C.

Communion services were announced to be held at Lititz, Pa., Nov. 3.

Communion services were held at Hess' Church near Lititz, Pa., Sunday, Oct. 27.

Communion services were held at Amelia and Wolftrap, Va., Oct. 29 and 30, respectively, Bro. Geo. R. Brunk of Denbigh, Va., officiating.

Bro. R. J. Heatwole of Windom, Kans., writes us under date of Oct. 26: "Monday morning I go southwest to Minneola, Kan., in the colonizing interests of the Mennonites of foreign lands."

Change of Address.—Bro. Jacob B. Hunsberger from Pottstown, Pa., to Spring City, Pa. Bro. Hunsberger retains connection with the same congregation he has been serving in the ministry for many years.

Bro. A. D. Martin of Greencastle, Pa., whose serious illness we chronicled several weeks ago, is rapidly recovering and we hope soon to hear of his active service in the Master's vineyard. We praise the Lord for his recovery.

We are in possession of a program for the eighth annual Bible reading to be held at Slate Hill Church, Shiremanstown, Pa., Dec. 10-12. The subjects proposed for consideration are timely and important, and we hope for a spiritually edifying meeting.

We are in receipt of a program for the proposed Bible conference to be held at the Biehn Church near New Hamburg, Ont., Nov. 20 and 21. It is a good program and we hope to hear of a good meeting. See announcement on last page.

Bro. S. C. Yoder and family of Chappell, Nebr., expect, the Lord willing, to move to their former home in Johnson Co., Ia., some time during the coming winter and cast their lot with the East Union congregation. The brother has recently returned to his home after a few weeks of ministerial labors in Iowa and Nebraska.

The following was sent for publication by Bro. Sauder of the Children's Home at Millersville, Pa.: "All goods shipped to us by freight or express should be sent to Lancaster, Pa., in care of Mennonite Children's Home, Millersville, Pa., as Millersville has no railroad connections. All goods sent by trolley should be marked Millersville, Pa. We have had trouble with shipments made from a distance. We have 23 children in the Home now. Expect five from Philadelphia this week."

Bro. N. E. Miller and wife worshiped with the congregation near Schellburg, Pa., Oct. 20, where Bro. M. preached the Gospel of the kingdom.

On account of the Gospel Herald going to press a day earlier than usual a number of items that would have appeared in this number were held for publication a week later.

Minister Ordained.—On Oct. 29 a minister was ordained at Towamencin, Montgomery Co., Pa. The lot fell on Bro. Isaac C. Kulp. May he prove a true shepherd of the flock. C.

Bro. J. R. Shank of Carver, Mo., filled the regular appointments at Little Buffalo and Proctor, Mo., on Sunday, Oct. 27. Good interest is reported from that part of the Master's vineyard.

Bro. Lewis Shank and wife of Broadway, Va., are at this writing visiting friends and relatives in the vicinity of Fentress, Va., where communion services are announced for Sunday, Nov. 3.

A series of meetings is announced for the Glade Church near Bittinger, Md., to begin Nov. 30. Bro. H. B. Keener of Job, W. Va., is expected to take charge of the meetings. The Lord bless the meetings.

Bro. E. J. Berkey of Warrenton, Va., is expected at Marion, Pa., to begin a series of meetings at the Mennonite Church near that place Nov. 16. The Lord bless the meetings to the salvation of many souls.

Bro. J. S. Hartzler of Goshen, Ind., is at the time of this writing in Ontario, Canada, handing out the bread of life. On Tuesday and Wednesday, Oct. 29 and 30 he delivered two stirring messages on the mission subject before the congregation at Vineland, Ont. From this place he went to Rainham, expecting to spend Sunday in Waterloo Co. He expects later to engage in evangelistic services at Markham, Ont.

Sister Maggie Mininger, wife of Bro. Henry Mininger of Elroy, Pa., desires to extend her heartfelt thanks to her many friends who have been praying for her during her long spell of sickness. She has been bedfast for four years and now has strong hopes of again rising from her bed of sinckness. She feels that it is due to the prayers of God's people that she is being raised and asks all interested to continue their petitions to the throne of grace and of power in her behalf. May the Lord raise her up speedily and spare her for many years of useful service. M. C.

Bro. Abraham Hunsberger, a faithful deacon in the Waterloo, Ont., Church for twenty years, passed to his eternal reward Oct. 28. May the Lord bless the bereaved and fill up the gap caused by the calling home of our aged brother. Obituary notice next week.

Bro. and Sister J. F. Bressler of Richfield, Pa., are going through a severe testing spell at present. Sister Bressler had been in feeble health for a number of years. Lately her ailment has become more acute. Acting upon the advice of her physicians she undertook a visit to her mother at Huntingdon, Ind., and while there a paralytic stroke laid her upon a bed of affliction. Our sympathy goes out to our dear brother and sister, and prayers are ascending that God may raise her up to her former health.

Correspondence

Hatfield, Pa.

(Towamencin congregation.)

On Sunday, Oct. 27, five brethren were chosen in the lot for the ministry. They were Bros. Isaac C. Kulp, Howard Ruth, Elias Kulp, Abram Derstine, Sylvanus Clemens. On Tuesday, Oct. 29, the lot fell on Bro. Isaac C. Kulp. May the Lord bless him in all his ways. We ask that all the brothers and sisters remember him in their prayers that he may be submissive unto the Lord.

Those who took part in the services were Bishops Warren Bean, Jonas Mininger, Henry Rosenberger, Samuel Detweiler and Andrew Mack. Bro. Mack based his remarks upon John 21: 15-17. The services were very impressive. A. K. Clemmer.

Strasburg, Pa.

Dear Herald Readers:—We held communion services Oct. 12, 13. Bro. and Sister Durr were with us and Bro. Durr preached interesting sermons to us richly admonishing us to be faithful in this world. Bro. Durr also preached to us at the Chambersburg, Fairview and Marion churches. We trust he will come again, as we are glad to have him in our meetings to preach unto us such searching sermons. Pray for us that we may be faithful. Cor.

Pond Bank, Pa.

Inquiry meeting was held at this place on the evening of Sept. 29. All present expressed peace and a desire to participate in the communion service, which will be held Nov. 10. Brethren from other places are invited to come to this meeting, or any other meeting, as it is an encouragement to this little flock of eleven to have visitors.

Oct. 13 Bro. Henry Baer, accompanied by Bro. Adam Eshleman, filled the appointment. We thank the brethren for their visit and invite them to come again.

The Lord willing, we expect Bro. E. J. Berkey to begin a series of meetings at this place in the latter part of November. We desire the prayers of God's believing children in behalf of these meetings.

A heartless deed was committed here a few days ago, when a thief entered the house of Sister Emma Hess and took with him $55, which was thought to be securely hidden. This calls for more than a passing amount of sympathy when we know the circumstances. Sister Hess is a widow, who has raised five children, all girls. Her husband died when the children were small, the youngest only a few months old, and left to her enough money to buy a small house; but how to clothe and feed the children was a problem which caused her much worry, but by toiling and trusting she has succeeded remarkably well alone, though at times the children hardly had clothes enough to keep them warm and scarcely food enough to keep them from being hungry. "I hardly see how I got along as good as I did," she says, "but the Lord has helped me," and now when she had arrived on the morn of a brighter day, apparently, a ruthless wretch comes along while she is away at work and takes this money which represents the savings of the sister and also the summer earnings of Sisters Ethel and Cathaline, the two oldest daughters. Sister Hess goes to her work a mile away early in the morning, works all day, walks home late in the evening, does her own work after night so as to be ready for the next day's work. It seems to be a plain case as to who the thief is but she will not use the law for she believes it would be contrary to God's Word, and is perfectly resigned, let come what will.

Yours in Christian love,
Harvey E. Shank.

Mt. Joy, Ont.

Bish. Manasseh Hallman of Mannheim, Ont., served the communion to a goodly number at the Wideman Church, Markham, on Sunday, Oct. 28; also at the homes of two aged fathers.

Cor.

Orrville, Ohio

(Oak Grove congregation.)

Communion services were held Oct. 27 with a large attendance. Bishop brethren Fred Mast, Jos. Mast and Moses Mast of Holmes Co., Ohio, and Eli Frey of Fulton Co., Ohio., and Jacob Nussbaum of the Sonnenberg congregation were present.

Bro. Jacob Gerig was ordained to the office of bishop. May the Lord bless him in his services.

Bro. J. W. Shank, who visited South America, has been in our midst for some time. A. I. Hartzler.

Flanagan, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. S. E. Allgyer of West Liberty, Ohio, arrived here on Oct. 26, coming from Tiskilwa, Ill.

The Lord willing, Bro. Allgyer expects to be with us for some time holding a series of meetings. Pray that the seed sown may bring forth an abundance of fruit.

Yesterday we again had the privilege to commemorate the suffering and death of our Savior. Nearly all were present to partake of the feast.

Ada Orendorff. Oct. 28, 1912.

Jet, Okla.

Dear Herald Readers, Greeting:—I will again endeavor to write a few lines from this place. Health is fair in this community as far as I am aware of. Tuesday evening, Oct. 22, Bro. J. S. Shoemaker of Freeport, Ill., came into our midst and remained till Oct. 28, when he left for Manchester, Okla. while with us Bro. Shoemaker held a Bible normal, with two lectures in the forenoon and a talk on India followed by a sermon in the evening. We surely enjoyed having Bro. Shoemaker with us. He presented many truths which were very beneficial. If we will now only put them to practice in our daily lives. He admonished us how we should be rooted and grounded in the faith held up by Christ our Lord and how we should not be conformed to this world and its vanities but should fit ourselves for the great review beyond. We invite Bro. Shoemaker to stop with us again any time he may chance to come through this part of God's vineyard. May the Lord bless him and make him a blessing wherever he may go.

Friday, Oct. 25, Bro. S. Y. Yoder and wife of Inman, Kans., came here for a visit with relatives and friends. We were glad to meet with them again.

Bro. Noah Bontrager, wife and two children and Lizzie and Eva Zimmerman of this place attended the conference at McPherson Co., Kans.

The subjects discussed while Bro. Shoemaker was with us were the following: Faith, Repentance, Regeneration, Practical piety in the home, Practical piety in the Church, Sin, Law and Grace, The workers that work, Christian strength, Signs of the times. The evening Sessions were well attended and Sunday evening the house was more than crowded. Bro. Shoemaker will also hold a Bible normal at Harper, Kans., the forepart of November.

Ella Miller.

Oct. 28, 1912.

Thompsontown, Pa.

Dear Herald Readers, Greetings to all in Jesus' Precious Name:—"The Lord hath done great things for us, whereof we are glad." On Oct. 20 communion services were observed at the Lost Creek Church, where many of the brethren and sisters partook of the sacred emblems commemorating the Lord's death. At these services we were privileged to have with us brethren and sisters from Lancaster Co., and a sister from Mifflin Co.

On Nov. 3, communion services will be held at Lauver's Church and the day previous baptismal and preparatory services.

The Lord willing, we expect to hold a Bible Reading at the Lost Creek M. H. Dec. 3-6, the brethren, L. A. Blough of Johnstown, Pa., and David Mosemann of Lancaster, Pa., being the instructors.

We crave an interest in the prayers of God's faithful ones.

Your unworthy sister in Christ,
Mabel E. Winey.

Oct. 28, 1912.

Denbigh, Va.

Communion services were held at this place Sunday, Oct. 27. We had a blessed time together and trust the feast will prove a blessing to all who have eaten.

Bro. George R. Brunk left today for Amelia and Halifax counties, Va., to conduct similar services for the little congregations at these places. Then he will proceed to Scottdale, Pa., to take part in Bible conference work. May the Lord bless his efforts.

Bro. Daniel Shenk who has spent some time with the brotherhood at Elida, O., is at home again. He reports for the most part a pleasant trip.

A committee has been appointed to arrange a program for a Bible conference and a series of meetings to be held at this place the latter part of November with Bro. Daniel Kauffman of Scottdale in charge. We look forward in good faith for a profitable time.

Johanan.

Oct. 28, 1912.

Greencastle, Pa.

Dear Readers:—Bro. Jacob Bucher of Mummasburg, Pa., was present with our congregation at Cedar Grove Sunday morning last and preached from the text, "He hath done all things well" (Mark 7:37).

Our preparatory service will be held on Saturday afternoon, Nov. 23, and communion on Sunday forenoon following.

Yours in Him,
Cor.

Oct. 29, 1912.

Morrison, Ill.

Greeting in Jesus' Name:— By request and in answer to letters letting others know, we are at home now and the Lord is still blessing us, as my health is still improving so that I can do quite a little light housework, for which we are grateful. Many of you know of my condition of about a year ago while we were staying at the Mennonite Sanitarium in Colorado trying to help the good work along. I took sick after being there about 6 months. It was necessary to have an abdominal operation. There was very little hope after the operation, but before the operation I told my companion that he need not worry as I will get over it all right. I felt the Lord was with me and taking care of me and brothers and sisters and friends had special prayer for us in our hour of trial. We were glad for the interest shown to us and we felt to thank the Lord and praise His name and give Him the honor and glory. But after the operation kind doctors and nurses and my companion all did what could be done. This was on Wednesday but I was in great distress till on Saturday forenoon the nurse came in, stood at my bed and held my hand. I said, "My hand is pale." "Yes," she said, "Mrs. Nice, it is. We will let you rest and give you a bath tomorrow." I thought, poor girl, you think I wont need a bath by tomorrow and she went out and there was no one in the room with me but my husband and I felt that I was still getting weaker and weaker. I could not move my eyes or wink or move my body and the house got so quiet and everything got dark before my eyes so I said to my husband, 'I am afraid unless I get strength from a higher power the brittle thread of life will be too brittle. It will have to break. Just then I prayed the Lord if it is His will that I should live He should come and strengthen me and if it is His will that I should die He should come and take me, that all was well just as Thy will be done. So from that on I did not know anything of my bed or of this world for a certain length of time. Just then I saw and felt the strong arm of God come down and sweep under me and take me up higher just like the eagle sweeps under her young when she teaches them to fly. The next I was high as on a canvass still on the strong arm of God, resting secure and finally I came to and I said to my husband in a pretty strong voice, "Now I am getting better." I could open my eyes and see and move my eyes again, all was bright. So when the nurse came in I said, "Now I will get better." I told her what happened, she said, "That is good." But later on doctors and nurses did all they could, dressing the wound. But it would not knit together, I felt something must take place soon. I felt there is no other help but to depend on the strong arm of God, who can do and heal all things if it is His will. So I prayed the Lord that if it is His will that I should live He should come and heal it in His own appointed way and time and give me grace and patience and make my bed that I can endure it knowing I will have to lie a long time. So the next time doctor and nurse came to dress it the doctor said, "See there! that has started to knit." I could feel it too, and from that time on it got better and I kept improving slowly. I said to the doctor, "Don't you think this is one of the Lord's miracles?" He said, "Yes, surely it is." I am glad we have kind doctors and that they are willing to acknowledge those miracles in this age of the world. The Lord did take care of me and my bed by the assistance of kind friends. I was in bed about ten weeks and when I got up I was not any more tired than when they laid me down. So we can see what the Lord does for us if we ask Him and fully trust Him. Poor mortals as we are it shows us that if man has done all he can, can't do any more. Then comes God's opportunity to show us what He can do if it is His will. But through all my distress I feel it was not all in vain as it was the means to bring others to thinking, reading and praying till they were willing to accept Jesus Christ the Son of God in their hearts and were saved, so if it is the Lord's will to use us poor mortals in that way to bring others in the fold let us not murmur, but give God the glory to whom it belongs. Pray for us that we may ever be found faithful is my prayer. We are having nice fall weather. People are starting to pick their corn which it seems the Lord has so bountifully blessed the field of their labor. Would be pleased to hear from others, thanking the kind friends for what they have done for us and God shall have the praise.

Your sister,
Barbara B. Nice. Oct. 30, 1912.

Frazer, Pa.

Special meetings will be held in the Old School House on Saturday evening, Nov. 9, 1912. Bro. A. O. Histand of Doylestown, Pa., will give us a Bible lesson from a chart on the subject of Conversion. Song service at 7:45 and lesson beginning at 8:00 o'clock. This will be interesting. Bring your Bibles, pencils, and prayer.

On Sunday afternoon and evening, Nov. 10, 1912, at 3 and 8 o'clock, Bro. Histand will preach 2 sermons on the same subject. All are welcome. Come out in time for Sunday school at 2:15 P. M. We are growing. Come and help us in this work. We feel much encouraged by the kind visits and help by visiting brethren and sisters.

H. G. B.

Oct. 31, 1912.

Miscellaneous

THE TWO GLASSES

There sat two glasses filled to the brim,
On a rich man's table, rim to rim;
One was ruby and red as blood
And one was clear as the crystal flood.

Said the glass of wine to his paler brother,
"Let us tell the tales of the past to each other;
I can tell of banquet, revel, and mirth;
And the proudest and grandest souls on earth
Fell under my touch, as though struck by blight,
Where I was king; for I ruled in night.
From the heads of kings have I torn the crown;
From the heights of fame have I hurled men down;
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made the future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky;
I have made the arm of the driver fail,
I have sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold, how great you be!
Fame, strength, wealth, genius before you fall,
And your might and power are over all.'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the crystal glass: "I can not boast
Of a king dethroned or a murdered host,
But I can tell of hearts that once were sad
My my crystal drops made bright and glad;
Of thirst I've quenched and lips I've laved,
Of hands I've cooled and souls I've saved.
I've leaped through the valley, dashed down the mountain;
Lain in the lake, and dammed in the fountain;
Slept in the sunshine, and dropped from the sky;
And everywhere gladdened the landscape and aye,
I have eased the hot foreheads of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will.
I can tell you of manhood debased by you
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the wine-chained captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its pale brother,
As they sat together filled to the brim
On the rich man's table rim to rim.

—Selected by Laura F. Fuss.

AN APPEAL FOR THE OUTPOSTS OF THE CHURCH

By J. K. Bixler.

For the Gospel Herald.

The writer having been sent by the Mission Board of the Ind.-Mich. Mennonite Conference to investigate the conditions of some of our weak congregations and other needy places, wishes to submit a few facts and thoughts that arose from studying such conditions.

Our trip included eleven stops. At three of these stops were well organized congregations ranging in membership from 60 to 230. Of the remaining eight places only one had a minister. The membership at these places ranges from a few members to some where in fifty. While two of these pastorless flocks belong to other conferences, yet they belong to the same God's vineyard and we hope to see them helped as well as our own, yet it is the part of wisdom for each to work his field first. Of these eight little flocks, five either own or have access to houses of worship. Four of these places have Sunday schools and two have neither Sunday schools nor church services.

A young sister in a flock where the others are all aged, with a tone we shall not forget said, "Oh! come and do something for us." The hearty "come agains" assured us that there are souls hungry and starving for the same bread of life we feast upon continually. Neither are these all the needy places. There are three other little flocks from six to eighteen members under this same conference needing help at once. Remember these are our own brethren calling for spiritual help—of our own kindred, some of whom, longing for homes of their own, went where homes were cheaper. The desire for a home we believe is a God-given desire; and while we always advise our brethren changing locations to consider the spiritual conditions as well as the financial, yet these conditions now exist, and it seems to us a grand opportunity for the Church to enlarge her borders.

A few of these places look quite discouraging, and yet what can we expect when the Church has made no real effort to work those places? Other places appear to us as suitable for colonizing. But we do not advise older people who are financially well fixed and who have church privileges to change locations, unless it be for other good reasons. They cannot as a rule adapt themselves to the new environments. But if brethren wishing to change locations and who are thinking of going to Michigan will correspond with the writer he can refer them to brethren at these various places. We are not in the land-agent business, and do not expect to ever enter the same for the reason that some ministers have lost their influence at such work, but we are interested in seeing these little flocks built up instead of getting still more scattered members.

The great need at nearly all these places is leaders. We need brethren who are "throughly converted," students of the Bible, well indoctrinated in the teachings of the Church, and who are able to defend our doctrines and yet follow the line of least resistance. These brethren must be filled with charity and forbearance and be willing to sometimes sacrifice cherished theories and be able to adapt themselves to the existing conditions and by wise leadership lead them where they should be. Seventh Day Adventism, Mormonism, Russellism, Catholicism, and other isms are very strong at some places. Good leadership must include good government. We are convinced that more congregations suffer and die because of poor government than from any other cause. At most of these places are ready and willing helpers, but they feel that they are not able to lead out.

This, then, is a call for laborers. How can they be secured? Let the ministers in the stronger congregations present the needs of the rural districts, let the congregation offer special prayer that the Lord may raise up workers to be used, let each member be fully resigned to His will and this question is solved. The writer who has been made responsible for the bishop oversight of the needy places in this conference district would be glad to hear from ministers having in their congregations brethren fitted for such places, or let willing brethren themselves write giving references.

But from the above we would not wish to be understood that the Church should depend alone on volunteers to fill her needy places. The past has shown that sometimes volunteers are led to present themselves for superficial reasons, and that often the workers best qualified for such places are too modest to offer themselves, feeling their inability and unworthiness for such work. What we do need is **willing** workers whether they led by the Spirit offer themselves or whether the Church moved by the same Spirit seeks and calls them. All candidates should be thoroughly examined as to soundness in the faith and fitness for the particular field. If the needs cannot be supplied with volunteers standing the test,, we should do as Barnabas who went to Tarsus seeking Saul and finding him brought him to Antioch where he labored successfully.

Will any means be needed? Yes. If God does not want you in this field He may want of your means; but if He wants **you,** please remember that you can't buy yourself out of it by giving money. Here we wish to appeal directly to the brotherhood in the above named conference district. The District Mission Board started a fund called the Ministerial Supply Fund, "which fund is to be used in defraying the expenses of bishops, ministers, and evangelists caring for congregations or needy places not financially able to pay such expenses." To guard against

a possible abuse of this fund it is also provided "that the evangelists will be paid from this fund on condition that congregations desiring such aid make previous arrangements with the secretary of the above named board." Using this fund only for the weak places is following the example and precept of Paul as given in II Cor. 11:8 and Gal. 6:2. Brethren not giving through their congregational offerings can send their gifts to G. L. Bender, Elkhart, Ind., the treasurer of the above named mission board. Please specify the fund you wish to give to.

While we hope other conferences may not have such appalling conditions, yet no doubt if you "lift up your eyes and behold the fields" many similar conditions will be found. A chain is no stronger than its weakest link and a body is no better than its weakest organ. A church is judged by its weak members and congregations. At some places the Mennonite Church is looked upon as a weakling Church. The real test of strength of a Church is not what projects she is able to launch but what she is able to carry to completion. Only as the congregations in the home land are kept strong and pure, are we able to work successfully in foreign lands. Only as we put to work the latent energy going to waste in our stronger congregations, are we able to hold the faith of the church as handed us by the apostles and Jesus Christ. The mission spirit is the Spirit of Christ at work. When we enter into sympathy with another's needs and endeavor to help him to a higher spiritual realm, we have the mission spirit whether the person be in India, or South America, or right in our own land, state, or village. Can the Lord depend on you?

Wakarusa, Ind.

THE BEST INVESTMENTS OF YOUTH

By Cora E. Zimmerman.

For the Gospel Herald.

The best investment of youth is a subject worth considering—because of the value of the capital that youth has to invest, because the decisions, made in youth often determine the character of the entire after life, and because the assets of youth wisely invested are sure to yield an enormous profit.

Men take pleasure in investing money and reaping the gain, or they invest labor and secure a compensation. The capital that youth has to invest, which is so valuable and from the proper investment of which it is possible to secure such satisfying gains, is ourselves, our whole being.

Do we ever think of ourselves as so much capital? What is our value as capital for investment? It is the language of Christ that one soul is worth more than the whole world. A human being is of value because he is the handiwork of God. He has created us. Every time we look upon a fellow-man we are looking upon what God has made. A man has a value because he is a being wonderful and complex, possessing faculties that place him in a class distinct from the lower forms of creation and superior to them. Above all, a man is of value because that through Christ and the quickening power of the Spirit he can approach God and be made a new creature in Christ Jesus.

This our whole being is our asset, our capital stock with which we start life's race and which we have to invest. It gives us a responsibility, for we must sometime give an account of it.

Among the means by which we can profitably invest our capital is a wise use of time. Each of us has precious moments, days, hours, and years allotted to us. By filling each of these with such activities as are worth while we enrich our lives, and increase our usefulness. Concerning the life of more than one man of prominence it is told that while others despised the value of moments, he used every fragment of time in applying himself to a noble purpose and so became a powerful factor of usefulness in the sphere in which he was active.

Another means by which we can invest ourselves is by cultivating the mind. We have but to listen to the conversation of many a group of young people to see how small is the field in which the mind is active, and how trivial the subjects which claim their attention. The reading of good literature is a great help in the direction of an enlarged mental horizon. By this means we can associate with the best minds, live in the finest atmosphere and dwell in a large world. Especially should young people seek to live in a large and wholesome mental world. Largeness and loftiness of vision is a prominent characteristic of the Bible heroes. Their mental vision is not confined to the things of sense but takes in the Infinite. So we hear Paul saying, "We look not at the things which are seen, but at the things which are not seen." Of Moses it is said, "He endured as seeing him who is invisible." And of Abraham it is told that he looked for a city that hath foundations, whose builder and maker is God.

A third means by which we can wisely invest ourselves is by developing noble character. "A good name is rather to be chosen than great riches."

To develop character we must purpose in our heart to keep our lives pure and unspotted, watch the beginnings and be careful that we are moving in the right direction. We do not drift into the right way. We must take a positive stand and refuse to compromise with evil, and having taken our stand be willing to be laughed at by those of lower moral aim.

A fourth means by which we can invest ourselves and one that is closely related to the development of character is in the selecting of good associates. A young person's character is often marred or made by the company he keeps. While it is not unusual for persons of mature years to seek out and associate with those with whom they have interests in common, it is particularly a habit of youth to fall in with a set of young people and then adopt its manners and ideals, even though in so doing the instructions and traditions of a godly home must be cast aside. Because of this tendency in youth it is especially important that it be a well chosen group that a young person selects for his associates.

Lastly, the way in which we can make the best investment of ourselves, and the one that covers all the other points mentioned, is in the surrendering the whole being to Christ. It is an ideal no less than this that the Bible holds out to us. The Christian life is a safeguard against a whole train of evils, and with its "work of faith, labor of love, and patience of hope" is the best investment that youth can make, and faithful continuance in the same cannot at the end of the journey fail to bring the reward, "Well done good and faithful servant."

Shiremanstown, Pa.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald.

II. Mennonite Publishing House

The Mennonite Publishing House has been the property of the Mennonite Church since April 1, 1908. It is conducted by a local management receiving its authority from the Mennonite Publication Board, which body is composed of fifteen trustees appointed by the Mennonite General Conference and twelve other Mennonite conferences. The purpose in forming this organization was to assume Church ownership and control of the literary interests of the Church.

As yet the institution does not own its own buildings. It is domiciled in two buildings, one a two-story frame building 30x70 and the other a three-story brick 40x70, erected especially for the use of our printing plant and owned by Bro. Jacob S. Loucks of Scottdale, Pa. Grandfather Loucks, as we call him, takes a deep interest in the publication work of the Church, having favored the institution with several liberal donations and assisted with his friendly counsels. His smiling face is seen among us quite fre-

quently and his frequent presence is appreciated by the entire office force. But while the printing plant does not yet own its own buildings, it is becoming quite well equipped along other lines. The net solvency of the institution is about $60,000, and as at present conducted it yields a yearly profit of $5,000 for the Church.

In the line of machinery we might mention two linotype machines, two automatic feed cylinder presses, an automatic feed folder, job presses, and other equipment making its total value about $25,000. On the shelves of our book store there is quite an assortment of books, the different styles of Bibles alone numbering over 200. There are about 29 books by Mennonite authors, most of them having been published within the last twenty years. The total book stock on hand is valued at about $15,000.

The amount of business being done by the House during the past year will be apparent when it is remembered that in the publication of our periodicals alone we used four car-loads of paper; that about $20,000 worth of books were sold through the store; and that the postage bill alone amounted to over $3000. To carry on this business requires the help of from fifteen to twenty persons.

These figures are small compared with coresponding figures in other publishing houses. But as we make no effort to secure business outside the publication and distribution of religious literature it will be seen that there is no special need for a very large institution. We have steadily tried to keep in mind that it is spiritual rather than commercial interest and prosperity that should claim our best efforts.

This latter statement admits us to the heart of what we want to bring before our readers. No church should ever go into the publishing business for the money there is in it. While it takes money to properly conduct an institution, money is but a means to an end, and it is the end sought that should be kept constantly in mind. We have two ends in view: (1) To supply the homes of all our people with the kind of literature which will help to develop the rising generation along right lines and encourage the entire membership in the Church to be strong, loyal and hard-working in the service of God and the Church. (2) To spread the light of the Gospel, and the influence of a whole-Gospel religion, just as far as lies within our power.

To make our efforts for the distribution of good literature effective in the highest degree, it is necessary that we keep the spirit of commercialism out of it. "How much money is there in this for me?" is a question which should not be considered until all the other questions are disposed of. To commercialize the business means to take the Spirit out of it. There is no meaner fight than selfish rivalry in the book trade. Those who undertake the work of getting the right kind of literature into the hands of the people, whether they work in the Publishing House, serve as agents in the field, or simply talk in a quiet way among neighbors, should be actuated by the same lofty, conscientious motives as is the minister of the Gospel when he rises to preach. We understand, of course, that when a person gives so much of his time to this work that he is unable otherwise to support himself or those dependent upon him that he and his own must live somehow and that provisions should be made to this end; and that when a person feels that he is giving more time than he can afford to give gratis, it it not wrong for him to take a commission on what he sells; but when a person goes into anything for the money there is in it, he had better try to get rich out of something less sacred than that of distributing Gospel literature. Not, What can I get out of it? but What can I do to strengthen the cause? is the question which should prompt us in this work.

It is a positive help to any home to be supplied with the right kind of reading matter. No literature means indifference and spiritual decay. Our own church literature regularly taken and regularly read means loyalty to the Church and wide-awake interest in its work and welfare. Prominence given to the literature of other churches in preference to our own means a weaning away from the faith and a growing disloyalty to the Church. A profusion of secular books and papers and a scanty supply of religious literature means a worldly atmosphere wherever that state is found to exist. These statements are true, whether applied to individuals, to homes, or to churches.

In the matter of extending our borders through the instrumentality of literature the same caution should be used as we would in preaching. Our mission is not to tear down but to build up, not to proselyte but to send forth the truth. Many are the expressions of appreciation which we get from others who have come in contact with our books, tracts and periodicals. Bro. Hartzler's tract on Russellism, for instance, has been sent beyond our borders by the tens of thousands, and is everywhere received with gladness by those who love the truth and with opposition from those who blindly follow the blind leader whose name is borne by his followers. This is a sample. If the advocates of error have done so much to lead people astray through the instrumentality of their literature, why should we be equally zealous in sending forth the truth? Let us therefore be awake to our opportunities and spread the living Word as far as we can, whether it be through the instrumentality of tongue or pen.

This work can be accomplished most effectively through the prayerful and hearty co-operation of all who are interested in this great cause. In every community there should be one or more who makes it their business to look after this work. Whether such person is appointed by the home ministers, by the congregation or by the House, or takes up the work of his own free will, he should work in harmony with his fellow-workers in the House and in his home field. With a general interest in this work much may be accomplished both in the way of supplying all our homes with the literature needed and in extending the borders.

Now a few words to those of our own people who are interested and who may be asked why they are interested in this work. If any one asks you why you think that our Publishing House should be patronized by every member in the Church, tell him: (1) That it means added strength to whoever takes and reads our books and papers. (2) That every cent of net profit is turned into the treasury of the Church, and that therefore the more extensive the profit the greater the benefit to the cause of Christ and the Church. (3) That the House is able to work to the advantage of our people, not only in the matter of securing books at a lower cost than they may be had at the average book counter, but also is saving some of them the disagreeable experience of buying high-priced books of questionable doctrine and usefulness, made attractive through the persuasive powers of some agent.

In succeeding articles we mean to take up the several departments of literature handled by the House.

Scottdale, Pa.

Don't teach people so much that fine clothes make people proud, but that proud people wear fine clothes. —A. G. Yoder.

REPORT

Of the 15 Annual Sunday School Meeting Held at the Midway Church, Mahoning, Co., Ohio

For the Gospel Herald.

Organization: Mods., A. J. Steiner, D. D. Hartzler; Chor., Bernice Devitt; Secys., T. K. Hershey, I. J. Lehman.

The following subjects were discussed in the forenoon.

Our individual responsibility to the Sunday school. Cora Metzler, John S. Yoder.

The Sunday school is a place of worship for old and young. We can best become interested in childhood. Memory is best during childhood. Truth should be taught before sin enters the mind.

If we meet our responsibility as an individual we will spur others to meet theirs.

We shift or try to shift our responsibility when we stand outside of the church when Sunday school is in session.

The child in or out of the Sunday school. Walter Shank.

Ideals are formed in the Sunday school. Better be in the Sunday school than spend our time in idleness or some worldly amusement. Children who go to Sunday school are more self-respectful.

Things that count in the Sunday school. (Five minute talks.)

1. **Punctuality.** Mamie Yoder.

Punctuality saves confusion. Teachers should set an example to their pupils by being on time. We should also be prompt and on time in our every day life.

2. **Attention.** John Cullar.

We must give attention to all that is about us. The farmer must give attention to his crops. Illustration of Israel after the return from the captivity to the Word of God.

3. **Regular attendance.** Vertie Lehman.

Lessons are more interesting if we attend regular Sunday school just as important as public school. Teachers as well as ministers should be regular.

4. **Music.** Ira Blosser.

Good music is a necessity to draw attention to worship. Music is itself a worship.

5. **Lesson preparation.** T. K. Hershey.

We must know the lesson to teach children as well as adults. We should read the lesson first and then read up the comments; We should not lean on the comments too much.

6. **Sociability.** M. M. Mellinger.

We can draw lessons from the world as regards sociability. Christ's life was a sociable one.

Afternoon

Children's hour, conducted by Mamie Lehman.

Supplementary helps in the preparation of the lesson. Homer Lehman, I. J. Lehman.

Study the Bible by the aid of the Holy Spirit. We should use supplementary helps as a last resort in preparing the lesson.

The Sunday school teacher should have: (1) Commentaries for reference. (2) Have a teacher's training class. Helps are only a means to an end and not the end itself. Sunday school is a place of Bible study. If we use helps that are not of our church we should be careful as to the author of them.

How overcome the scarcity of teachers in our Sunday school? Arthur Whisler, S. D. Culp.

Must be more interested. Must have more study. Have a teacher's training class. Pray. Live purer lives and have clear consciences.

The call to work and the response. Ella Shoup, Eli Blosser.

Christ saw the work, do we?

You must acquaint yourself with the need before you will hear a call.

The response means to say I will go where you want me to go. The prince of this world is calling, the Spirit of God is calling. To whom will you respond?

Our calling will be as we prove ourselves worthy. When we really see that the harvest truly is great, then you are in a position to be called.

Evening Session

True manhood. Elsie Lehman, I. B. Witmer.

Subject not only means manhood, but true manhood. Model young man, Nicodemus.

We must increase in our spiritual life. True manhood consists of being just what God wants us to be. We must acknowledge and profit by our mistakes. Man must have employment. Activity makes a man. Outward appearance does not constitute the man. True manhood is interested in those about him. Gives help to those in need. We should be developed mentally, physically and spiritually.

Closing address, T. K. Hershey.

Added or increased responsibility a result of this meeting. This meeting depends upon what we will do. Give a person something to do and he will more often prove faithful.

The attendance at the meeting was good and a very good interest was manifested.

A collection for the Youngstown Mission amounted to about $54.

Secretaries.

SPECIAL BIBLE TERM

(Nov. 25th, to Dec. 20th, 1912.)

There are always among our Christian workers those who desire to spend some time in special and systematic Bible study as a preparation for more effective work, and who at the same time, do not have the time or means to take a regular course through the year. It is with pleasure that we can again announce the Special Bible Term at Goshen College which has been arranged especially for the above class of workers. The Special Term in past years has met with excellent success and we look forward with encouragement believing that still better work can be done. The course has been so arranged as to give special aid to the minister, missionary, Sunday school teacher or any class of Christian worker. This year we are offering the following course:

J. E. HARTZLER

The Teachings of Jesus: This course, based upon the New Testament, aims to give a thorough acquaintance with the materials and the fundamental principles in the teaching of Christ concerning the Kingdom of Heaven, prayer and kindred subjects. The course will be given in outline lectures so that the student will be able to take notes and fully outline the work.

The Plan of Salvation: This course will also be given in outline lecture form, and will deal with the Biblical teaching on the subjects of Redemption, Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification and Adoption.

N. E. BYERS

Sunday School Methods: This course begins with a discussion of the purpose of the Sunday school and its place in the work of the church. Some attention is given to the best organization of the school, but most of the time is spent in presenting the best methods of conducting the school and teaching the different grades. The methods are illustrated by model lessons taught before the class.

J. S. HARTZLER

Bible Geography: Many portions of the Bible are made much more clear when we know something of the geographical relations, the customs of the people and the nature of the government of the countries in which the events took place. Having spent some time in Bible lands, J. S. Hartzler will give ten lessons on these countries during the last two weeks of the term.

P. E. WHITMER

The Sunday School Lessons for 1913 take up The Old Testament again which is most difficult to teach effectively. Our aim will be to review the coming year's work and to lead the class in these studies in such a way as to make more efficient Sunday school workers.

I. R. DETWEILER

Paul's Letter to the Galatians: The student will be led to gain a clear conception of the course of thought in the letter, its original meaning and application to our practical everyday problems. It is intended to illustrate the application of rigid rules of interpretation of Scripture and to teach the student how to use the best helps in determining the meaning of a passage.

GEO. J. LAPP

Missions: The course on Missions will include brief outlines on the History and Development of Hindu Society; the elements and fruits of Hinduism; Literature of Hinduism; History of Mission Work in India; the outlook for future developments in India, etc. The work will be given in outline and with the aim of clearing our vision regarding India and her problems and be a means of deepening our interest in the Lord's work in the dark land.

J. D. BRUNK

The teaching of sacred music will consist of a number of practical lessons in the interpretation of the words and music of our best hymns and how to conduct and teach them.

EXPENSES

Tuition for the term	$5.00
Board, per week	2.25
Rooms (heat, light and washing), per week	1.00

No tuition charges to ministers, deacons, and missionaries.

J. E. Hartzler.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Pleasant View Church, near **Schellburg, Pa., Nov. 16-18, 1912.** Instructors, E. J. Blough, J. A. Ressler.

Allensville, Pa., Nov. 16-19, 1912. Instructors Geo. R. Brunk, John S. Mast.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger.

Crystal Springs Church, near **Harper, Kans., Nov. 25-Dec. 1, 1912.** Instructors, Abner G. Yoder, J. T. Hamilton.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Biehn Church, near **New Hamburg, Ont., Nov. 20, 21, 1912.** Instructors, S. F. Coffman, L. J. Burkholder.

Lost Creek Church, near **Oakland Mills, Pa., Dec. 3-6, 1912.** Instructors, D. H. Mosemann, L. A. Blough.

Wilmington Junction, Pa., Dec. 3-8, 1912. Instructors, E. L. Frey, S. H. Miller.

Married

Buckwalter—Hershey.—On Sept. 25, 1912, at the home of the officiating bishop, Bro. C. M. Brackbill, Bro. Phares Buckwalter to Sister Cora Hershey, both of Gordonville, Pa. We ask for God's choicest blessings to follow them through life.

Denlinger—Buckwalter. — On Oct. 17, 1912, Sister Mae, daughter of Bro. Phares Buckwalter of Gordonville, Pa., to Bro. Willis, son of Bro. Jacob Denlinger of New Holland, Pa., Bro. C. M. Brackbill officiating. May God be pleased to use their united lives to the glory of His name.

IN MEMORY

Of Isaiah Hoover, who died Oct. 12, 1912, at his home near Schellburg, Pa.

For the Gospel Herald.

The clouds of grief are hanging low
And heavy on our heads,
The best of friends we had below
Is numbered with the dead.

He left us all so suddenly
Oh! is it true he's gone?
With him departed all our joy
That ever round us shone.

A happy home was ours here,
And family circle sweet;
He sought his loved ones ever near,
Their cares and trials meet.

We miss his kind and willing hand,
His fond and earnest care;
Our home is dark without him;
We miss him every where.

God saw fit to call him higher,
From this world of toil and care,
To his home beyond the river,
And we hope to meet him there.

By his adopted daughter, Carrie Cable.

IN MEMORY

For the Gospel Herald.

(The following lines are submitted in memory of Samuel I. (b. July 5, 1909; d. Sept. 13, 1909), Lydia C. (b. Jan. 22, 1911; d. Apr. 15, 1911), and Ammon S. Eash (b May 28, 1912; d. Sept. 11, 1912), by their parents, Bro. and Sister Samuel Eash. Hollsopple, Pa.—Ed.)

"There are three little pairs of tiny hands
Laid to rest forevermore,
Three little pairs of dimpled cheeks,
Whose rich blossomings are o'er.
Six litle eyes are sealed in death,
Our babies in the embrace of sleep,
Angels have borne them safely home,
So for them we will not weep.

"There are three little buds that were removed
Before they felt the blight of sin;
Through the open door the angels moved
And our darlings were passed in.
They were wafted on to the golden shore
Have crossed the river, cold and deep,
They were carried by angels safely o'er,
Our babes appear to us to sleep.

"They have opened their eyes in that fair land
Where the angel band so sweetly sings
They have felt the touch of the Master's hand
The touch which eternal gladness brings
Far beyond the skies, in heaven above,
Their feet have touched the eternal shore;
Far beyond the skies, in heaven above,
They are reigning with Christ forevermore."

Hollsopple, Pa.

Obituary

Baumgardner.—Abram Baumgardner was born Jan. 25, 1868; died Aug. 30, 1912; aged 44 y. 7 m. 5 d. He was a son of the late Christian Baumgardner. He is survived by an aged mother, 1 brother, and 3 sisters. A sad event as the deceased never confessed his Savior. Remains laid away in the Weaver Cemetery near Johnstown, Pa. Funeral services by S. G. Shetler.

Sailor.—Bro. Emanuel Sailor was born July 17, 1835; died Oct. 19, 1912; aged 77 y. 3m. 2 d. In his young manhood he united with the Mennonite Church and was a faithful member until death.

He had a kind and loving disposition and is greatly mourned by all who knew him, but they weep not as those who have no hope.

He leaves a wife and 7 children to mourn his departure.

Services at the Woodbridgetown Union Church by E. D. Hess, assisted by W. W. Ryan of the Baptist Church. Interment at the Smithfield Cemetery.

Blough.—Noah Blough of Johnstown, Pa., was born May 18, 1860; died Aug. 11, 1912; aged 52 y. 2 m. 23 d. He died in the Memorial Hospital after a brief illness. He is survived by an aged mother, a sister, a half brother, and a wife. Funeral services at the home of his mother by S. G. Shetler. The body interred in the graveyard on the Speicher farm. It is to be lamented that the deceased never confessed Christ as his Savior.

Weaver.—Bro. Francis C. Weaver was born Sept. 23, 1880; died Oct. 23, 1912; aged 32 y. 1 m. He is the ninth one of the family who have passed into the beyond, and all but two died of consumption. His time was spent in riotous living, but a few weeks before his death he saw the need of a Savior. After making a surrender of all, including a worldly office, he was baptized and received into the Mennonite Church. He is survived by an aged mother, a brother, a sister, a wife and a number of children. Funeral services by S. G. Shetler and Alex. Weaver. The body was laid to hest in the Weaver Cemetery near Johnstown, Pa.

Bender.—David Bender was born in Lancaster Co., Pa., May 2, 1832; died from the effects of a paralytic stroke near Milford, Nebr., Oct. 10, 1912; aged 80 y. 5 m 8 d. He was married to Lydia Miller, Jan 29, 1885, to which union were born 8 children, 2 of whom preceded him to the spirit-world. His wife died May 7, 1873. He was married to Lydia Miller, second wife Apr. 1, 1875. He leaves to mourn a wife 6 children, 34 grandchildren, and a host of friends to mourn his departure. He united with the A. M. Church in his youth and was a faithful member to the end. In his last days his desire was to leave this world and be with Christ. Funeral services were conducted by Sanford C. Yoder of Chappell, Nebr. Text, Isa. 38:1: "Set thine house in order for thou shalt die and not live."

Martin. — Cora (Schweitzer), wife of Aaron Martin, was born in Seward Co., Nebr., Nov. 11, 1891; died Oct. 13, 1912; aged 20 y. 11 m. 2 d. She was married to Aaron Martin Aug. 7, 1912, lived in matrimony 2 months and 6 days. She leaves to mourn her departure a sorrowing husband, father, mother, 6 sisters 3 brothers. Funeral services were held Oct. 15, in the West Fairview Church. Bro. J. E. Whitaker spoke in the English language at the house and at the church by Bro. Jacob Stauffer, Bro. Joseph Schlegel (Text, II Cor. 5) in German and Bro. C. C. Steckley in English. Text, Eccl. 8. Laid to rest in the West Fairview Cemetery by a large circle of friends and neighbors.

One by one have reached the valley,
One by one have reached the shore,
They have bid us good-bye and
Have gone before.

Hensler.—William M. Hensler was born Sept. 5, 1881; died Oct. 9, 1912, after an illness of two weeks of typhoid pneumonia aged 31 y. 1 m. 4 d. He was born in Whiteside Co., Ill., and at the age of two years moved to Ustick, Ill., where he has since resided.

On Dec. 31, 1903, he was married to Maria M. Witmer, to which union were born 2 children, Mildred E., aged 8, and George A., aged 3 months. Besides these he leaves to mourn his loss a widowed mother, 5 sisters, a brother and a host of relatives and friends. His mother has been a member of the Mennonite Church for twenty years, to which church he expressed a desire to unite with during his sickness.

Funeral services were held at the Mennonite Church in Ustick Oct. 11, 1912, by A. C. Good of the Mennonite Church of Sterling, Ill., and C. H. Hiller of the M. E. Church of Altona, Ia., the latter being a cousin of the deceased.

Hoover.—Bro. Isaiah Hoover of near Schellburg, Pa., was born May 22, 1859; died Oct. 12 1912; aged 53 y. 4 m. 20 d. During the last few years the deceased suffered considerable, part of which was the amputation of one leg, just below the knee. Some time ago he had a light stroke, but soon regained consciousness. About a week before his death, he came in from work complaining of pain in his head. He soon became very sick and suffered intensely, until death relieved him. He expressed a willingness and desire to depart, leaving bright hopes. He will be missed in the rural mission station. It was largely through his efforts that a church was built on his farm. He was superintendent of the Sunday school. He is survived by a wife and adopted daughter, brothers and sisters. Funeral services by Abram Metzler and S. G. Shetler. The body was laid away in the cemetery near Schellburg. Peace to his ashes.

Culp.—Sister Susan Elizabeth, widow of the late Bro. Jacob W. Culp, was born in Ashland Co., O., Dec. 6, 1844, in an early day, living in Elkhart county for over 40 years. She was married to Jacob W. Culp, who died just a year before the death of his companion. She was the mother of 7 children, 3 of whom, 1 daughter and 2 sons, survive her. She also has 4 brothers and 4 sisters still living. Sister Culp has been in ill health for about 3 years and was finally taken with a stroke of paralysis from which she died at the home of her daughter, Mrs. Wm. Daugherty, in Elkhart, Ind., on Oct. 15; aged 68 y. 10 m. 10 d. Her life was one of trial and affliction in many ways. She was a faithful and devoted wife and mother and a woman of incessant toil. A large share of the work of the support of the family rested on her shoulders, but she never shrank from her duties, but toiling on, ever faithful to her charge, until disease overtook her and her strength failed, and she sank under the burden. We trust she has found her rest in the mansions of eternal peace where Jesus has prepared a place for all His faithful followers.

J. F. Funk.

Stemen.—Daniel Stemen was born in Perry Co., Ohio, March 27, 1824; died in Putnam Co., Ohio, Oct. 23, 1912; aged 88 y. 6 m. 26 d. He was united in marriage with Elizabeth Beery Nov. 26 1846. To this union were born 14 children. His wife and 9 children preceded him to the spirit-world, leaving 3 sons and 2 daughters, 44 grandchildren and 54 great-grandchildren, 1 brother about 90 years old, besides many other relatives and friends to mourn their loss. He with his wife came to Putnam Co., Ohio, Oct. 8, 1852, on the farm where he was still living at the time of his death. Bro. Stemen was a kind father and husband and a good neighbor. He never connected himself with any church until May, 1908, when he publicly confessed Christ and sealed his covenant by water baptism and was received into the Mennonite Church, where he remained faithful until

(Continued on next page.)

Items and Comments

From Germantown, Pa., the home of the first permanent Mennonite settlement in America, there comes the report that a $400,000 theater is to be built. The contrast between the character of the first settlers there and the spirit which calls for that kind of a building is quite marked and affords material for much sober reflection.

After a three days' battle between the armies of Turkey and the allies near Adrianople, the Turkish army of 200,000 men was completely routed and the troops hurled back in confusion towards Constantinople. At the time of this writing it is thought that the war will be of short duration and that Turkey will be completely overwhelmed. However, the voice of the great powers of Europe may have much to do in shaping the terms of peace.

James S. Sherman, Vice President of the United States, died at his home in Utica, N. Y., at 9:42 P. M., Oct. 30. He had been an active figure in American politics for over a quarter of a century and at the time of his death was a candidate for re-election. This, we believe, makes the sixth Vice Presdent to die in office, the others being George Clinton, William R. King, Henry Wilson, Thomas A. Hendricks and Garrett A. Hobert.

A pathetic story is sent from San Antonia, Tex., where six nuns were burned to death in trying to rescue 87 children from a fire that destroyed an orphanage. The children were all saved with probably two exceptions. Greater even than this was the sacrifice of Jesus Christ for our sakes. We would that all people might be as eager to be rescued from the destruction of sin as these orphan children were to be rescued from the flames.

According to the recently published report of Royal E. Cabell, U. S. Commissioner of Internal Revenue, the consumption of liquor and tobacco is on the increase in this country. The report states that a million more cigarettes were smoked during the quarter than the corresponding time of last year, and that the increase in the nation's consumption of liquors for the same period was 450,000 gallons. Perhaps this increase is in part due to the fact that this was campaign year. At any rate it reveals the fact that it will require much work before the eyes of the nation are fully opened to the awful effects from the use of stimulants and narcotics.

A LIBERAL OFFER

For 50 cents, one-half the regular subscription price, we will send the Christian Monitor to new subscribers the rest of this year and all of next year, including a copy of the current issue while they last. All subscriptions must be mailed before January 1, 1913. Subscribe now. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

And let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. 6:9.

The Lord is my shepherd, I shall not want.—Psa. 23:1.

(Continued from preceding page.)

death. There was great rejoicing by his friends over his conversion. May they all live so as to meet him in that better land. Funeral services in the Methodist M. H. by Moses Brenneman and J. M. Shenk from Isa. 38:1: "Set thine house in order, for thou shalt die and not live." Buried at the Salem Cemetery in Allen Co., O., Oct. 25.

GENERAL CONFERENCE NOTICE

At the last meeting of the Mennonite General Conference the undersigned were appointed a committee on time and place for the next meeting. We are ready to receive and consider invitations from congregations desiring that the next meeting be held with them. Invitations should be in by Nov. 15. Send all invitations to S. E. Allgyer, West Liberty, Ohio.

S. E. Allgyer.
S. G. Lapp.
C. Good.

FAMILY ALMANAC
for 1913

(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Address

Mennonite Publishing House,
Scottdale, Pa.

BOOK CATALOGUE

We wish to announce to our readers that the prices in our 1911-12 illustrated catalogue will hold good for the coming season with possibly a few exceptions. We will not send out another supply this year to all our readers but anyone having mislaid their old copy will be supplied with another one on request. We do not claim to have all the good books listed in our catalogue but believe that they are worthy of the place they occupy on our list. We are in position to supply you with any other book that you may want if you will give us the name of the publisher with your order. We can give you quick service, and in many instances are able to invoice them to you at a lower price than that charged by the publisher.

We thank you for your generous support in the past and hope to have a continuance of the same.

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

497—Editorial
499—His World Not Ours (Poem)
The Reality of War
Unionism Leads to Lawlessness
500—Keeping the Conscience Alive
The Last Hour (Poem)
Missionary News from Dhamtari
501—Mission Industries Among the Mennonites
The Mennonite Mission High School
502—The Value of Home Study and How to Encourage It
Individuality Forms Character
503—Sunday School
Our Young People
504—Field Notes
Correspondence
507—The Two Glasses (Poem)
An Appeal for the Outposts of the Church
508—The Best Investments of Youth
Our Literature
509—Report
510—Special Bible Term
Bible Meetings
Married
511—In Memory (Poem)
Obituary
512—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

VOL. V SCOTTDALE, PA., THURSDAY, NOVEMBER 14, 1912 No. 33

EDITORIAL

"He knoweth our frame; he remembereth that we are dust."

"But as many as received him, to them gave he power to become the sons of God."

Since the presidential election is over, this thought impresses itself on the minds and hearts of many people: If people can be so wonderfully wrought up and so desperately in earnest when only political interests are at stake, how much more earnest and self-sacrificing should be the efforts of God's people in working for the eternal interests of man?

India Mission Report.—The twelfth annual report of the American Mennonite Mission at Dhamtari, India, lies before us and will appear as a supplement to the Gospel Herald next week, God willing. It will be noticed that this report is much later than usual. A letter from Bro. J. N. Kaufman informs us that a full report had been prepared about five months earlier but that the original manuscripts were lost. He sends the rewritten report with an apology, but we are confident that even at this late date the friends of the Mission will read the report with interest.

Worldliness.—The discussion on, "How Stem the Tide of Worldliness in the Church?" found elsewhere in this issue, calls attention to the Church's real fight. Israel's fatal weakness was the desire to be "like other nations." The same has been the snare of many an individual, of many a church. To be healthy, safe, useful in the Master's service, we must take the place that God designed that we should: "In the world," but "not of the world." With this as our attitude we may, "unspotted from the world," continue to live the overcoming life, winning souls for God.

The Church is like a great ship on mid-ocean. In the midst of the waters, the water tries to get in. The faster the vessel steams and the heavier the load borne, the harder the water presses to get in. So with the Church. Every member is a part of the ship. One weak member may let in a great stream of worldliness that will in the end submerge the ship. It is important that every member be kept strong and firm and solid, for the greater our zeal, the greater the burdens assumed by the Church, the more desperate is the world to break in.

But what is worldliness? It is the sum total of sin. They who are saturated with sin are worldly; for "the whole world lieth in wickedness," and all sinful people walk "in the course of this world." Worldliness may manifest itself in different ways. With some it is manifest in adorning the body after the world's fashions; with some, filthy habits or foolish talking; with some, possessing much of this world's goods—covetousness; with some, gratifying sinful lusts; with some, selfishness cropping out in numerous forms. The general name applying to all of them is "worldliness." James says that pure religion includes the keeping pure from all these or any other worldly spot that can be named. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

By Degrees.—Once in awhile this story comes to our ears: A brother (sometimes a sister) wishing to see more of this world, plans an extensive trip. Wishing to earn his own way he takes plenty of time for the purpose. Landing in a distant state, he finds employment at high wages. It is nothing to him whether there is a church of his choice within reach; in fact, he would just as soon there were none, for he is sight-seeing and doesn't mean to stay there permanently. But being respectable and not wishing to live like a heathen he attends worship where he is and charmed by personal contact, a desire to unite with these people among whom he worships steals upon him. The longer he studies about it the more narrow it seems to him not to do so. Finally he breaks loose from his church, unites with another, consoling himself that as soon as he gets back to his former people he will unite there again. The chances are that he will never get back, at least not until he has been so completely weaned away from his former church that he will never unite even if he gets back.

Anything wrong about this course? Yes, a few things. In the first place it was wrong to break fellowship with his people for any considerable length of time with only sight-seeing as an excuse. God has given us talents to use, not to waste, and no one is justified to cut himself loose from those of "like precious faith" and waste his talents elsewhere. Then again he was wrong in making faith secondary to geography. If the Mennonite faith is the right thing in one community it is the right thing in all communities. Being away from our church, a change should be made at once; but instead of a change in church affiliations it should be a change in location, a moving back to our own people. You will notice that people like the one we described drift away by degrees. Their cutting themselves loose from church associations to go sight-seeing or to get a paying job for themselves in other quarters means a gradual drift toward the people among whom they labor, whatever may be their faith or practice. It is **not a matter of conviction but of drifting** that causes the change in church affiliations. The remedy is found in this: Stay in touch with your people, keep your talents well employed, be faithful, and God will keep you steadfast in faith and service.

HOW STEM THE TIDE OF WORLDLINESS IN THE CHURCH?

Long ago Paul wrote: "But Demas hath forsaken me, having loved this present world." Notwithstanding the fact that it is plainly stated that 'if any man love the world, the love of the Father is not in him;" that "Friendship with the world is enmity against God," worldliness, in some form or another, has been the means, in every generation since the Christian era began, of drawing individuals and churches away from God and godliness and into the whirlpool of sin and folly and ruin. The Mennonite Church, like every other religious body, has this fight to make with the arch-enemy of truth and purity and righteousness. Will we surrender, or fight and conquer? The Mennonite Church has said, We will stand by the full Gospel, and fight the good fight of faith as long as God gives us existence. Most of our members have said the same thing. Some have surrendered, some are wavering, some are saying one thing and doing the reverse. The problem before us is, (1) How keep worldliness out? (2) How get rid of what is already manifest among us? This problem our brethren have undertaken to discuss. Their thoughts are presented for your consideration.

For the Gospel Herald.

A Question of Long Standing—The Apostolic View—Present View

By D. J. Johns.

This is a problem that has burdened the mind of godly men for many centuries. Men filled with, and guided by the Holy Spirit were moved to give warning along this line. "Be not conformed to this world" (Rom. 12:2). "Love not the world, neither the things that are in the world" (I Jno. 2:15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God" (Jas. 4:4).

From these passages, especially from the last, we understand that there were already those in the Church that wanted to be friends of the world and were thus breaking their covenant relations with God, and became not only spiritual adulterers, but the very enemies of Him whom they had covenanted to love and obey.

From the apostle's time down to the present, God-loving, God-fearing, Church-loyal and soul-loving men have been burdened with the question, How can we stem this worldly tide, which seems to be rising higher as time goes on? And this world, which lieth in wickedness (I Jno. 5:19) and is ruled by "the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:2) is making strenuous efforts to get the Church to adopt her policies and methods by sugar-coating her soul-destroying contrivances with a religious taint. It is no wonder that this same question still remains. How shall we stem this tide?

We look to the apostles. Paul teaches that if men are conformed to this world, they can not prove, that is, can not understand or know what is the good and acceptable and perfect will of God.

Without a renewed mind we are not able to know and obey the perfect will of the heavenly Father. John says, Where the love of the world is there the love of the Father is not. James plainly states that he that would be the friend of the world **is** the **enemy** of God. This is the greatest obstacle to overcome.

The plain Word of God must be taught with all the plainness and power that God gives us. It needs to be made clear that the love of the world and the love of the Father dwell not together and that without the love of the father (according to I Cor. 13) the greatest of gifts or talents we may possess, even though they be Angelic, and the strongest of faith, even though we might do wonders and the best of works we may do will all avail us nothing; and that worldliness makes us His enemies, and He will turn and fight against us (Isa. 63:10). These truths need not only be taught from the pupit, but to stem this tide they must be taught in the home, both by precept and example.

Children while forming their character need to know that there is **a God to fear, love, reverence and obey,** or **a soul to be lost.** To overcome there must be a united effort on the part of the ministry with a united support by the laity. On the part of the ministry by prayer and teaching and on the part of the laity by prayer and obedience. "Be ye separate, and I will receive you," saith the Almighty.

Goshen, Ind.

A Question of Great Importance—Conversion Essential—Work for the Purity of the Church

By J. M. Shenk.

The importance of this question becomes the more apparent when we remember that as worldliness takes possession of the heart and of the Church the spiritual life and power weakens and dies out. And since it is of such vast importance that we as individuals and as a Church manifest more and more of the heavenly life and heavenly power the question, How stem the tide of worldliness in the Church? looms up before us as one of the all important problems of the present time. First of all, then, let preacher, teacher and every Christian worker lay special stress on the great truth that true repentance toward our God and faith in our Lord Jesus Christ brings about a regeneration which fills the soul with love to God and takes the love of the world away, gives us a desire to please God and takes away the desire to please the world; that a child of God seeks to honor God and does not seek the honor of man; that the very best proof that we are born of God lies in the fact that we seek and desire to obey and please God because we love Him; and that we no longer seek or desire the friendship of the world because we no longer love the world; that "if any man love the world, the love of the Father is not in him."

Then we should all labor by admonition, by example and by prayer to strengthen in every member in the Church the desire and anxiety to please God and glorify Him in body and spirit, which are His. The Church should frequently be reminded of the fact that covetousness is idolatry, that pride is an abomination in the eyes of of the Lord, and that "the friendship of the world is enmity with God."

Elida, Ohio.

Spirituality—Consistent Leadership—Good Home Training

By L. J. Burkholder.

This I say then, walk in the spirit and ye shall not fulfill the lusts of the flesh.—Gal. 5:16.

The Church is composed of God's children on the earth. In it there are the babes in Christ, the weak and sickly ones as well as the strong. The world comprises that portion of the human family which has not given its allegiance to the Master, but is in the service of the prince of this world. The admonition of the Word to the Church is, "Be ye strong in the Lord and in the power of his might," while the enemy is continually doing his utmost to destroy the spiritual life of God's children by imposing upon the Church his worldly ideas and practices. So active is the enemy in this work that the prophet speaks of him as "coming in like a flood." Worldliness is the monster of today into which the Church is being beguiled. Truly it comes with the power of a flood, destroying all that are in its way. It is the duty of the Church to dwell on the higher ground away from the haunts of worldliness. We should rally around the standard which the Lord has lifted high that when the tide that flows comes we are beyond the high-water-mark.

Worldliness and a deep spiritual experience are not found in the same life. "Where your treasure is, there will your heart be also." "If any man love the world, the love of the Father is not

in him." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, **and I will receive you.**" "They are not of the world even as I am not of the world."

Worldliness is offered to the Church in various forms: the love of money, unchristian business and methods of doing business, worldly thoughts, worldly reading, following the world customs and styles in our clothing, house furnishings and other equipments and all else that comes from the desire "to be like other nations" (I Sam. 8:20).

Christ shall be our pattern. "Let this mind be in you which was also in Christ Jesus." "If any man have not the spirit of Christ he is none of his." The tide of worldliness comes against the Church with such force that in order to stem it she must possess strong bulwarks for her safety, chief among which are the following:

1. A deep, spiritual life in every member. Adam and Eve were safe when they listened to the voice of God. Israel won battles when he obeyed the Lord and kept aloof from heathen nations. David and all the patriarchs prospered when they "dwelt under the shadow of the Almighty." When Demas loved this present world he forsook Paul. History has shown that when individual members of any section of the Church cast longing eyes toward the world, like Samson, they are shorn of their power and a downfall is the result. Invariably the most worldly persons are the least spiritual. "Walk in the Spirit, and ye shalll not fulfill the lusts of the flesh."

2. Usually in such instances where the Church has yielded to worldliness her ministers have first neglected their opportunities. When the servant of God fearlessly cries against worldliness as he would against every form of sin and proclaims a Gospel that saves to the uttermost, proving his sincerity by his life, God will cause His work to be a success.

3. An important adjunct to the minister's success is the devout family life in his congregation. The Church can stem the tide of worldliness when in each home both mother and father are faithful to plant into the child a good foundation for a meek, Christ-like character. How far-reaching is the effect when the son or daughter, who was recently converted, decided to lay aside worldliness and be adorned with a "meek and quiet spirit," and the parents encouraging them. It will take the Church a long time with much effort to uproot the worldly tendencies which parents so frequently plant into and allow to grow in their children. The children of today will be the church-members of tomorrow. As parents, are we raising up men and women who will stand for a spiritually-minded or a worldly-minded Church, Which?

When the Church rises to the above conditions the tide of worldliness will be stemmed and her rules and conference regulations, being based upon the Word, will be obeyed willingly by every member. May God help each one to do all in our power to keep the Church we love from being swallowed up in the vortex of worldliness.

Markham, Ont.

CHRIST

Compiled by W. L. Stoltzfus.

1. His pre-existence.

For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.—Col. 1:16, 17.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—Jno. 17:5.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1:1, 2.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. —Jno. 8: 58.

2. Evidence that Christ as a divine Being took upon Himself the form of a man and actually lived and had His being in this present world.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.—Jno. 1:1-3.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—Jno. 1:14.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. —Phil. 2:5-7.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.—Heb. 2:14-16.

3. Testimony of the Father from Heaven.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:16, 17.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake,, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17:1-5.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.—Jno. 12:27, 28.

4. Manifestation of the divine nature of Christ before His death on the cross.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.—Mark 4:37-39.

And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid.—Jno. 6:18-20.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. —Jno. 18:4-6.

5. Manifestation of the human nature of Christ before His death on the cross.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.—Jno. 4:6.

Jesus wept.—Jno. 11:35.

Now in the morning as he returned into the city, he hungered.—Matt. 21:18.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered. —Matt. 4:1, 2.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?—Mark 4:38.

6. Evidences of the bodily resurrection of Christ.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.—Jno. 20:19, 20.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.—Jno. 20:26, 27.

7. Manifestation of the human and divine nature of Christ after His resurrection.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.—Luke 24: 30, 31.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto

them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them.—Luke 24:36-43.

8. The last on earth.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke 24:49-51.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:9-11.

OMNIPOTENCE OF CHRIST

By A. Mary Hershey.

For the Gospel Herald.

In addition to what appeared in the Gospel Herald under this subject a few weeks ago we desire to add the following:

When the religion of Christ has full sway in our hearts it keeps us from seeking after any other religion and leads us to live the self-denying, crucified life.

Again, let us notice: Our Master, while on earth, had power over devils Mark 1:23). Through His death He destroyed the power of the devil over all those who have accepted deliverance (Heb. 2:14, 15). Notice the glorious light and power which He manifests in His followers. As it is our sincere desire to walk in all His ways it makes Christ ever present with us (Matt. 28:20). Enduring severe trials and temptations, no man is able to pluck us out of His hands (Jno. 10:28), no temptation greater than we can bear (I Cor. 10:13). God keeps us from this present evil world (Gal. 1:4).

Walking in His ways makes us free from condemnation (Rom. 8:1), sons and daughters of God, joint heirs with Christ (Rom. 8:17, 18). Christ supplies all of our needs (Phil. 4:19), gives "joy unspeakable" (I Pet. 1:8), which no man can take away (Jno. 16:22). Nothing shall be able to separate us from His love (Rom. 8:38, 39). So reliable is our Master's Word that He never changes (Jas. 1:17). Who would want anything better or a higher ideal?

Hanover, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

Dear Herald Readers, Greeting in Jesus' Name:—We feel to say with the psalmist, "Praise the Lord, oh, my soul; while I live will I praise the Lord. I will sing praises unto my God while I have any being. Happy is he that hath the God of Jacob for his help whose hope is in the Lord his God. Which made heaven and earth the sea and all that therein is which keepeth truth forever."

We feel glad to say that it was our privilege to hold a series of meetings at this place for two weeks, conducted by John H. Mosemann, Bro. David assisting him a few evenings. We felt the Lord's hand with us in the work and were glad for the Holy Spirit's direction in making the Word so plain unto us and that four precious souls were willing to take their stand for Christ. Let us pray for them that they may live true lives and be a light to others who are yet in sin. We believe saints have been much strengthened during these meetings and we feel to press onward with a stronger effort for lost souls. We are glad it is for us to sow the seed and leave the results with Him and more firmly rest upon the promise that it shall not return unto Him void.

We feel grateful for the many provisions that have been sent in from the different brethren and sisters throughout the county and to all who help this good work to go on, we feel the Lord has been blessing us in a wonderful way in supplying every need.

The attendance in Sunday school is good at this time; glad for a few new ones that have started and for their regular attendance.

The sewing school is not so large in attendance, but the interest very good and the children enjoy the work. Also glad for the increase in attendance in the childrens' meeting.

We were glad for a short visit from the Philadelphia sisters last week. Pray for us.

Yours in the Masters' service,

Katie Buckwalter.

Nov. 7, 1912.

Lima, Ohio

(502 N. Jefferson St.)

Dear Herald Readers, Greeting in Jesus' Name:—No doubt some of you have been wondering how the work is faring in Lima. In the August Sunday school conference Bro. and Sister David Augsberger of Indiana were appointed to assist us in the work but on account of the illness of a brother's wife they have not been able to come yet. So that leaves us still struggling on by ourselves, feeling keenly that much is being neglected, which causes regrets mingled with rejoicing, for the encouraging part (though the attendance is not so large) is that the interest is good. We still look forward with hope when we can do more visiting among the homes.

Much of our time the past three months has been devoted to improving the mission property. The brotherhood from Elida have donated much of their time here, which we appreciate. At present the basement wall is being put under the church.

There have been no services the last two Sundays. We expect to open again for the usual meetings by Nov. 10.

The Lord permitting we will have communion in the evening of Nov. 17.

We were glad to welcome Bro. J. W. Shank in our Sunday school and Thursday night meeting a short time ago. Our people would like to have him with us again that others might hear of his experience in South America.

We are always glad to have any one stop with us while passing through Lima. Also ask your prayers in the interest of souls.

B. B. and Emma Stoltzfus.

Nov. 4, 1912.

OPPORTUNITIES FOR FELLOWSHIP IN MISSIONS

By Katie Sommers.

For the Gospel Herald.

What are missions for? Why does the call come ringing loud and strong from missions in both the home and foreign fields? Why are there so few who are willing to answer the call? Where must I go? Or, what must I do? In order to become a missionary, as a worker in the home Church, how can I keep in touch with missions?

These are some of the questions that come to the mind of those who are interested in the winning of souls. Every Christian is a missionary. I do not say every Sunday school teacher, or every Church member is a missionary, but every Christian who has made

a full consecration is a soul winner, and what is mission work if it is not winning souls for Christ?

But what we want to consider is the opportunities for fellowship in missions. Are there any, if so, who is taking advantage of them? What do we mean by fellowship? In my mind fellowship is a working together of individuals toward the same end. There are only two different places for me to put my fellowship; one is with the Lord's people, the other is with the army of Satan. Now the question is, where have you placed your fellowship? Where have I placed my fellowship?

It seems as though different people have different ideas about mission work, and I as one who have worked hard towards that end, but have had no experience whatever, will present the work just as I see it from a worker's point of view. I have been a Sunday school teacher for quite a while, and I must confess that even though a Sunday school teacher and a worker in the Y. P. M. and all the work I could possibly do I was not consecrated. Why? Simply because I was not in the place where God wanted me. How did I know that the Lord wanted me in the mission field? How could I know it if I did not ask Him and work for Him and live to the best of my knowledge, though not without mistakes? It does not take a perfect person to do mission work. If it would, I am afraid we would have no missions. But I can tell you what it does take to be a missionary. It takes men and women of character. Character is something that I wish that every young person would value above every thing else. Why? Because it is all you have and if you lose it what will you have left?

I would like to make a special appeal to our Sunday school teachers, not that I aim to insult anyone, God forbid; but that you could realize the responsibility that is resting upon you. Oh, how great it is. How much it means to us to stand before a Sunday school class and tell them how to live and how to do and then turn around and do just the contrary. If you are not careful your class will say, 'How can I hear what you say, when what you are is ringing in my ears all the time?"

There are many things with which we have to contend. The world is going to extremes on the line of fashion and the Church is following it, and is not very far behind either. In obeying the voice of the Lord He made me realize that I could not work in His service with a lot of unnecessary things hanging on my clothes. I can not wear them and be a consecrated worker; not because the Church is against it, but because the Word of God is against it. But if we bring this subject just a little nearer home, I wonder if there are any opportunities for fellowship in our own church, not in some other church, but in this particular one, are the old and young members closely united and working together, making their one aim winning souls for Jesus. Winning souls is the highest aim any missionary can have, and it ought to be the aim of every Christian and if it is not you are going to make a failure in your work.

Remember, people, when you meet your Savior in that last day the question is not going to be, How much money did you have on interest, how many automobiles and fashionable dresses did you own, how many acres of land did you have, but it is going to be, How many souls did you win to Christ? How many stars in your crown are you entitled to, and what will your answer be?

Greentown, Ind.

SOWING BEYOND THE BORDERS

By Lela E. Miller.

For the Gospel Herald.

Life is to be regarded as a seed-time. Every one has his field to sow, to cultivate, and finally to reap. And while it is a sad fact that many are sowing tares or seeds of selfishness which can only yield a harvest of corruption, it is with pleasure that we speak today of those who are sowing to the Spirit, having crucified the flesh and all its lusts, and are using their abilities and means to advance the things spiritual, in fields, shown by the Great Field-Master to be their own. Now our topic suggests the thought that beyond uncrossed borders are fields in which no good seed has been sown.

We shall notice a few of the borders as we go along and notice, (1) What to sow, (2) How to sow, (3) Why and when to sow.

1. **What to Sow Beyond the Borders.**—The seed of the Word. The seeds that bear the fruits, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

2. **How to Sow.**—Cross the border, step into the field, look over it, study it, scatter the seed by preaching, teaching or personal testimony, tend with care and in faith, trust for growth and yield.

3. **Why.**—First, to fulfil one of Christ's greatest commands—His last command. Secondly, "The harvest truly is plenteous but the laborers are few." Thirdly, that on the great harvest day "we might come rejoicing, bringing in the sheaves."

4. **When.**—Now is the time to look for borders. Now is the time to seek for other fields. "Go work today in my vineyard," "The night cometh when no man can work." "Now is the day of salvation." We have heard a missionary parable the substance of which is this—the Heavenly Gardener in looking over His garden, noted that it was kept with great care, free from weeds and the flowers were of rare beauty. He smiled on the workers who vied with each other in making His plot the best, when lo! He beheld that a part of His estate was barren, neglected and no toilers were there.

"And His servants lifted up their eyes
From the plots they had called their own;
As they heard their Master call, 'Arise,
Go forth to that land so lone.'
And their hearts were filled with a sad surprise
At the fields they might have sown."

Today the call comes from o'er the border of our own native land, across the waters' wide expanse, "Come over and help us," and the Master commands, "Arise go forth to that land so lone." Even though many have arisen to the call and have gone beyond the border of the pleasure of a comfortable home in the home-land and Christian society, (for is not that a border?) and there scattered much seed, there are yet many fields in these far-away lands to be sown.

We are now thinking of the Christian missionary bands in benighted, heathen lands, workers, evangelizing and Christianizing the natives, telling them of Christ and His message and teaching them to live His message and His life. And, how fully, the missionaries in India, Africa, China, South America and other lands, being surrounded by a people who are closely watching every motion and expression of theirs—how fully! they must realize that every thought, and word and act has an eternal influence. They must perceive their responsibility however trifling they may seem. As it is possible to tell the whole Christian story without one's lips.

A Chinaman once came to a missionary for baptism, and when asked where he had heard the Gospel, he replied that he had never heard the Gospel but had seen it. He then went on to tell how he knew a poor man at Ningpo, who had once been an inveterate opium smoker and a man of violent temper. This man had become a Christian, and his whole life was altered. He gave up his opium, and became loving and gentle. "So," said the man, "I have not heard, but seen, the Gospel."

Great have been the visible results of the efforts of these sowers who have by God's help buffeted many trials, re-

sisted many temptations and borne their great responsibilities, and many results yet await to be revealed until the time, the sheaves of good will be garnered in from the fields of sin.

As stated, the call is yet ringing, "Come over" and if more were upon the altar of "not my will but thine be done," there would be more laborers there. Not all can go, so far? you say. True. Neither does God want all of us there. Perhaps we have not been fully awakened to the fact that in this field which extends from your nearest neighbor to the uttermost parts of the earth, the soul-thirsty, soul-starved ones are not confined to what are called heathen lands, but we may find the heathen nearer our door who worship such idols as, "the lust of the flesh, the lust of the eye, and the pride of life," and who are in need of the Gospel as much as they. However, some have realized this and crossed borders nearer home—the border of his own state or, across states into some metropolis; some have realized that the opportunity for sowing will not last forever, and have been sowing the seed of His kingdom in remote rural districts and in cities, establishing missions, churches and schools. Seeds sown, as tiny as a mustard seed, have grown and brought forth much fruit.

A tiny seed was sown into the heart of a little waif of the streets of Chicago. It grew and developed we know not just how, but we know by the fruitage that the soil was good and God's smiling sunlight of love, and showers of blessing were upon it, and, having crossed the first border mentioned, and being located at one of our own mission stations in India. The natives of this foreign land are now hearing the sweet old story, the story old, yet ever new, from the lips of this one—all because some one crossed the border of self, self-sacrificed and planted this precious seed.

Sometimes we are apt to overlook the results that hinge on small beginnings. Have not nearly all Christian movements or achievements grown from small beginnings? Robert Raikes hired a gardener's wife to teach some children of the streets of Gloucester, England. This was about 130 years ago. Today the modern Sunday school has an enrollment of 26,000,000 members.

At a meeting by the side of a hay stack in Williamstown, Mass., in 1808, five students of Williams College began the missionary movement from which beginning have grown a number of missionary societies and thousands of laborers have been sent into different parts of the world. So instance after instance might be cited to that to show the results of small beginnings or the growth from tiny seeds.

But to go on: others have realized that alone through Christ, can the world be saved, but Christ cannot save the world alone, and have gone beyond the border of self-honor, leaving position, wealth and friends, into the field—another country or some village—finding there, the need of the Gospel on every hand and knowing if no good seed is sown no good harvest can be expected, are scattering the seed of hope, of comfort and of cheer, each day, by means of preaching or teaching or giving a cup of water in the name of a disciple.

But many are not often permitted to leave his own neighborhood or community. Is there no border for you to cross? You are a regular attendant of a Sunday school where is taught the most important thing in life, the principle of Christian living. You are especially interested in its welfare for you realize in the Sunday school lies the hope of the Church. You are interested in the lessons taught there, and it may be you teach a class of wide-awake, interested pupils. But, since the Sunday school is only the Church at work and its mission is to lead souls to Christ, have you invited non-members to attend? Perhaps just beyond the borders of the Sunday school are souls who could never be touched otherwise than through the kindliness of your invitation and when once in the Sunday school you can help plant the precious seed into their hearts and show by the life you live seven days in a week, that you believe what you teach.

If each member of our different Sunday schools would have had a more true, aggressive, Paul-like spirit, seeking through the medium of the Sunday school to extend His kingdom, we would not see the nearly 1,000 closed, country churches of our state and there would not be the number of homes in our county of which are said, not even a copy of the Book of all books can there be found, but Christ would be the Head of more Sunday schools would be the Head of more of the many homes of our land, more would be traveling the heavenward way. To those who scarcely go beyond their home walls, who are tied down, it seems, by family cares—cares of rearing sons and daughters—think you, you have no time to sow beyond the borders? I wonder if the greater per cent of our missionaries cannot look back to their parental homes and say, there, by mother, the queen of our old home, the light of our happy circle, my comforter and helper, next to God my most loving and tender friend, the busiest member of our family, crossed the border of household cares and duties, denied herself of many pleasures and sowed in my heart the seed, God's Holy Word; can look back to father, the head of the home who bore the brunt of the struggle for the comforts of his family and say he taught me by example and precept that his decisions were based upon the eternal welfare of the souls of his fellowmen as well as his own, thus sowing beyond the borders of self and of his own pleasures; and now, these parents have the joy of seeing some of the fruitage of the seed sown.

Does it not pay to sow beyond the borders?

In the light of the stated facts, because there are no more sowers is, the seed is not sown in as many hearts of our homes as should be. Mothers, you hold the keys to hearts which none other but yourselves can unlock. Parents, perhaps just beyond the border the happy, smiling circle which surrounds your pleasant fire-side, are other sons and daughters who need just the hope you can give. You may have a wonderful power over them through the love and guidance of the first great Missionary.

Now, some are confined to their own rooms, as invalids. Yes, they too can sow beyond borders, ofttimes scattering seeds of love beyond more borders than they who are in vigor and strength. "One little word or sentence starting from the lips of a person may pass from mouth to mouth, from city to city, from nation to nation, until it circles the earth; so also one little incident in the life of a person may transform his career and cause fruitage for God that never can be measured."

'Behold how great a matter a little fire kindleth."

Some have learned the art of using the pen which is mightier than the sword, especially when the fingers that hold it have been guided by the Hand divine.

O, that we might realize that the opportunity for sowing is slipping through our fingers moment by moment! What a solemn thought, the future will be the harvest of the present!

Christians have been said to be enclosed within or surrounded by a hedge of commands and promises, beyond which is the world of sin and sorrow. Now if each Christian would be awakened to his opportunities, would make the most of them, as it behooves a Christian, for sowing beyond the borders, remembering, while not all soil is receptive much of it is and that by your help, through Christ the vilest of this sinful world can be saved; the enclosure may be enlarged, the hedge extended, their circle of love widened, many souls added to His kingdom and when the Master calls home His reapers, we may not only inherit life, eternal, and "come rejoicing bringing in our sheaves," but, there shall be added to our crowns stars of wondrous beauty.

Garden City, Mo.

Sunday School

For the Gospel Herald.

Lesson for Nov. 24, 1912—Mark 9:2-13

THE TRANSFIGURATION

Golden Text.—There came a voice out of the cloud, saying, This is my beloved Son; hear him. And when the voice was past, Jesus was found alone.—Luke 9:35, 36.

Introductory.—Our last lesson told how the disciples were astonished beyond measure because of our Savior's declaration that He should be crucified. They could hardly believe it; their faith was near the breaking point. They looked at matters from a natural standpoint, hence it was hard for them to grasp how that a crucified man could be king. The mystery of life through death has made men of all ages wonder and most people have failed to grasp it. To give the disciples a glimpse of the glorified Redeemer, He took Peter, James and John into the mountain and gave them a foretaste of the glorified state beyond. It was a most transporting scene and experience. It called for expressions of praise and delight. It caused a feeling of terror. It was one of those bright, joyous, dreadful, mysterious, rapturous, unexplainable experiences to which the man of the world is an entire stranger. It was glorious and grand. It was enlightening and impressive. It called forth expressions of the most reverential fear. It was afterwards a means of enabling the disciples see more clearly.

The Scene.—Where this mountain was, no one knows to a certainty. It is thought to be Mount Hermon, near Caesarea Philippi. Six days after Peter's great confession he had a taste of what his confession really implied. He with James and John were the companions of our Savior on the mount. Suddenly a great change greeted their vision. Christ was transfigured before them. His raiment became white as snow. There appeared unto them Moses and Elias with Christ and they were talking about the coming decease of Jesus at Jerusalem. A cloud overshadowed them and a voice from heaven brought the message, This is my beloved Son; hear him." The apostles fell on their faces and were sore afraid. Peter, not knowing what he said, answered, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elias." Jesus touched them saying,, "Arise, and be not afraid." They looked, and Moses and Elias were gone; Jesus alone remained, His own natural self.

"Tell the vision to no man," said Jesus unto them as they were coming down the mountain. This was not to spread His fame now; it was for their strengthening during and after the trying experiences of passion week. "And they kept that saying with themselves, questioning one with another what the rising from the dead should mean."

Peter's Request.—"Let us build three tabernacles: one for thee, and one for Moses, and one for Elias," said Peter as he beheld the rapturous scene. It was a place good enough for him to stay. Well does the Scripture say that he did not know what he was saying. It would indeed have been a delightful, glorious dwelling place. In the presence of the living Christ, shining in the fulness of power and glory; in the presence of the glorified saints talking with Jesus, far removed from the power of the tempter and within a circle free from sin, this would indeed have been a delightful place to remain. But God had something far more practical and far more glorious in store for Peter. As for the delightful dwelling place, that is reserved for the world beyond. Free from the infirmities of the flesh, and more delightful and glorious than anything Peter in the flesh could enjoy in fulness, was reserved for him in the world beyond this vale of tears. So with the child of God today. Thank God for the Mount-of-Transfiguration experiences, for foretastes of what we shall experience hereafter; but our practical work is down on the plains and in the valleys where we may be of practical use to fellow men and help them along their heavenward journey. When God sees fit to have us dwell in transcendant bliss and glory, He will kindly touch us with the finger of death, take from us our mortal robes, place us beyond the powers of temptation and the limitations of earth and give us a home in glory, where with all the blood-bought sons and daughters of the heavenly King we shall dwell and reign in righteousness and glory forever. Our tabernacles for which we so fervently long are those buildings of God, the "house not made with hands, eternal in the heavens," which are ours after "our earthly house of this tabernacle" is dissolved. Thank God for this blessed assurance and hope.

The Question about Elias.—Naturally the question talked about on the mountain is the one that remains on the minds of the disciples. The fact that the Messiahship of Christ should be connected with His death was hard for the disciples to grasp. They preferred to think of His living and triumphing and having a glorious reign. There was still a question on their minds. "Why say the scribes that Elias must first come? they asked. Christ unfolded the truth to them still farther by showing them that the Elias concerning whom the scribes wrote was John the Baptist.—K.

Our Young People

WORSHIP.—Rev. 19:1-10

Topic for December 1

MOTTO

"Worship God."

OUTLINE OF TOPIC

I. Worship Defined.—That attitude of the heart which causes adoration, praise, prayer and devoted service.

II. Who Should Be Worshiped.—
1. God.—Matt. 4:10; Rev. 5:12-14.

III. Who Should Not Be Worshiped.—
1. The devil.—Matt. 4:9, 10; Rev. 14:9, 10.
2. Angels.—Rev. 22:8, 9.
3. Men who are saints.—Rev. 19:10.
4. Work of men's hands.—Rev. 9:20.
5. God's creation.—Rom. 1:25; Zech. 1:5.
6. Demons.—Lev. 17:7; Deut. 18:10, 11; Rev. 19:10 (R. V.)

IV. How Worship God.—
1. In spirit and in truth.—Jno. 4:23, 24.
2. In purity of life.—Prov. 15:8; Isa. 1:13-16.
3. Through the merits of Christ.—Eph. 1:6.

V. When to Worship.—
1. At all times.—Psa. 34:1.
2. When alone.—Matt. 6:6.
3. In the assembly.—Psa. 34:3; 22:22.
4. In the presence of unbelievers.—I Cor. 14:23-26.

STUDY OF THE TEXT

Rev. 19:1-10

In this passage we have a glimpse of the worship in heaven at the hour of the triumph of the saints. As they behold the righteous judgments of the Lord against the wicked, and behold the triumph of His powerful works, they burst forth in words of exultant admiration and praise.

When they see the glory of the Church they rejoice.

John is taught a lesson in worship (V. 10). While we should respect those who are the messengers of God's grace, we should only worship God who gave them.

PERSONAL THOUGHT

The blessed vision of God's glorious provision for His saints may be mine. Lord, Thou art worthy of my highest and best adoration in the merits of the Lamb. Fill my soul with praises to Thee.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Worship."**
2. Jesus' Delight in Children's Praise.

For Young People.—
1. Who Can Truly Worship God?
2. False Worship.
3. Worshiping Wrong Things.

For Older People.—
1. The Joy of Worship.
2. The Blessing of an Assembly of Worshipers.

A man who is too timid to oppose anything but ancient evils or condemn distant sins is too timid to be a herald of the Lord.—Christian Cynosure.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

THURSDAY, NOV. 14, 1912

Field Notes

Change of Address.—Bro. Eli Stofer, from Ashley, Ind., to Waterloo, Ind. Friends desiring to write him will please note the change.

A letter from Oronogo, Mo., brings us the report that Bro. C. Reiff of Newton, Kans., is expected at Oakland, Mo., this week to begin a series of meetings. The Lord bless the efforts put forth.

Our missionaries in India have planned for two new churches: one at Sundarganj and one at Sankra, where Bro. and Sister Friesen have been at work during the past two years. They are also trying to get land to be used as a site for a hospital. A tract of land west of Dhamtari has been selected provided satisfactory arrangements as to price can be made. We are glad for these evidences of church extension in this field. May the Lord prosper the work.

A good, live Sunday school meeting, Oct. 23, is reported from Sycamore Church near Cass Co., Mo.

Bro. J. W. Weaver of Union Grove, Pa., expects to begin a series of meetings with the congregation at Landis Valley, Pa., Nov. 17. The Lord bless the meetings.

A brother from Skippack, Pa., writes: "Three young persons were received into the Church by baptism yesterday (Nov. 3)." We praise the Lord. May many others come.

A Correction.—In publishing a death notice in the Oct. 31 number of the Gospel Herald a mistake was made in the names. Instead of reading, "Dwight, son of Bro. and Sister Calla Troyer," it should have read, "son of Bro. and Sister D. Hershberger."

A Bible meeting is announced to be held at the Diller Mennonite Church near Newville, Pa., Dec. 13-15. The program provides for discussion of a number of very important Bible themes, and we hope to hear of a good meeting.

Bro. A. A. Schrock of Metamora, Ill., sends us a program of the coming Bible conference to be held in the four churches in his community and writes: "We extend a hearty invitation to all who have a desire to build up the kingdom of Christ to be with us during these meetings."

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Flanagan, Ill., on Sunday evening, Nov. 3, with 10 public confessions as one of the visible results. Returned via Tiskilwa, Ill., where he assisted in a baptismal service, he left for his home on Tuesday, Nov. 5.

The following is taken from a letter dated at Garden City, Mo., Oct. 31: "Bro. J. D. Mininger of Kansas City, who was taken down with pneumonia upon his arrival here to help in our Sunday school meeting, is better and expects to go back to the city some time this week. Bro. L. J. Miller filled two appointments there last week. Bro. W. E. Helmuth is expected to be there next Sunday."

Several weeks ago we chronicled the news from Fargo, N. Dak., that a colony of Pennsylvania Mennonites had purchased a large tract of land there and proposed to settle there in the near future. Later news prove this story to have been a fake, the owner of the tract declaring that he knows nothing about the proposed purchase. Some one had evidently imagined that the public was hungry for news, real or manufactured.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

As a thought for the readers' consideration I wish to state that in response to the notice in our last letter that we have a 12-year old boy to place out we received at once eight applications for this **one boy,** but failed to receive **one application** for the 9 younger ones we mentioned in the same letter, all of whom are just as bright and hearty as the 12-year old. We had reduced the number of inmates to 76, but recently admitted a number again which makes the number at present 81. We have several girls to place out 5 to 7 years old, and boys whose ages range from 10 months to 10 years, all of whom we can recommend as bright and hearty. Recently a half-brother and sister several years old were sent to one family near Palmyra, Mo. Four were admitted from Bedford Co., Pa.

We are still in hopes of finding families who are willing to admit into their homes some homeless, affectionate, bright boy from 1 to 10 years old, and especially from 3 to 4 years.

West Liberty, Ohio.

Correspondence

Scottdale, Pa.

A most interesting and instructive Bible conference closed here on Sunday evening, Nov. 10. The conference was in session nine days, having begun on Saturday, the 2nd. The instructors were the brethren, S. F. Coffman of Vineland, Ont., and Geo. R. Brunk of Denbigh, Va.

The attendance was good throughout and the interest correspondingly keen. A number of people of Scottdale, members of sister denominations, were regular attendants at the conference. Among the visitors from a distance were Bro. David Keim and family, Sisters Savilla Maust, Verna King, Mary Cutrell, Cora Miller and Effie Miller, and Bro. Harry Maust of Springs, Pa., Bro. Elmer D. Hess and Sister Mattie Johnson of Masontown, Pa., Bro. and Sister Warren Dodson of Martinsburg, Pa., Bro. Lee Beachy and Sister Kate Beachy of Grantsville, Md., Bro. Ira Miller of Fentress., Va., Sisters Emma Lauver, Annie Graybill, and Lizzie Graybill of Richfield, Pa., Sister Ella Luther and son Bruce, Sister Levi Weaver, and Bro. William Saylor of Johnstown, Pa., Sister Clara Reist of Lititz, Pa., and Sister Lessie Wenger, who accompanied her uncle, Bro. Brunk, and stopped off at the conference while on her way to the Orphans' Home at West Liberty, O., where she is to become a worker.

A series of Gospel sermons was

preached at the close of the evening sessions by the brethren Brunk and Coffman.

Bro. Coffman conducted a study of the book of Galatians as one feature of the afternoon sessions and brought out the strength of the teaching of Paul on the subject of "Salvation by Grace." He also taught the subject of "Types of the Bible," in three different views, "Typical Men," "Typical Women," and "The Temple in Type."

Bro. Brunk conducted a very helpful study on the subject of the "Millennium." This subject is far too little studied and understood by Christian people. He also gave four talks on "The Two Covenants," and two talks on "Separation."

Bro. J. W. Shank came to Scottdale on Saturday and remained until Monday. He has been working in Ohio in the interests of the proposed mission in South America and reports reasonable success in his work. He accompanied Bro. Coffman to Canada.

Another visitor over Sunday was Bro. J. N. Burkhart of Newville, Pa., who took the opportunity of visiting the conference in the midst of a business trip. He took part in the meeting of the afternoon.

Bro. Brunk expects to go from this place to Mifflin Co., Pa., where he is to assist in a Bible conference the latter part of the week. Nearly all the visitors took their leave on Monday morning, going to their respective fields of work.

We are grateful to God and our visiting brethren and sisters for the helpful time we have had.

J. A. Ressler.

Dale Enterprise, Va.

Greeting in Jesus' Name:—Bro. J. S. Martin closed a series of meetings in Briery Branch Oct. 18, with 21 confessions. On the 20th fifteen souls were received into the Mennonite Church by baptism. The meetings were held in an old store house temporarily arranged for the purpose and while the conditions were by no means comfortable the attendance was remarkably good. The house was generally crowded to its utmost capacity and sometimes many were obliged to remain outside. The attention was very good and in nearly four weeks the interest remained unabated. Meetings have now been held at this place for about five months twice a month and steps are being taken to build a more comfortable house of worship in the near future.

On last Saturday the ministering brethren, C. Good and Jos. W. Coffman, accompanied by the brethren, Abraham Simmers and Kent Shank, went to South Fork, W. Va., expecting to remain there over Sunday when the brethren Good and Simmers expected to continue their journey to Job, W. Va., to assist in the work there for and Shank, will remain in South Fork several weeks. The brethern, Coffman and hold continued meetings there for some time. May the Lord richly bless the work and workers and give them many souls for their hire is our prayer.

S. M. Burkholder.

New Paris, Ind.

(Salem congregation.)

Dear Herald Readers:—On Oct. 27 we had reason again to thank God for giving us the privilege of having communion. About 66 members partook of the sacred emblems, not all members were present. This is a small number when we see how many people within the community of four different denominations are living so unconcerned and such a careless life who have the privilege of attending services Sunday after Sunday but are too indifferent. Then there are others who would gladly attend had they only a way to go.

One couple had not accepted Christ until 70 years of age when on the husband's death bed, they became concerned about their souls' salvation and both were received into the Church by water baptism. They were people who very seldom went away. She had not heard a sermon for about 12 years or more. Since she is converted she had the privilege of going to church with one of her neighbors. She was 70 years old when she for the first time took communion neither had she ever seen it held before. She seems to be very happy in the new life she has found.

On Saturday evening, Nov. 9, and Sunday following Bro. Geo. Lapp expects to be with us. A. W. C.

Reist, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We have reasons to thank God for His goodness and mercy. The farmers are busy taking care of their grain, which has been good this year. The weather is nice, although we have had one snow storm here. We are looking forward with pleasure to a brother from Mayton to preach a few sermons here. May he be the means in God's hands of winning some of our young people at this place. We ask an interest in the prayers of the brotherhood that we may ever stand firm in the faith. May God bless us all is my prayer.

By a sister. Oct. 28, 1912.

Benzonia, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—The Lord is blessing us continually. On Wednesday, Sept. 4, Bro. J. K. Bixler from Wakarusa, Ind., came into our midst and preached three impressive sermons. People who attend Sunday school here, some members of other congregations, others who make no profession were much impressed by his sermons.

We have Sunday school every Sunday with an average of about 40, also young people's meeting and preaching each Sunday.

On Saturday, Oct. 26, Bro. A. H. Leaman of Chicago came here, preaching Saturday evening, Sunday morning and evening, Monday and Tuesday evenings, returning home on Wednesday. The meetings were well attended. We were glad to have the brethren with us. Hoping he may be able to come again, the Lord willing. May the Lord bless him in his work. Asking the prayers of all God's people in behalf of the extension of the cause of Christ at this place. May God bless us all.

Walter A. Zook.

Nov. 1, 1912.

Fentress, Va.

On Friday, Nov. 1, Bro. L. J. Shank and wife of Broadway, Va., came here to visit relatives and also to assist in the communion services on Sunday morning. Preparatory and baptismal services were held on Saturday afternoon, at which time four young souls were received into the Church. May they hold out faithful to the end.

Bro. and Sister B. L. Kemp and children of Kempsville attended services here on Saturday and communed with us on Sunday.

Bro. Simon Hershberger of Beach Grove and Bro. D. T. Lee and wife of Springs, Pa., spent several days with us visiting friends here.

Sister Lessie Wenger of this place accompanied Bro. George R. Brunk of Denbigh, Va., to Scottdale, Pa., last week where she will attend Bible conference this week, after which she expects to go to the Orphans' Home at West Liberty, Ohio, to partly supply their need for workers.

Bro. Lehman and family of Elizabethtown, Pa., who are moving into our colony, arrived here on Saturday. We welcome them into our midst.

Bro. and Sister A. D. Wenger expect to leave in the near future for Doylestown, Pa., where the brother is one of the instructors at a Bible instruction meeting. Sister Wenger also expects to visit her parents, Bro. and Sister D. N. Lehman of Millersville, Pa.

Nov. 4, 1912.

Amelia, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On Monday morning Geo. R. Brunk came here and held council meeting for our small congregation. All expressed a desire to commune, and on Tuesday morning had communion services, and observed the ordinance of feet-washing. Seventeen

members partook of the sacred emblems. After richly admonishing us in the Word of the Lord, Bro. Brunk left for Halifax Co., Va. Having no resident preacher we greatly appreciate having ministering brethren stop off here.

Yours in His name,
H. S. Weber.

Nov. 1, 1912.

Canton, Kans.

Bro. J. A. Heatwole was with us in the interest of the Sunday school and gave us many good thoughts.

On Sunday, Oct. 13, we held our council meeting and on Sunday, Oct. 27, communion services. Bro. D. H. Bender officiated.

Bro. Noah Mack was with us Tuesday, Oct. 22, and gave us one interesting and instructive sermon.

E. D.

Nov. 1, 1912.

Rockton, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Our communion services were held Oct. 27. The brethren, J. N. Durr of Martinsburg, and E. J. Blough of Hollsopple, conducted the services. God bless the dear brethren as they go forth proclaiming His Word to a dying world. We have thirty-two communicant members at this place.

We have preaching services every four weeks until quite recently we had services every two weeks. We realize the great need of a permanent minister for the little flock at this place. Come over to Rockton and help.

Wishing you all God's richest blessings and asking the prayers of all His children in behalf of the cause at this place.

Yours in His service,
W. G. Speicher.

Nov. 3, 1912.

Lansdale, Pa.

(Plain congregation.)

Dear Herald Readers, Greeting:—This morning our aged brother, Jacob Hunsberger from Chester county, was with us and instructed us out of God's blessed Word. For a basis of remarks he called our attention to I Cor. 6:19, 20. The Word was presented in its simplicity and purity, and truly, as the brother said, "that if we are not our own but bought with a price, we should be willing to surrender our lives to the One who paid for us." Which is our reasonable service. May God bless Bro. Hunsberger in his declining years.

We also had with us a number of other visiting brethren and sisters, and would say to them all, Come again.

Yours in His service,
Laura F. Fuss.

Nov. 3, 1912.

Houston, Va.

Dear Herald Readers, Greeting:—Weather has been favorable for some time past. Our number has been lessened since Bro. Jesse Barbe, wife and daughters Mary and Martha, have left our midst, to make their home in Hardy Co., W. Va. (P. O., Wardensville, W. Va., for awhile at least). Since then the writer has been appointed for Sister Martha's unexpired time.

Bro. Geo. R. Brunk came into our midst Tuesday, Oct. 29, and preached to us in the evening, and on Wednesday forenoon he conducted our communion services. In the evening he preached to us again. The brother emphasized, "Though we have strong desires to abandon our sins and fail we are still in sin." For Paul says in Rom. 7: "O wretched man that I am! who shall deliver me from the body of this death? **I thank God through Jesus Christ.**"

Some of the mysteries of Revelation were also made plain. We are always glad for God's Word to come through ministers of our faith, which is seldom our opportunity. Pray for us.

M. L. Plank.

Nov. 3, 1912.

Guymon, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—As nothing has appear in these columns from this place for some time, perhaps a few lines would be of interest to some.

Bro. Joseph Slegel of Hydro, Okla., came here Oct. 19, preached four helpful sermons at the New Bethel school house, and on the 23rd he held council meeting and communion at Bro. Eichorn's. All the members were present and partook of the symbols of His broken body and shed blood of Jesus Christ. We were encouraged by the brother's visit. May the Lord bless him in his labor for the Master.

We are only a few here and still more leaving. Bro. J. H. Byler and family expect to move to Cass Co., Mo., in this month. We ask an interest in your prayers.

In His name,
C. J. and Sarah Kauffman.

Nov. 3, 1912.

Jackson, Minn.

(Alpha congregation.)

Dear Herald Readers:—I feel like writing a few lines this morning. Bro. S. G. Lapp was with us over Sunday, Oct. 27. He held 4 meetings which were upbuilding to us. We also partook of the broken emblems of the Lord Jesus. May we ever be mindful of what he has done for us and serve Him faithfully, is my prayer.

L. H. Garber.

Nov. 4, 1912.

Washington Boro, Pa.

(Habecker's congregation.)

As it has been some time since an article appeared from this place, we rejoice to know that we are holding fast our profession of faith without wavering, knowing that in due time we shall reap if we faint not.

Sunday forenoon, Nov. 3, we partook of the sacred emblems of Christ's broken body and shed blood. Do we realize fully what this means to the child of God? In the afternoon we had baptism at Mountville when four precious young souls sealed their vow with water baptism. How our hearts rejoice to know that men and women are turning from the ways of Satan to Him who alone can and does forgive and cleanse from all sin. May our prayers ascend to the throne of grace that these babes in Christ may be fed on the sincere milk of the Word, that they may grow thereby and be living epistles known and read of all men. May their influence flow out among those around them that others who are counting the cost may stop and see the salvation of the Lord.

Sunday school is well attended, interest good. We are glad for the privilege of having an evergreen Sunday school.

We expect, the Lord willing, to hold a series of meetings in December and expect Bro. John W. Weaver of Union Grove to be with us and assist in the work. May we not forget the work and workers in our prayers. May we all as God's children unite heart to heart and pray God that He may attend the meetings held from place to place with His Spirit in convicting and converting power that men and women may cry aloud for mercy while mercy may be found, realizing that the effectual fervent prayer of a righteous man availeth much.

Wishing God speed to all in His service, I am,

Happy in His service,
Mary D. Martin.

Nov. 4, 1912.

Kokomo, Ind.

Greetings to the Editor and Readers of the Gospel Herald:—On Sunday, Nov. 3, we had our communion services. Bish. E. A. Mast officiated at these services. The number of brethren and sisters present and partook of the bread and wine and observed feetwashing was larger than usual, for which we praise the Lord. Although quite a few members could not attend communion. While some have gone to other places to work some could not attend on account of sickness. Sister Sarah Miller of Amboy is very poorly at this writing. She has cancer of the stomach. May God bless her and her family.

There were several visitors with us over Sunday, among them were Bro. and Sister Levi Shrock of Nappanee, Ind., and Bro. and Sister Jeff Miller from Oscoda Co., Mich., also Bro. William Slabaugh of Allen Co., Ohio. We are glad to see them among us again.

Our young people's meeting was not so largely attended as usual Sunday evening. The Dunkard's are holding a series of meetings at Copper Creek and quite a few attended meeting there.

G. W. North.

Nov. 4, 1912.

Palmyra, Mo.

(Pearidge congregation.)

Greetings in Our Master's Name:—A few lines from here may be of interest to some. We feel that God has blessed us in many ways. Bro. C. Z. Yoder of Wooster, O., came into our midst Oct. 12, and was with us till the 25th, preaching to us the plain and simple Gospel of Christ. Two confessions were the visible results. May God bless them and keep them safe in His service.

On Oct. 27 we had communion services. About all communed, some not being able to be present. We feel that the meetings have been the means of much good to all that could attend them, and we praise God for them. We ask an interest in the prayers of the Church, that God may be glorified in our lives and that the brotherhood may become stronger in the Lord and in the power of His might.

Yours for the cause of Christ,

Ira Buckwalter.

Nov. 5, 1912.

Tiskilwa, Ill.

Greeting to all the Readers of the Gospel Herald:—On Oct. 12 Bro. S. E. Algyer of West Liberty, O., came and held a series of meetings until Oct. 25. The meetings were very interesting and instructive, the brother also giving a number of Bible lessons in connection with the regular services, and we are sure the brother's teaching was not in vain. One of the results was manifested in 18 souls making confession. On the 26th Bro. Allgyer left for Flanagan, Ill., to labor with the brethren there. On Monday, Nov. 4, the brother returned to this place and in the evening administered the sacred rite of water baptism to 16 applicants. We hope and pray that they may ever be found faithful and continue to grow in the knowledge of our Lord and Savior Jesus Christ. May the Lord ever bless the dear brother in his labors for the Master.

F. I. Smucker.

Nov. 5, 1912.

Waynesboro, Va.

(Springdale congregation.)

Dear Herald Readers, Greeting in the Name of Jesus:—It has been some time since any correspondence appeared in the Herald from this place.

Am glad to say our church and Sunday school work have been encouraging all summer and very well attended and hope may continue so. The attendance is never as good during the winter months. Then the question comes, should we be more slack in the Lord's work at one time than another? The answer comes no. For when we are careless, indifferent, and idle, that is then the enemy's time to work. So we should ever be about our Master's business, and not let the enemy have a chance to make inroad into our ranks.

Bro. A. P. Heatwole and wife expect to leave for Tennessee in the near future, to spend some time in the Lord's work there. Communion meetings have all been held for this season, and all the members that were able to attend (excepting a few) enjoyed these meetings. May God add His blessings.

Yours for Him,

Maggie M. Driver.

Nov. 7, 1912.

Souderton, Pa.

To all Readers of the Gospel Herald, Greeting:—The Lord is blessing us continually. The class of six applicants, mentioned in a previous article, was admitted and baptized into the visible Church on Sunday, Nov. 3. Five were baptized and one admitted upon confession. We trust they may prove faithful unto the end. We need to remember them in special prayer, for they may meet with temptations, even as Christ also was tempted after the baptism.

We were forcibly reminded of the uncertainty of life on Sunday morning, Nov. 3, when we heard of the sudden death of one of our townsmen. Although aware that he had a weak heart yet he seemed in fair health on Saturday morning when his companion left home to spend the day in Philadelphia, and on her return about 10 o'clock that night, she found him lying on the couch, in the cold embrace of death. He had attended preparatory services in the afternoon at the Zion Mennonite Church where he expected to commune the next day, having only united with that body a few months ago.

Our Sunday school is increasing in interest and attendance as the winter months appear. We are encouraged with the work in general among old and young, and ask an interest in your prayers in behalf of the many who have not yet accepted Christ.

J. D. E.

Nov. 7, 1912.

Miscellaneous

OUR ALL IN ALL

Our all in all when trials assail,
Is our comfort in Jesus, in Him we prevail;
When we in our weakness do erringly stray,
If we look to Jesus He shows us the way;
If we thoughtlessly mar the feelings of friends,
What a hand of compassion does Jesus extend;
Wherever we go, what we do or we say,
Jesus sees our motive, sees through all the way.

Our all in all, when temptations come strong,
Is Jesus; He only can tell us the wrong,
When sorrow and sighing swell up in our heart,
In Jesus alone we can bid it depart;
When our souls are burdened, for souls unsaved,
We call on Jesus true courage to have;
When we talk to poor sinners who erringly go
From Jesus alone rich blessings must flow.

Our all in all when the spirit feels sure
To be intervening with that of Jesus so pure;
A heart of contrition and gratitude dear,
Can only be felt when Jesus is near;
When our heart is o'erwhelmed with sorrow and grief,
None but Jesus can give our soul relief.
When we rise from slumber at dawn of day,
We should ask Jesus to guide our way.

Our all in all when we lie down to sleep,
Is Jesus who ever the safest watch keeps;
While guardian angels are hovering round,
In Jesus Almighty our safeguard is found;
If we wish in heaven with saints to meet,
We must trust Jesus and keep near His feet;
May we know Him as our Redeemer and ne'er fall,
Away from the faith in our dear All in All.

—Selected by a Sster.

HOW DEVELOP THE SPIRITUAL LIFE OF THE PUPIL

By Lucy Engel.

For the Gospel Herald.

This subject at first seems to indicate that all Sunday school pupils are Christians and have obtained the spirit life.

But this of course is not the case.

As the seed which must first be sown and quickened into life before growth in its ordinary sense can begin, so the Spirit must first take His place in the life before it can grow spiritual. Very often the cause of failures in trying to develop a spiritual life in the pupils of our Sunday school is that there is no spiritual life to develop. It is simply teaching the natural life spiritual things, as we read in I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Nevertheless every Sunday school

has and should have some pupils that have been partakers of the divine nature, and when once the heart is open for the indwelling of Christ's Spirit, the next question which comes to us is, What can we do to develop the child's religious nature? The spiritual element needs much the same aid to growth as does the natural. But before the teacher can be of any help in this direction she must be a growing Christian herself. She must be one who daily walks with the Lord and feeds on the manna from above. Christ must be realized as the abiding friend, the indwelling mighty one, who is closer than breathing and nearer than hands and feet. She should be able to help the pupils to realize the beauty and the power of the spiritual life, to long for it, and to come into this close communion with Christ, the source of life.

One of the things necessary in the natural growth is air. The Church, the Sunday school and the home, each have an atmosphere that either helps or hurts the child. The teacher should seek to have a spiritual atmosphere in the class room.

Often the finest religious sowing of the precious seed brings in no returns on account of the worldly atmosphere of the class room. Every teacher should possess enough religious dignity to impress the class with the sacredness of the subjects handled. A part of the training should be along the line of reverence.

A superintendent once visited a class where the instruction was excellent but the atmosphere far from reverent. He came away saying that it was "blasphemy." Another thing that is necessary in growth is nourishment. The child must have love and sympathetic understanding. Let the Bible lessons be enforced. It is not what is heard but what is retained that proves the worth of our teaching.

Teach the spiritual side of the lesson. For instance, the lesson story of feeding the five thousand is so simple that all can understand it, then speak of the bread of heaven in such a way that the soul will be enlightened and not the mind alone. It is not enough that our teaching reach the intellect, it must touch the heart.

The teacher should encourage the scholars to read good books, or some article which contains rich food for children if handed to them, might enthuse them with nobler aims and aspirations.

The teacher should strive to create a love for the Scriptures and instruct them in devotional habits and holy living.

Exercise is also necessary for growth. Some work should be given to the child, but with it he should be taught that to be is better than to do.

It is not so much what he does as the spirit in which he does it.

Let them be impressed with the importance of a daily conduct that is "void of offense toward God, and toward men."

Give them a broad view of the possibilities of Christian living, and help them to see, that grasping every opportunity to do good will aid them to grow up to Christian manhood and Christian womanhood.

Washington, Ill.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald.

III. Sunday School Literature

It would be a waste of time to try to show the importance of keeping the Sunday school supplied with good literature, for practically every one recognizes it. Like every other good thing, the Sunday school is good only when it is in the hands of good people and the things taught are also good from a Bible standpoint. Therefore, in the consideration of literature,

The Bible

is the first book to be mentioned, and to be kept in a class all to itself. That is, in importance it is in a class by itself. In Gospel truth, all other books and papers used in a Sunday school should be in the same class with it. The work of the Sunday school should be to teach the children the Bible, to accept its teaching as the will of God from heaven and to give themselves over to the Author of their salvation and have their lives shaped by its blessed teachings. All other books or papers that do not harmonize, from beginning to end, with this view, are not fit to be handed out in Sunday school. The Bible is **the** Book. All other books and papers are but helps.

Systematic Study

is a help, whether used in Sunday school or other places. The Word tells us that all things should be done "decently and in order." While the great point in teaching in Sunday school is that the Bible must be taught, the question of so arranging the lessons that the best possible things will result from the teaching of the Bible is also an important one. For years we have been using what is known as the International Uniform Series of Lessons. In late years there have been some who advocated the Graded Lesson Series as an improvement over the Uniform Series. This has been tried in a number of schools, some giving favorable and some unfavorable reports concerning the experiment.

Whenever the Graded Lesson system is mentioned two practical questions present themselves for consideration: (1) Is it an improvement over the Uniform system? (2) Is it practical for our Church to publish the literature? The first of these questions we shall pass by for the present, as it is not vital to the discussion before us. Several years ago the House undertook to grapple with the second question. We found the system as then proposed so verey complex that we decided that we would better drop it for the time being. Even the larger denominations do not undertake to publish this literature single-handed, but the matter is left over to a syndicate which finances the proposition and furnishes the literature on an interdenominatioal basis.

Before we take up this question farther we step aside to say two things which we believe all thinking people will endorse: (1) The most important thing in a Sunday school is not the system of study used, but the Spirit of God alive in the officers and teachers and a feeling of hearty good will and harmony on the part of the whole school. (2) The literature that we do use should be written and published by our own people. Most of us have seen good Sunday schools where there wasn't another thing used in the school but the Bible. The thing that made them good was the fact that all took hold with a will, worked together and were satisfied. Now that is the first essential, regardless of the system followed. As for the Church publishing her own literature, that is no less important than the Church furnishing her own preaching. It is quite likely that if the matter of furnishing preachers were placed in the hands of a syndicate the average sermon heard among us would be more polished and logical and scholarly than it is now. But the thought of putting our pulpit instruction upon that kind of a basis is so ridiculous that even the attempt to argue against it would be folly. Fully as important is it to keep our Sunday school instruction in our own hands. We should never for one moment think of supplying our Sunday schools with foreign literature. We might tell why, but as in the former case this fact is so self-evident that it need no discussion. To insure wholesome teaching all around, it is essential that the Church assume charge of its own interests.

As said before, the House looked into the matter of publishing the Graded Lessons for the benefit of such of our Sunday schools as wished to use them, and found it impracticable. The question still remained, What shall we do about the matter? Some say, "Use syndicate literature." That means an educating away from the faith. Some say, "We don't need Graded Lessons; pay no attention to them." Whether we do or not, the fact remains that some of our people think we do, and we should have consideration for one

another's convictions. We all agree that we want the very best to be had, and the way to determine that point is to investigate; that it is always best to move together on any great question, and to work in harmony; that the question as to whether our present system of instruction in Sunday school should be modified is but one among many important questions before the Sunday school workers of the present. Why not have a Sunday School Board, consisting of some of our most active and experienced and consecrated Sunday school workers, whose duty it shall be to wrestle with the great problems before us and make such recommendations as seems to them proper? One suggestion as to the manner of appointing such Board is to have the delegation from each district to the next General Conference appoint a brother to represent them on the Board; that this Board set itself to work faithfully on the problems confronting them and submit its report to the succeeding meeting of General Conference. In the meantime, keeping in mind the two points mentioned above, let our Sunday schools keep on using the literature gotten out by our own people. To recapitulate: move carefully and prayerfully, move together, move slowly, get the best there is to be had, "prove all things, hold fast that which is good."

Lesson Helps

The following is the list of lesson helps together with the circulation of each, published by the Mennonite Publishing House:

Teachers, 3,300.
Advanced, 32,500.
Primary, 11,000.
German (Advanced), 7,500.
German (Primary), 1,500.
Picture cards, 6,500.

These are arranged for use in classes as suggested by the names of the quarterlies. That they are growing in favor is evident from the fact that we have been compelled from time to time to increase the supply. We call them "lesson helps," because we do not expect them to be anything else. The Bible is **the** Sunday school text-book, the "helps" are designed to **help** both teacher and scholar in the preparation of the lesson and to give practical suggestions to teachers in the presentation of the lessons to their respective classes.

Sunday School Papers

Our papers are **"Beams of Light,"** a litle 4-page weekly sheet for beginners; **"Words of Cheer,"** a larger 4-page paper for larger children and Sunday school people in general; **"Christliche Jugendfreund,"** a 4-page German weekly designed to supply in German what **"Words of Cheer"** supplies in English. The object is to furnish good, wholesome reading matter for such as desire it. How shall we spend Sunday? is a question frequently asked and discussed. Perhaps we do not realize how much of an answer to this question may be found in our Sunday school papers. To spend Sunday right, it is necessary that we have opportunity to put in the day in a way that is useful and edifying. In the morning we have Sunday school and preaching services. That takes up the forenoon. What have we for the afternoon? It is not supposed that the entire afternoon be occupied in reading, but it is an advantage to have good, wholesome reading matter on hand for those who are minded to spend part of it in that way.

A Sunday school paper shoud be filled with messages simple enough and attractive enough that our children may both read and understand. It should be free from sensational matter, especially of the continued love stories and novels found so frequently in papers supposed to be religious. It should be rich in illustrations, sound in teaching, admitting nothing anti-scriptural, expressed or implied. It should have nothing in it that does not carry with it something that will make deep impressions along moral, ethical or spiritual lines. We know that it means something to maintain this lofty standard, but our eyes should never be turned from it, and all who are interested in the same should lend a helping hand to the editors of our Sunday school papers in keeping it up. By standing together, we are quite sure that the standard will be reached and maintained. While our Sunday school papers are not supposed to pose as church papers in the sense that the **Gospel Herald** is a church paper, they should never contain anything contrary to the standard held up in that paper and moreover should abound in a deep, full, round, spiritual and moral tone which will be helpful to all readers. Our editors are working hard to this end, and to this end invite the support and patronage of all who are interested in maintaining a like standard.

In our article next week we shall endeavor to offer a few thoughts on our other periodicals.

Scottdale, Pa.

Did you ever know, dear people, that the Church is the only agency through which God makes His Word and will known to man?—A. C. Good.

"That where I am, there ye may be also." Jesus calls forth our best effort to approach the level where He stands.—Adapted.

There is a possibility of making too long a row of words for the Lord. (Read Matt. 6:7).—Sel.

A RESPONSE

By C. R. Peters.

For the Gospel Herald.

May God bless every soul who desires to do the Lord's will. I like the article written by Bro. L. C. Garber in the Oct. 10 number of the Gospel Herald. I can not help but sanction it as the truth. I agree with him that pride is a great hindrance to the prosperity of the Church, for fostering pride is serving the devil. Christ says, "Ye can not serve God and mammon." But so many say, "This and that does not matter, if only the heart is right then all is well." Yes, I believe that God looks upon the heart, and He knows that the heart of the natural man is full of evil, inclined to go astray.

One thing I am sure of, and I believe all children of God will agree with me, when through the Holy Spirit we were first illuminated by the light of the Gospel we hated pride. Our desire was to be humble, like Mary at the feet of Jesus.

Those living in pride and fashion seem to strive to see who can appear the most stylish in society and even in church. It seems their mind is occupied in pride and fashion. Now if the children of God would strive for humbleness of mind, or just the opposite for which fashionable people strive, that Bro. Garber's wish would be fulfilled. The Bible says, "God resisteth the proud, but he giveth grace unto the humble." When we look at Jesus our example who was meek and lowly in heart, when we reflect upon the fact that we are but dust and ashes and that pride has no room in heaven, we can readily see that only those who are humble both inside and outside are right in the sight of God.

One more thought about Bro. Garber's article: I believe that all God-fearing souls who read his article will acknowledge it as the truth, will endeavor to help the good cause along by trying to put away all unnecessary things pertaining to pride and show by deeds and actions that they want to be lights to the world, will want to do God's will in all things.

Joshua, before his departure out of the world, called his people together and admonished them to put away all their strange gods. Pride is a god that has more worshipers than the true God of heaven.

I know very well that those who are living in pride and not willing to humble themselves will reject the plain teaching in the article referred to. But that will not nullify the truth, which will stand against them at the day of judgment.

Ithaca, Mich.

DOES IT PAY?

By R. B. Metzler.

For the Gospel Herald.

In a local Sunday school meeting at the North Lima Church nearly two years ago one of the questions discussed was, "Could the Church do better work if we had meetings every Sunday at each place of worship, instead of every two weeks? Strong arguments on the negative were presented and also for the affirmative. The question comes to me, Does it pay to have our church doors closed 26 Sundays in a year? Or, Does it pay to open them every Sunday? If I take the Gospel I fail to find a single argument for the negative. Mark 1:17, "And Jesus said unto them, Come ye after me, and I will make you fishers of men." We all know that if we want to catch fish we go to the fish as near as we can. "And they went into Capernaum; and straightway on the Sabbath-day he entered into the synagogue and taught." So you can see that the synagogue was open. "And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I." Acts 15:21, "For Moses of old time has in every city them that preach him, being read in the synagogues every Sabbath day." If it was necessary in Moses times to have the synagogues open every Sunday, it is necessary now. I am glad to say yet that the Letonia Church is open every Sunday for the last few months, hoping our other churches will be open every Sunday before bad roads and cold weather sets in. Where are boys when the church door is closed? Satan is just as busy now as he was in the Garden of Eden.

North Lima, Ohio.

MISSION MEETING REPORT

For the Gospel Herald.

The 68th Quarterly Meeting of the Mennonite Sunday School Mission was held at Kinzer, Pa., Oct. 30, 1912.

Devotional exercises, Amos H. Hoover.
Moderator, Willis Kilheffer.
Sermon, Bish. C. M. Brackbill.
Soul saving, the great mission of the Church, R. L. Buckwalter.
The worth of the soul, Ira L. Hershey.
The great permission, D. N. Gish.
"I go sir, and went not," Amos B. Stauffer.

The executive committee at the noon hour decided to take charge of the work at Columbia, Pa. with Chas. B. Byer as superintendent.

An effort is being made to lift the debt of the Philadelphia mission by Jan. 1, 1913.

An election of officers was held at the noon hour which resulted as follows: Supt., John H. Mellinger; Asst. Supt., Amos A. Ressler; Sec., Henry Hershey; Treas., Christian Neff. In addition to the above, Isaac E. Hershey and Landis Hershey constitute the executive committee.

Contributions, $132.71.

I hereby append a few thoughts:

Our very religion is missionary.

We do not get to the full extent of God's Word at once, we need to learn, to acquire from time to time.

The Mennonite Church has always stood for honesty, peace, happiness, and sacredness of the home, a citizenship that is higher than the world, a citizenship for heaven, suffered much for their faith and worked for that which is good.

To crowd out worldly things it is necessary to be filled with good.

This missionary work is a real help, because there is more grace in giving than in receiving, and this is not confined to dollars and cents only, but in every other way we can help our fellowman, when these principles are inculcated in the minds of men, they will be true to God and his fellowman, for we cannot be true to our fellowman without being true to God.

We should work the ground well that is already broken up, before we enter new fields.

The Church is the one to open up and send laborers into new fields. We are so loath in these matters we need to be stirred up.

The mission of the Old Testament Church was to magnify God, the New Testament Church is to spread the Gospel, and help gather from among the world a people for His name.

The new church at Jerusalem was persecuted so that they were scattered abroad, and went everywhere preaching the Word.

Personal work is a great factor to reach souls. Tell the people of the beautiful life lived by Jesus Christ, and to live it ourselves.

The soul is the immortal part of man. Without it man could not rise, there would be no such thing as human progress, could have no conscience, and the worth of it cannot be estimated.

The reason I know I have a soul is because I can think about God.

Though a man would have wealth enough to purchase the whole world and lose his own soul, he would be a miserable creature.

Suppose our mission in Philadelphia should save one soul, would it be worth while.

A child is never made better by disinheriting it.

Love of ease causes more delight to some than the salvation of a soul.

Let us be in our place; there are souls at stake.

The presence of God is ever in the world.

Our time as a Christian in the Church, spent in idleness, is worse than wasted, every rational being is a soul that needs to be redeemed. 'Why stand ye here idle?"

Christ's intercession was not only for the apostles, but for us. He gave Himself for the Church and laid down His life for us, we should be willing to lay down our lives for the brethren.

The Church is not a gallery for noted Christians, but a school to be educated in Christ, to be fitted for workers together with God.

The immoral are converted easier than the very self-righteous.

The Church is given authority by its Head which is Jesus Christ.

Necessary to have Christ's approval upon all Christian work.

Our time and our money should be baptized, consecrated, dedicated to Christ.

When men are at war they are not where God intended but when at home, at work, at work, at school, at peace, they are in their right place.

God is willing to help if we are willing to do.

I must serve God in my own ability, not in the ability of some one else.

When we see our brother or sister make a mistake, do we go and tell him or her about it, or do we tell some one else. Should we not love that soul enough to save it, before it goes down to perdition, the love of Christ should constrain us to do so.

Henry Hershey, Sec.

REPORT
Of the Mennonite Old People's Home near Lancaster, Pa., for October, 1912

For the Gospel Herald.

Donations.—Provisions, clothing, etc., by the following: Lizzie Hagerty, a lot of men's clothing; East Petersburg Sewing Circle, ½ doz. ——; the following gave provisions: Mrs. Barabara Risser, bananas and apples; Willis Kilheffer, I gal. honey; Mrs. Harry Hess, sweet potatoes; Lydia Hershey, apple butter; Mrs. John Herr, basket grapes; Aaron G. Kauffman and wife, 4 bu. red beets; Geo. Lehman, 1 bu. red beets; Abraham Huber, 2 bu. pears; Anna Seitz, cabbage, red beets; Caroline Becker, some fruit and cheese; John Musser corn and 1 bu. potatoes; We received 5 bbl. of apples from Virginia; Showalter Bros., 2 bbl.; Elizabeth Weaver, 1 bbl.; A. P. Heatwole, 1 bbl.; Z. D. Andrews, 1 bbl.; Fannie Dombach, 35 lbs. soap. The following helped clean house one day: Lillian Kauffman, Emma S. Leaman, Lillie L. Brackbill, Mrs. David H. Snavely, Mrs. Abraham Brubaker, Mrs. Emma Snyder, Mrs. Emma Miller, Mrs. J. B. Hernley, Mrs. N. B. Leaman, Mrs. B .B. Leaman, Mrs. Amos Oberholtzer, Lizzie Brubaker, Anna Keener, Kathryn Leaman, Aaron G. Kauffman and wife.

Cash.—Samuel L. Horst, $1.00; John Hershey, $2.00; Elmer Eby (Lititz), $1.00; John W. Kolb, $1.00; Aaron G. Kauffman, $2.00; John M. Fenninger, $1.00; Ezra Groff, $1.00; D. B. Rohrer, $1.00; Mrs. Jos. L. Leaman, $1.00.

Services were conducted during the month by the following brethren: Oct. 6, regular services by Aaron H. Wenger, Jos. Boll, Daniel Gish and Frank Kreider. Bro. Gish read II Tim. 3, and the text Phil. 2:5; Bro. Wenger in English and Bro. Boll in German.

On Oct. 12 John G. Brenner died, and as it was the wish of the relatives to remove the body right away there were no services held at the Home. His age was 81 y. 1 m. 4 d.

Oct. 18 Sister Maria Good died. She was sick about 4 months with Bright's disease. She suffered very much. Her age was 72 y. 4 m. 3 d. Services were held over the remains by Frank Kreider. Text, II Tim. 4:6, 7.

Oct. 20, regular services were conducted by Sanford Landis in English and Noah Bowman in German from Rom. 5:1-5.

We are blessed with good health just now for which the Lord be praised. We again ask an interest in your prayers that we may live for Christ.

Gratefully acknowledged,
T. E. Moyer.

Stevenson speaks of "the great task of happiness." But happiness is not a task. It is not even an occupation. It is a quality of life. Happiness depends on helpfulness. That's the reason joy is social. Helpfulness keeps happiness because it adds to the area of affection. People are not happy when they seek after happiness. They become steeped in happiness when they undertake to promote the joy of others.—Walter Williams.

"A friend is a person who knows all about you, and likes you just the same."

Married

Hertzler—Barnhart. — In the Liberty Church, near South English, Ia., Bro. Truman Hertzler to Sister Katie, daughter of John Barnhart of Dayton, Va., Bro. S. G. Lapp officiating. They have the best wishes of many friends.

McTimmons—Tory.—On Saturday, Oct. 27, 1912, at the Hopewell Mennonite Church near Hubbard, Oreg., by Bishop J. D. Mishler, Bro. Elmer T. McTimmons and Sister Mary A. Tory were united in holy matrimony. May peace and love be theirs.

Grove—Heatwole. — In the Liberty Church, near South English, Ia., Bro. Charles Grove and Sister Katie, daughter of Bro. and Sister L. J. Heatwole of Dale Enterprise, Va., were united in the holy bonds of matrimony, Bro. S. G. Lapp officiating. Their many friends wish them a long and happy life.

IN MEMORY

Written for Bro. and Sister T. M. Erb, in Memory of their little daughter, Elva, who died September 17, 1912, near Hesston, Kans.

O, we miss her, yes, we miss her,
Can we help but shed a tear?
And our hearts are sad and lonely
Since her place is vacant here.

And we loved her, yes, we loved her,
But the Savior loved her more;
So the angels gently called her
And death's hand knocked at the door.

And we tried to stay the message,
Far from us the thought did seem,
That our darling should be taken—
Thought perhaps it was a dream.

But the truth it dawned upon us
That death's hand had surely come;
So we bowed in meek submission,
Saying, "Lord, Thy will be done."

All that's left us of our darling
Is when memory points us back,
To the sunshine of her presence,
Gleaming on her backward track.

We will meet her, yes, we'll meet her
When His voice shall wake the dead;
And we'll dwell in joys eternal,
Where no farewell tears are shed.

He shall swallow death in vict'ry,
And all tears He'll wipe away.
Then we'll understand the mystery,
When the mists have rolled away.

Jesus, while our hearts are bleeding,
Guard us through this vale so drear;
In our sorrow be Thou near us,
Keep us safe till Thou appear.

Obituary

Nusbaum.—Catharine (Wert) Nusbaum was born April 9, 1842; died at her home in Mddlebury, Ind., Oct. 27, 1912; aged 70 y. 6 m. 8 d. She had been feeble and in poor health for several years. She leaves to mourn a husband, Bro. Samuel Nusbaum, 3 daughters, 2 sons, 7 grandchildren, 6 sisters and 6 brothers. She was a faithful member of the Mennonite Church for many years. Funeral services were conducted at the Mennonite Church at Middlebury, Ind., Oct. 29, Bros. John Garber from Job 14:14 and S. S. Yoder from Rev. 2:10.

Kerlin.—Bro. Orien E. Kerlin of Middlebury, Ind., was born Oct. 8, 1869; died Oct. 24, 1912; aged 43 y. 16 d. He gave his heart to God in early life in Wayne Co., O., and later became a member of the Amish Mennonite Church and remained a faithful member until death. Sept. 9, 1894, he was joined in marriage to Fannie M. Yoder. He leaves to mourn his companion and one daughter, Florence, a mother, 4 brothers and 4 sisters. Funeral services were held at the Mennonite Church at Middlebury, Ind., Oct. 26, by S. S. Yoder assisted by A. J. Hostetler. Text, II Cor. 5:1.

Kauffman.—Daniel Kauffman was born Dec. 29, 1829; died Oct. 15, 1912; aged 82 y. 9 m. 16 d. He was a member of the Mennonite Church for many years. Being of a quiet and peaceful disposition, he won the respect of all who were acquainted with him.

He is survived by a wife, 5 sons, and 1 daughter.

Funeral services conducted in the U. B. Church at Lorett, Pa., by S. G. Shetler, assisted by the U. B. minister. Body laid to rest in the graveyard on the Moses Eash farm.

Yoder.—Leah Yoder was born in Wayne Co., O., Dec. 6, 1841; died at her home near Middlebury, Ind., Oct. 30, 1912; aged 70 y. 10 m. 24 d. Her parents (Adam Yoder and wife) died 22 years ago. Since then Leah and her sister Lydia have lived together on the old home place.

Of a family of seven boys and two girls Sister Lydia alone remains to continue life's struggles.

Leah united with the Amish Mennonite Church at the age of 16 and has continued in the same faith until death. Funeral services at Forest Grove, Nov. 1, by Amos Nusbaum and D. D. Miller.

Burkhart.—William Mervin, son of John and Ellen Burkhart of Newville, Pa., died at the Hahnemann Hospital, Philadelphia, Pa., Oct. 22, 1912; aged 21 y. 11 m. 15 d. An operation for appendicitis had been performed, which seemed successful but a relapse proved fatal.

His life was an inspiration to all around him—a good friend, an obedient son, a kind brother and a loving husband and father. Two years ago, he and his bosom friend were the first of a band of nine to take a step for Christ and the Church, and he the first for eternity. His dying testimony was that of peace with God.

He leaves a six-months' old daughter, a sorrowing wife, father, mother and brother to mourn his early departure.

Services Oct. 25 at the Diller Mennonite Church by W. F. Charlton and J. B. Senger.

H. L. B.

Hunsberger.—Abraham Hunsberger, died at his home in Waterloo Ont., Oct. 28, 1912; aged 78 y. 7 m. 23 d. He was married to Elizabeth Sherk April 1, 1862. To this union were born 12 children, of whom 5 preceded him to the spirit world, leaves to mourn his departure, a widow, 7 children and 11 grandchildren.

In 1892 he was ordained to the office of deacon, in which calling we believe he was faithful with the talent given to him, until four years ago, when he thought he could not perform his duties any more, on account of feebleness, so asked for some one to be ordained in his stead, which was granted unto him.

Funeral services were conducted at the Waterloo Church Oct. 30, by Bro. Jonas Snider in German from John 5:24, 25 and in English by Bro. Noah Stauffer from Heb. 4:9-11. He was buried at the David Eby cemetery. Peace to his ashes.

Holsopple.—Verna, daughter of Russell and Sister Savilla Holsopple, was born Mar. 18, 1909; died of diphtheria, Sept. 14, 1912; aged 2 y. 5 m. 27 d. On account of the quarantine, there was only a short service at the grave at the time of burial by E. J. Blough. On Nov. 2, there was a service held in the U. B. Church at Foustwell, Pa., by S. G. Shetler.

Sensenig.—Joseph Sensenig of Lancaster Co., Pa., died at St. Joseph's Hospital, Lancaster, Pa., Oct. 26, 1912; aged 72 y. 9 m. 9 d. He was operated on for bladder troubles, and then took pneumonia, which ended his suffering. He leaves to mourn a bereaved widow, 3 sons, 2 daughters, a number of grandchildren and friends. We need not mourn as those that have no hope, for he led an honest, quiet and pious life and bore his afflictions patiently. His funeral was held at Weaverland, Oct. 30. Services by Pre. Frank Horst of the Martin Church, in German (Text, Rev. 2:10) and Bish. Benj. Weaver in English from Isa. 64:6. "All we do fade as a leaf."

Trissel.—Sallie Trissel died of cancer at her home near Dale Enterprise, Va., Oct. 25; aged 57 y. 2 m. 25 d. She had been afflicted for several years and for the last few months of her life was a great sufferer. She bore her sufferings patiently, though she expressed some fear that she was not as patient as she could be. Some time before her death she told the writer that she was fully resigned to the will of God and if He saw fit to call her away she felt ready to go with the assurance that it would be well with her soul, notwithstanding the mistakes she had made in life. She united with the Mennonite Church in early youth and remained faithful and consistent to the end. She was never married. She and her sister-in-law had taken a child to raise which she leaves as well as 2 brothers and 3 sisters. Funeral services were conducted at the Weaver Church on Sunday, Oct. 27, by S. H. Rhodes and M. J. Heatwole from II Tim. 4:7, in the presence of a very large congregation, after which her body was laid to rest in the cemetery nearby.

Mast.—Cornelius Mast was born May 28, 1857; died in Nappanee, Ind., Oct. 29, 1912; aged 55 y. 5 m. 1 d. He had a stroke of paralysis some 2½ years ago which deprived him of the use of his right arm and leg, and from that time on he gradually kept on losing strength and for the last year of his life he was confined to his bed most of his time and towards the last suffered much, but bore his afflictions with Christian resignation. He was a faithful member of the Mennonite Church for many years and he was anxiously awaiting and praying that God should take him out of this world of tribulation into the blessed state above. And during his sickness often requested the Word of God read and prayer. Funeral was held Oct. 31 in the A. M. M. H. just across the street from his home. Services were conducted by J. H. McGowen in English and David Burkholder in German. Text, Rev. 14:13. He leaves to mourn his departure his wife, 1 son, 1 daughter and 1 brother. They have the sympathy of the people here.

Hartman.—Emanuel M. Hartman was born near Washington, Ill., June 10, 1849; died Oct. 21, 1912; aged 63 y. 4 m. 11 d. He accepted his Savior in early life. When he was 21 years of age he came to Cullom, Ill., and worked for his brother Elias. Here he was joined in matrimony to Elizabeth Shelly. In 1873 he was chosen and ordained minister in the Mennonite Church. Later he moved on a farm near Washington, Ill. Nov. 12, 1876, he was ordained bishop. He

(Continued on next page.)

Items and Comments

President Taft set Nov. 28, as Thanksgiving Day.

In 1862 Congress passed an act providing for a tax on liquor as a "war measure." The war for which this law was passed has been closed for over forty years; yet this license for sin still remains, ennabling the liquor traffic to wage a destructive war against the morals and souls of men, claiming 100,000 every year.

A great evangelistic campaign is on in Pittsburgh, Pa., and surrounding towns. That world famous evangelist, R. A. Torrey, has charge of the work in Pittsburgh, while "Billy" Sunday, scarcely less well known, has charge of the work in McKeesport. Revival meetings are also going on in 43 other places in the district.

A report from Chicago chronicles the ordination of William W. Borden to the ministry in the Moody Church. The remarkable thing about the ordination is that Borden is very wealthy, reported to be a millionaire. It is very seldom the case that very rich men enter the ministry. If the man and his millions are both upon the altar of the Lord, as was the case with that rich merchant of Lyons, Peter Waldo, we may expect to hear great things for God.

The next world's Sunday School Convention is to be held in Zurich, Switzerland, next July. It is expected that 126 countries will be represented there at that meeting.

Among the incidents of the recent election was the adoption of constitutional prohibition in West Virginia. Already the whiskey interests are preparing a great contest to have it declared null and void. In case they fail in that they will doubtless carry on an unceasing contest to make it ineffective through systematic violation of the law.

At the time of this writing the news from Southeastern Europe are not reasurring either for the safety of Turkey or the peace of Europe. The series of crushing defeats for the armies of Turkey have continuel, and it is only a question of time as to when the Turkish capital will fall, as things have been going. One of the latest citadels of Turkish power to fall is Salonika, conquered by the Greeks. It is officially reported that Turkey has declared a "holy war," which means, of course, that the war will be fought to the finish and waged with hellish fury. European nations seem divided as to the best course to follow in putting an end to the conflict some favoring the side of Turkey and some the side of the Balkan nations. This is a time when the people of God should pray mightily for peace. This is a time when the nations may well ponder over the serious results of the spirit of militarism fostered by immense standing armies and navies. As with individuals, so with nations, it is the man wth a gun that is most liable to get into trouble.

A LIBERAL OFFER

For 50 cents, one-half the regular subscription price, we will send the Christian Monitor to new subscribers the rest of this year and all of next year, including a copy of the current issue while they last. All subscriptions must be mailed before January 1, 1913. Subscribe now. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

(Continued from preceding page.)

labored faithfully in these capacities until Dec. 8, 1897, when he and his companion could not see their way clear and withdrew from the Church. Many prayers ascended to the throne in their behalf. Two years later they were received in fellowship in the Apostolic Christian Church. Several years later he began to preach the Gospel in the Peoria congregation. In 1906 they moved into the town of Washington to do more efficient work for the Master until he became afflicted with stomach trouble. On Oct. 17 he underwent an operation. He has borne his sufferings patiently and expressed a desire to go. The deceased leaves a companion, 2 brothers, 12 children, numerous grandchildren. Funeral services were held in Peoria, Oct. 24. Interment in the Union Cemetery 4 miles northwest of Washington.

A relative.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Pleasant View Church, near **Schellburg, Pa., Nov. 16-18, 1912.** Instructors, E. J. Blough, J. A. Ressler.

Allensville, Pa., Nov. 16-19, 1912. Instructors Geo. R. Brunk, John S. Mast.

Doylestown, Pa., Nov. 17-23, 1912. Instructors, Abram Metzler, A. D. Wenger.

Pleasant Hill Church, near **Smithville, O., Nov. 25-30, 1912.** Instructors, D. D. Miller, I. J. Buchwalter.

Crystal Springs Church, near **Harper, Kans., Nov. 25-Dec. 1, 1912.** Instructors, Abner G. Yoder, J. T. Hamilton.

Kauffman Church near **Johnstown, Pa., Dec. 4-10, 1912.** Instructors, J. S. eGrig, Ed Miller.

Harmony, Roanoke, Metamora and Union churches near **Roanoke, Metamora** and **Washington, Ill., Dec. 9-11, 1912.** Instructors, Samuel Gerber, D. D. Miller.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Bethel Church near **Garden City, Mo., Dec. 10-14, 1912.** Instructors, J. P. Berkey, J. A. Heatwole.

Diller Church near **Newville, Pa., Dec. 13-15, 1912.** Instructors, E. J. Berkey, Daniel Kauffman.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Biehn Church, near **New Hamburg, Ont., Nov. 20, 21, 1912.** Instructors, S. F. Coffman, L. J. Burkholder.

Lost Creek Church, near **Oakland Mills, Pa., Dec. 3-6, 1912.** Instructors, D. H. Mosemann, L. A. Blough.

Wilmington Junction, Pa., Dec. 3-8, 1912. Instructors, E. L. Frey, S. H. Miller.

There is not a single moment in life that we can afford to lose.—Goulburn.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Instinctive repulsion on the part of the pure-hearted is their safeguard. It is the signal of danger. This is the secret sense with which God arms us. The vital thing is for us to preserve this sensibility, to cultivate and refine it; and, by acting on its monitions, make those monitions still more clear and strong.—R. E. Welsh.

Table of Contents

513—Editorial
514—How Stem the Tide of Worlldliness in the Church?
515—Christ
516—Omnipotence of Christ
From Our Mission Stations
Opportunities for Fellowship in Missions
517—Sowing Beyond the Borders
519—Sunday School
Our Young People
520—Field Notes
Correspondence
523—Our All in All (Poem)
How Develop the Spiritual Life of the Pupil
524—Our Literature
525—A Response
526—Does It Pay?
Mission Meeting Report
Report
527—Married
In Memory (Poem)
Obituary
528—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, NOVEMBER 21, 1912 No. 34

EDITORIAL

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Two papers in one week. Part of the supplement is edited by Bro. J. A. Ressler and part by Bro. Levi Mumaw. We trust that both sections of it may be read with interest and profit.

Read Bro. Whitmer's article on "In the World but not of the World." In these few words did our Savior state the Christian's proper attitude and sphere of labor and influence. No man can maintain that position acceptable to God without a constant companionship with Jesus and aid of a higher power.

From one of our correspondence items we copy the following: "Five precious souls were received into church fellowship. This means five more soldiers of the cross." What a blessed thing it would be if every one who takes the baptismal vow could be depended upon as a faithful soldier of the cross.

Swearing of Oaths.—The article on this subject by Bro. Brunk is worthy of prayerful consideration by every reader. It answers a number of questions which have puzzled some people and throws some light on other questions besides that of the swearing of oaths. We commend the article for the consideration of all who are interested in Gospel truth.

An exchange gives this timely advice to would-be skeptics: "Don't make out that hell is a myth till you are headed the other way—and then there will be less inducement." Examine the man who professes to disbelieve the doctrine of future punishment for the wicked, and you will find that his life is such that he would at least be in danger of suffering it if the doctrine were true—which it is. There is no more reason for discarding the docarine of eternal punishment than that of eternal glory.

Good Works and Salvation.—There is probably no question connected with our salvation that receives more attention than the old question of faith and works. Paul and James saw fit to correct abuses in their day, and as long as human nature remains as it is it becomes necessary to continue the instruction. We recently heard this question discussed: "Do we walk in good works in order to keep saved, or bcause we are saved?" Undoubtedly the latter is the correct motive. "How shall we that are dead to sin walk any longer therein?" The child of God lives the life of a child, and this results in good works. Turning the question around, it is just as true that a child that discontinues walking in good works will lose his or her experience. Although "man is justified by faith without the deeds of the law," it is just as true that "faith without works is dead." The relation between faith and works is admirably presented by Paul in Eph. 2:8-10.

"Preach the Word."—This was Paul's advice to Timothy. This is the advice which every minister should take. It is more than an advice. It is a solemn charge. The Gospel of Christ is "the power of God unto salvation." The preacher who steps aside from this citadel of power for politics or science or social problems or other "live issues" surrenders his only effective weapon for righteousness, though he may "speak with the tongue of men and of angels." Even though we may avoid all outside subjects it is just possible that we may make the mistake of giving pulpit lectures on the Word, or a certain part of it, instead of telling people what the Bible says. The minister who lives in the presence of God and feasts on His Word has a live message to bring before his congregation every time he rises to preach, though his eloquence may not be of the highest order. But before it is possible to preach the Word it is necessary to know it and to live it.

Obedience from the Heart.—A brother writes calling attention to our editorial, "Living Vs. Acting," published in Oct. 17 number of the Gospel Herald, and wonders how it is possible for the disobedient to obey the commandments of God. The sentence which he questions reads as follows:

"The thief at heart may refrain from stealing, the murderer at heart (I Jno. 3:15) may never take human life, the dishonest man may never tell a falsehood, the proud may wear plain clothes, the disobedient obey the commandments of God, the ungodly make large gifts to the cause of Christ, the irreverent go through the form of devotion."

What we tried to teach was this: The outer life, however excellent it may be, amounts to nothing unless it springs from the regenerated heart within. Read the first few verses in I Cor. 13 for an emphatic approval of this doctrine. It is possible to have a form of godliness but deny the power thereof. It is possible to go through the motion of keeping the ordinances and obeying other commandments of God and still have a rebellious heart, as is illustrated in the life of Judas Iscariot. What we want is to fully yield our hearts and lives in meek submission to God. Paul commended the Roman brethren because they "obeyed **from the heart that form** of doctrine" delivered to them. When the heart and life are fully surrendered to God, outward disobedience to the commandments of God is impossible.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself and unto the doctrine: continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

IN THE WORLD, BUT NOT OF THE WORLD

By Paul E. Whitmer.

For the Gospel Herald.

In that memorable prayer in John 17 when Jesus was about to return to the Father by way of the cross, He showed much concern for His followers who were "in the world" but "not of the world." He made the distinction between being in the world and of the world very clear. At the same time He was much concerned that those who were in the world should be kept from the evil which belongs to this world. From what Jesus says one must infer that there can be no felowship between this world and the followers of Christ for "the world hath hated them, because they are not of the world, even as I am not of the world." But His prayer to "keep them from the evil," shows a real concern lest the world make inroads among His disciples. The one safeguard that Jesus urges against the world and this evil is unity of faith and unity of life, not only among believers themselves, but also a unity of spirit and purpose with the Father and the Son. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

All Christian workers have by experience and observation found repeated confirmation of the New Testament teaching that the Church and the world can have no fellowship, for the one is contrary to the other. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." In spite of the fact that the Church and the world belong to wholly different kingdoms there is a growing intimacy between the two that causes great anxiety to the shepherds of the Church. In reference to this no question is more often asked than how can we overcome more effectively the worldliness in the Church. If all members of our churches were zealously practicing the unity of faith and life that Jesus urges and if all were "transformed" whole-heartedly that they would present their minds and "bodies a living sacrifice, holy, acceptable unto God," this most perplexing question would be speedily and permanently answered. But the situation, as we really find it, is far different. What is the best thing to do in view of the situation as it actually is? This is a practical question and perhaps the most fruitful one to consider.

The first thing and the best thing to do is a clear, plain, specific teaching of what both the Old Testament and the New Testament teaches on the subject of worldliness. The nature, the origin and the disastrous effects of worldliness should, "in the spirit of meekness," be fearlessly pointed out. This can be done by many striking passages from the prophets, the Gospels, and the epistles. Amos, Hosea and Isaiah are literally full of irresistible examples and discussions of the disaster and ruin that must come from compromising with the spirit and practices of the sinful world. The parables in the Gospels and the examples from actual life in Paul's epistles are another abundant store-house of material bearing on this subject. Let the teaching be Biblical. Pathetic and ridiculous stories may for the time being be more interesting but they can never possibly be as effective and fruitful of good results as God's inspired Word.

All teaching from the pulpit should be followed up by personal visitation work to bring the best results. Many points that may not be clear can then be more fully explained; personal problems and special difficulties may be overcome by a frank and sympathetic discussion between heart and heart.

Jesus seems to have given the method of personal work special sanction by His own frequent use of it. When He used this method with the woman of Samaria He accomplished great results. Might not sympathetic and kindly and yet fearless personal conferences accomplish more than an occasional pulpit broadside with but litle personal work? (To use both would be still better.—Ed.)

There are many other ways in which worldly conformity may be counteracted; they should all be employed. I urge these only because they seem to me to be especially promising in bringing results. Other methods should be used to supplement these but these two should not be neglected.

The sin of worldliness is one of that class with which the Church must expect to battle to the end of time. Christ felt that His followers were in danger of being overcome by this sin so long as they are in the world. Let us not despair, even if this promises to be a conflict that continues incessantly so long as man lives in this world; for, "He said unto me, My grace is sufficient for thee."

Goshen, Ind.

SWEARING OF OATHS

By George R. Brunk.

For the Gospel Herald.

Origin and Nature

The oath has come down to us from ancient times, and both its words and forms are wrapped in considerable mystery. It has come into use, evidently in an attempt to correct the universal tendency in unregenerate man to bear false witness under pressure of circumstances and to violate the most solemn promises. In the oath an appeal was sometimes made to destructive agencies, as invoking punishment from them, and sometimes to things considered most precious, perhaps implying as penalty the loss of them, and to deities who were supposed to know the secrets of men's hearts and to be able to punish unfaithfulness in this world and in the world to come.

Perhaps the earliest forms were the curse oaths of the half-civilized nations; as when two persons should slay an animal between them with the understanding that a like fate should befall the one who violates his obligation, or when the party being sworn would place his hand upon a deadly weapon, tiger's tooth, bear's head or some such thing typical of destruction, superstitiously expecting death by that means if he should violate his oath. From this the advance would be but natural to objects of worship in nature, such as the sun which has power to smite with heat, a mountain to crush, or a stream to drown, etc.

The folly of such oaths was recognized and pointed out by the most enlightened of the heathen, such as Socrates who said: "The most noted perjurers go unpunished, while Zeus (the chief deity of the Greeks) hurls his bolts at his own temples and the higher oak trees as if they could perjure themselves."

The evident futility of such oaths as had their penalties set in time, to be executed by the destructive agencies of earth or by the heathen deities, would naturally lead to the adoption of a stronger oath which would overleap the bounds of time and heap up penalties in a future world.

Terrible Abuses

The dishonesty of the unregenerate heart, causing the constant violations of the most solemn obligations, and the effort to correct this evil by continually strengthening the oath, resulted in the most shocking abuses, of which we give a few examples.

Heathen Oaths. — The following from a Buddhist oath will show to what extent this has been carried by the heathen nations: Not content to call down upon himself various kinds of death if he breaks his oath, he desires that afterwards he may be cast

into hell, go through innumerable tortures, among others to carry water over the flames in a wicker basket to assuage the thirst of the infernal judge; that he may migrate into the body of a slave for as many years as there are grains of sand in four seas, and after this that he may be born a beast through five hundred generations and most hatefully deformed for as many more.

Secret Order Oaths.—According to the testimony of honorable men who have left the lodges for conscience' sake, the oath-bound secret orders have almost if not quite out-done the heathen in heaping up penalties. Of one of these societies, President John Quincy Adams says, "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties can not, by any possibility, be reconciled to the laws of the land, or the laws of morality, or laws of Christianity, and I recommend that Masonic oaths should be prohibited by law, upon penalties of fine and imprisonment adequate to prevent the administration of them in the future."

Church Oaths.—The Jews in the time of Christ had also fallen into great abuses in this matter, as is shown in their own writings as well as the words of Christ and the gospels. Matt. 23:16-22.

For about three centuries after Christ there was a strong protest against oaths among the Christians, but as the Church lost in spirituality and gained in temporal power, this with other unpopular truths was more and more trampled under foot until in the time of Constantine we find the people taking the military oath in the name of the Father, Son and Holy Ghost and the majesty of the emperor. With this sanction of the Church it is not surprising that it soon came to be used in her own ordinations and that it grew so rapidly that by the middle ages it had multiplied among the professed followers of Christ beyond that found among any other people. Chrysostom, who was one of the ablest Christian writers of the fourth century, registered a strong protest against the oath, which was also spoken against by such men as Tertullian, Eusibius, Basil, Jerome, etc., and by faithful souls of all ages who chose to be driven about by persecution rather than surrender the truth of God. Chrysostom calls it "a snare of the devil," and says, "If any man bid you swear, tell him Christ has spoken and I do not swear;" and again, "But do thou, if nothing else, at least reverence the very book thou holdest to be sworn by, open the Gospel thou takest in thy hands to administer the oath, and hearing what Christ therein saith of oaths, tremble and desist."

The following oath will show how far the Church herself drifted from the plain teaching of Christ: "I swear by God Almighty, and His only begotten Son our Lord Jesus Christ, and the Holy Ghost, and the most holy, glorious mother of God and ever blessed Virgin Mary, and by the four gospels which I hold in my hand, and by the archangels, Michael, Gabriel, etc."—Taken by a governor under Justinian.

"Rightly Dividing the Word"

The great importance of correct interpretation of Scripture appears from the fact that salvation itself is involved in it. I Tim. 4:16; II Pet. 3:16.

To rightly divide the Word of truth it is necessary to keep in mind the following:

1. That God has given two distinct covenants, the Old and the New Testaments.—Heb. 8:6, 7.

2. That in the light of changed conditions, God in His wisdom saw fit to forbid in the New some things that were commanded in the Old.—Matt. 5:38,39; Ex. 21:23-25; Jer. 31:31, 32; Heb. 7:12.

3. That the Old Testament was the rule of life to Israel up to the time of Christ's death on the cross.—Gal. 3:23-25; Col. 2:14; Eph. 2:14, 15.

4. That the New Testament is now the rule for Christian conduct until Christ comes.—II Cor. 3:6; II Thes. 1:7, 8.

5. That the Christian has the Old as a mine of rich instruction, essential to the proper understanding of the New.—I Cor. 10:11; Gal. 3:24, 25.

6. That the Old was taken away that the New might be established as our only rule of life.—Heb. 10:9, 10; Gal. 1:8, 9.

7. That those who persist in substituting Old Testament doctrine for New Testament teaching subvert the souls of their hearers.—Acts 15:24; Tit. 1:9-11.

Had these facts always been observed, the Church would never have been cursed with war, slavery, divorce and polygamy, nor persisted in following the Old Testament in the oath and trample under foot the plain commandments of Christ.

"What Saith the Scripture?"

The first mention of the oath in the Old Testament is in Gen. 21:23, where a heathen king prevails upon Abraham to swear in the name of God that he will not deal falsely with him or his people.

The first mention of the oath in the New Testament is in Matt. 5:33-37, where Jesus sets forth the fact that the Old Testament allowed and regulated the oath but forbids all swearing whatsoever.

God took oath in Old Testament times (Gen. 22:16; Psa. 110:4) but He nowhere confirms a New Testament promise with an oath.

Angels took oath in the olden times (Dan. 12:7), and will again when the Gospel times are ended (Rev. 10:6), but in the numerous communications between angels and men, under the Gospel, nowhere is it recorded where an nagel swears.

God commanded Israel to swear in His name (Deut. 6:13; 10:20), but the Savior forbids it to Christians as plainly as it was commanded to the Jews (Matt. 5:33-37).

In the Old Testament, where the oath was commanded, we find its use was common among God's people and regulated by the Scriptures; while in the New Testament we do not find Christians swearing in any way, neither do we find any regulations for Christian oaths, from the fact that all forms of oaths were forbidden. Under the old covenant, by divine authority, the oath was in common use; but under the new covenant, by divine restriction, there is not one case in the divine record where Christians took the oath.

To **adjure** means "to charge upon pain of a curse." It is used in the New Testament three times: once by the high priest that condemned Christ (Matt. 26:63), once by the devils cast out by Him (Mark 5:7), and once by the vagabond Jews (Acts 19:3).—but not once by Christ or Christians.

In the New Testament the word **oath** is found about thirteen times: three times of Herod, five times of Old Testament oaths, once of Peter's profanity (Matt. 26:72), once of "men" (Heb. 6:16), once of Jews, once where Jesus condemns it, and once where James forbids it—but not once of Christian practice.

The word **swear** is found in the New Testament about twenty times: twelve times by Christ and James to condemn it, five times of Old Testament oaths, once of "men," once of Herod, and once of Peter's profanity—but not once of Christian practice.

In the Old Testament where swearing was commanded, it was used alike by the righteous and by the wicked; while in the New Testament, where it is forbidden, it is used only by the wicked. The affirmation, however, which is a simple declaration and in harmony with Christ's teachings, is used by Christians. Paul affirms (Acts 25:19) and wills that Titus affirm constantly (Tit. 3:8), and Rhoda affirms (Acts 12:15). They did not even swear on so weighty a matter as the resurrection (Acts 25:19).

The oath was **necessary** in Israel because of the natural tendency in unregenerate men to bear false witness under pressure of circumstances; and it was **effective** from the fact that there was begotten in them such a dread and reverence for the holy name of God by the terrible judgments that fell from time to time upon the irreverent that they even feared to use the name of

God at all in common conversation. When an oath therefore was administered in the name of God who knows the secrets of men's hearts (Psa. 44:21) and punished the irreverent with sudden death (Num. 26:61), even the least disposed would tremble and tell the truth.

When the Gospel came into effect and men received new hearts (Ezek. 36:26, 27), were made partakers of the divine nature (II Pet. 1:4), and filled with the Spirit of truth (Jno. 14:17), **the oath was no longer necessary.** The true Christian speaks the truth from an inward principle, and oaths and penalties only cast a shadow upon his integrity.

In this that God gave the oath to Israel, under conditions in which it was necessary and effective, and withholds it from the Christian Church where these conditions no longer exist, it only shows the divine wisdom and gives to those that come into the light a greater confidence and a firmer faith.

Now in the Gospel age God does not commonly smite the irreverent with immediate death, as in the olden time (Lev. 10:1, 2), but reserves them until the day of judgment to be punished (II Pet. 2:9); therefore they put far away the evil day and curse, swear and blaspheme in highway, field, and "top of every street." Having outgrown the **ignorance** and **superstition** of the heathen and the **reverence** that restrained the Jew, the oath to such is made of no effect, as is established by the testimony of many judges and the manifest perjuries in all the course of the world. Adam Clarke says, "An oath will not bind a **knave** or a **liar**; and an honest man needs none . . . ." But as a sample of the amazing blindness of learned expositors we find him placing the qualified statement of the heathen Epictetus ("Swear not at all, if possible; if you can not avoid it, do it as little as you can"—Enchir. c 44) ahead of the clear and unqualified commandment of Christ, "Swear not at all."

Questions and Answers

1. God is "the same yesterday, today and forever." How then can His law be changed?

God is unchangeable in nature and attributes, but changes His law and attitude to meet the changed conditions in man. In Jer. 31:31 the prophet foretells a change, in Heb. 7:12 an apostle declares the necessity of it, and in the Sermon on the Mount the Savior gives examples of it.

2. If God, angels and holy people have taken oaths, how can it be wrong for us?

Some things are wrong in themselves, and no law can make them right. God Himself can not lie, from the fact that the moral law can not be changed. The oath evidently belongs to the other class of things that are right or wrong, depending upon the will and law of such as have the right to govern. When God in His wisdom commanded the Jews to swear by His name (Deut. 6:13) it made it right for them to do so. And when He saw fit to forbid all swearing to Christian people (Matt. 5:33-37), it certainly makes it wrong for them to do so. It is a mistake to think that all things that were right under the law are right under the Gospel. Under the Old Testament it was right to call down fire from heaven upon the enemy (II Kings 1:12); under the New Testament it is forbidden (Luke 9:54).

3. Did Christ not approve the oath when He answered under the adjuration of the high priest?

He was also adjured by a man possessed with devils; but it is only reasonable to believe that He was consistent with His teaching, and ignored them both.

4. Does not Paul give the oath his approval in Heb. 6:16?

If Paul had said, "We verily swear by the greater," and "an oath is **to us** an end of all strife," it would indeed have weight; but as it stands, the wording itself evidently limits it to the world. When Paul here speaks of a **sanctioned** oath, he says "men" "to them;" but where James speaks of a **forbidden** oath he says, "My brethren" (Jas. 5:12).

5. Did not Paul take oath in II Cor. 1:23? "Moreover I call God for a record upon my soul?"

We are told that Paul has written some things hard to understand and are warned against the danger of wrong interpretation (II Pet. 3:15, 16). Suppose that Paul did here take an oath (which he did not)—the conduct of an apostle is nowhere claimed to be perfect, but the commandments of the Lord are. If therefore we should be compelled to decide between the doing of an apostle and the commandment of Christ, our duty would certainly lie with the latter. The very essence of an oath is the invoking of a special curse upon unfaithfulness, no trace of which we see in Paul's words, but only an invocation to God to record things as they are.

6. What is the difference between an oath and an affirmation?

That there is a difference is clear from the fact that the New Testament forbids the one and sanctions the other (Jas. 5:12; Tit. 3:8). The affirmation is a simple declaration, without uplifted hand or other ceremony, while an oath is a declaration associated with words or ceremonies that imply the invoking of a curse in case of perjury. "God do so and more also to me if the head of Elisha . . . . shall stand on him this day" (II Kings 6:31), was a common form of oath, while Paul's simple statement of the resurrection of Christ, as in Acts 26:23, is called an affirmation (Acts 25:19).

7. Was it not simply profane swearing that Christ meant to condemn?

Jesus (Matt. 5:33-37) forbids what once was lawful; the profane oath was never lawful. James certainly covers the whole ground when he forbids swearing by heaven or earth or any other oath. Oaths for confirmation, being more than "yea" and "nay" are manifestly condemned by both.

8. Why did God take oath, seeing that He is free from ignorance, superstition and dishonesty?

God can not lie, and therefore the oath was not for His sake, or to make the promise more sure, but evidently to secure the confidence of the people, who by experience with men had come to lightly esteem all promises unconfirmed by an oath.

9. The most learned expositors of Scripture do not consider all swearing to be wrong.

The opinions of the learned are valuable only in proportion to the Scripture proof that they can produce in support of them. In the time of Christ there were "the wise and the prudent" who rejected His doctrine, and to the "unlearned" fishermen the truth was revealed.

10. In what light should we consider the action of Christ in cursing the fig tree?

To curse is God's prerogative. Uninspired man has neither the authority, wisdom nor power to pronounce an effective curse, for "he can not make one hair white or black."

11. What is the duty of one who has promised under oath what he finds afterwards to be unscriptural?

No promise to sin is binding before God (Lev. 5:4, 5).

12. What should be our course when officers of the law demand the oath?

In the leading nations provisions have been made exempting conscientious persons from the oath. But in any case "we ought to obey God rather than man," and suffer for Christ's sake rather than to sin.

Conclusion

To give the words of Christ full weight and abstain from all oaths can not bring condemnation upon the soul; but if the teaching of Christ and James is not to be discounted then all who swear in any sense, whether it be profanely, colloquially, judicially or in printed form, are certainly transgressors. Let the absolute truthfulness of real religion be preserved, that even the world may see that the Christian speaks the truth from inward principle and not from outward pressure.

Profanity is one of the greatest sins against God in that it simply gives

(Continued on page 534.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

We are still praising the Lord for His wonderful work of grace among the children of men. While we perhaps have been silent with our message for some time, yet the Lord has been working among the men and women of Ft. Wayne.

Bro. Noah Blosser was with us for two weeks handing out the bread of life, and as the visible results there were several that made the good confession for which we praise God for His continued mercy to us.

There are still others under conviction that we are asking the Lord to continue His mercy to them that they also might become willing to yield their lives to the Lord.

The work here is very encouraging as our Sunday school has grown beyond our effectual working capacity for lack of a large enough building.

We continue to ask an interest in your prayers.

For His kingdom,
The Workers.

Nov. 11, 1912.

FIGURES THAT MAKE US THINK

Latest statistics tell us that the yearly contributions to church work in the United States foot up to $250,000,000, while foreign missions receive $12,000,000. It is readily seen, however, that these sums in no way represent the full amount that could be rightfully expected from the Christians of our land, when we note that the American people pay for confectionery, soft drinks and chewing gum $71,000,000 more than they pay for church work and foreign missions combined. A few items of the huge taxation, voluntarily levied by the American people upon themselves, is shown in the following: "Intoxicating liquors, $2,000,000,000; tobacco, $1,200,000,000; jewelry, $800,000,000; automobiles, $500,000,000; confectionery, $80,000,000; chewing gum, $13,000,000." These figures raise some interesting points as to our individual responsibility in the stewardship, entrusted unto us by the Lord. Are we "good and faithful servants" in the administration of our resources? —Gospel Messenger.

WORK IN THE WEST VIRGINIA FIELD

Dry Fork, W. Va., Nov. 11, 1912.

For the Gospel Herald.

Dear Readers of the Herald, Greeting:—Since Saturday evening, Nov. 9, we have been engaged with the dear people here in evangelistic work. This is a thickly settled community in a section of beautiful slopes and flats where the mountains are separated somewhat because the Red Creek Valley here makes a junction with the Dry Fork River Valley.

For some time now this point has been without regular preaching services and church work. As it lies between our central point (Job) and the Tucker Co. congregation, we often felt it a pressing duty to give some attention to these souls, being called to stop at intervals because of one member already living here. On March 11 of this year we began a series of meetings here which continued for three weeks with good interest and five confessions of whom four were received by baptism. The meeting closed with quite a number halting between two opinions. Soon after three members moved in here from another section, giving us a membership at this place of eight. Regular monthly appointments have been filled since.

Because of the concern on the part of the membership here and in behalf of those almost persuaded as well as those careless about salvation we have considered it prudent to hold a meeting here again this fall. The interest is good and souls are concerned. We hope a number will become willing to fix their covenant relationship with the Father.

This field has recently been refreshed by a ten-day visit of the brethren, C. Good and Abram Simmers of Dayton, Va. This being the first trip for Bro. Simmers to this section, many points seemed to take his attention, among which were the surprising amount of cleared territory, the lumbering industry, the generous hospitality of our people along with the crying demand for more laborers to care for the scattered flock here as well as to gather in the many that are yet unsaved. Bro. Good having been accustomed to the conditions and changes for thirty-nine years of experience here, seemed to have his heart entirely set on the care of the work which has cost sacrifice, privation, toil and hardship of brethren for nearly a half century and has been slowly but steadily growing since its beginning. Because of this his admonitions, teaching and general influence go for much, both in the home and in the pulpit. They left us on Thursday morning, expecting to work on their way eastward to the South Fork Mountain where arrangements were being made for a communion service on Sunday morning, Nov. 10, thence on home.

In His name,
H. B. Keener.

THE KANSAS CITY MISSION

By David Garber.

For the Gospel Herald.

While laboring with our dear workers at this station for two weeks for the ingathering of souls and for encouragement to those who have been gathered in in previous years, many were the thoughts that passed through our minds. Moreover we **ourselves** were encouraged as we went from house to house, and found some hungering for the bread of life. (It is an enjoyable work to feed those who are hungry). They greatly encouraged us by their bright testimonies of the saving grace of our Lord Jesus Christ, saving them from a life of shame, uncleanness and vileness, causing their faces to shine with an indwelling halo of glory, thanking God that the powerful Gospel that saves and cleans up ever reached them. Then another encouraging feature of the work is, the many eager little ones with shining faces, with hearts, ears, and eyes open to catch the blessed truths which are handed out to them from sympathizing hearts. We, too, could drop a sympathizing tear when we saw how eager they were to learn about the lowly Nazarene.

But the workers have harder problems to deal with than these little ones. The one hard problem is: How keep them in the narrow way when once they accept the Savior? Some have unconverted companions which oppose them bitterly; others came from homes whose parents oppose the "narrow way" and "simple life;" others have friends that belong to the "popular churches" and so try to make them ashamed of belonging to a "plain church," etc. One sad feature of the work is that for want of workers the Argentine station had to be closed. That empty hall with good "mottoes" painted on the windows, was an eyesore to me, and it almost seemed as though for some cause the wicked one gained the victory in that place. I hope it will be possible to gain the fort again. I noticed the workers had their hands full, and yet they seemed cheery and seemed to heed the words of Joshua: "Be of good courage." And I am quite sure that if they give heed unto **all** of God's Word, and turn neither to the right nor to the left, they will have "good success." But they need our prayers and means to build up the cause. May the Lord bless the work and the workers.

Saragosa, Tex.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

I'M LONELY SINCE MY MOTHER DIED

By Addie M. Hooley.

For the Gospel Herald.

I'm lonely since my mother died,
Though friends and kindred gather near,
I cannot check the rising sigh,
Nor stay the silent, heart-felt tear.
Of earthly friends she was the best
My erring, youthful steps to guide;
Oh, do not smile because I weep,
I'm lonely since my mother died.

You may not deem it brave or strong
To let those tears so often flow,
But those who've lost a mother's love,
Can tell the pain of my sad woe.
Could I but call her back again,
And kneel once more down by her side,
I'd love her better than before.
I'm lonely since my mother died.

Oh, you who have a mother dear,
Let not one word or act give pain;
But cherish, love her with your life,
You ne'er can have her like again.
Then when she's called from you away,
Across death's dark and troubled tide,
In pain with me you need not say,
I'm lonely since my mother died.

Belleville, Pa.

KIND WORDS AND THEIR INFLUENCES

By Harold Bender.

For the Gospel Herald.

The wise man has said, "A soft answer turneth away wrath, but grievous words stir up anger." How many instances are there every day where this wise saying could be put to practice. Many times there are when a few kind words could smooth over a difficulty or a harsh feeling. How easily could kind words be spoken instead of angry, abusive language. The great philosopher Locke has said, "Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds."

Kind words are the natural speech of a Christ-like spirit. It is one of the functions of the Christian to do little kindnesses, and speak kind words to his fellowmen. There are very few instances mentioned in the Bible where Christ used angry words and then only when He had just cause. At all other times His kind, loving, sympathetic nature showed itself in His speech. We would do well to follow His example. From J. D. Prentice we have these words, "A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as pearls from a broken string."

If we want to be remembered after we have left earth, we should daily strive to show kindness and speak kind, loving words everywhere possible. There is a beautiful quotation from Penn to this effect. "I expect to pass through this life but once, if therefore there be any kindness I can do let me do it now and not defer or neglect it as I shall not pass this way again."

One of the best ways to encourage a despondent, down-hearted, discouraged person is to show that you have an interest in him and sympathize with him by a few kind words and a handshake. It has an effect that nothing else can produce. It makes him feel that some one at least cares for him. The world seems brighter and he goes about his work with a lighter heart and all merely because of a few kind words. It is one of the little things we can be faithful in. Bishop John Hall has said, "Kind looks, kind acts, warm handshakes; these are secondary means of grace when men are in trouble and fighting their unseen battles."

Sometimes it may seem that your kind words fall unnoticed, but they sink deep into men's hearts and are treasured as precious jewels by the downtrodden. There is a beautiful song that expresses this idea. The first verse is,

"Kind words can never die,
Cherished and blest;
God knows how deep they lie,
Stored in the breast.
Like childhood's simple rhymes,
Said o'er a thousand times;
Ay, in all years and climes,
Distant and near."

Kind words are often producive of warm, true friendships that last through life. They are often the means by which two are drawn together and become life-long companions.

The French philosopher Pascal has left these words, "Kind words produce their own image and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used."

Elkhart, Ind.

ADVICE TO BOYS AND GIRLS

One afternoon, when Janey was on her way home from school, she passed two men on the corner just as one of them swore in a loud voice. The dreadful words brought a flush to Janey's cheeks, but instantly she said to herself: "I will not think about them." Then she said this prayer under her breath: "Please, God, forgive that man and make him not want to swear anymore." Another time, Janey heard one girl telling another girl an unkind story, and at once Janey said to herself: "I'll try to forget it. I won't ever tell that I heard it."

It is quite true that whenever we try, especially when we try to do what is right, we nearly always succeed in doing just what we have set out to do. It was so with Janey, who grew into the way of thinking only good things, as she grew into girlhood. By and by, people came to say of her: "What a good, kind heart she has, never thinking ill of anyone or anything!"

What Janey has done every girl and every boy can do also. Make up your mind to think only good thoughts, then try very hard to think them. Every night and every morning say this prayer to yourself: "Dear Jesus, help me to think only good thoughts."—The Christian Evangel.

UNSELFISH SERVICE

No one can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage. "Charity begins at home," we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirked the duty of showing love for those outside his home because of his fidelity to the demands of love within his home. There is always some other reason; and that other reason is always selfishness, never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect.—Great Thoughts.

(Continued from page 532.)

place to anger, hatred and irreverence. They who lie and steal and kill do so for some personal advantage; but he who uses profanity, as one has said, "bites at the bare hook of God Almighty's wrath!" In the Old Testament it was punishable by death (Lev. 24:16), and such as sin in this way against the added Gospel light must treasure up against their souls a terrible condemnation against the day of wrath (Rom. 2:5).

The Savior rebuked the Jews as hypocrites for carefully abstaining from the use of God's name in their oaths but using substitutes that implied as much (Matt. 23:16-22); and shall not the same condemnation rest upon those who have the spirit of profanity in their hearts but hope to escape guilt of it through using **"by-words"** somewhat similar to the common forms of profanity used by hardened sinners? Let us remember that for every idle word that men shall speak they must give account in the day of judgment (Matt. 12:36), and therefore endeavor to have our speech "always with grace, seasoned with salt" (Col. 4:6).

Denbigh, Va.

Sunday School

For the Gospel Herald.

Lesson for Dec. 1, 1912—Mark 9:14-29

THE LUNATIC BOY

Golden Text.—Jesus said unto him, if thou canst believe, all things are possible to him that believeth.—Mark 9:23.

Introductory. — Our lesson emphasizes the possibilities of faith. Jesus and Peter, James and John had just come down from the Mount of Transfiguration. There a glorious experience thrilled the souls of these disciples, but it was not there that practical work for the Lord was to be done. These mountain-top experiences are all right. They enrich the soul and give us greater zeal and faith. But it is upon the plains and in the valleys that we must do our actual work for God. As Jesus came down from the mountain He noticed a great crowd about the disciples. Evidently a matter of great importance was before them. It gave to our Lord the opportunity of teaching one of the most impressive lessons on the power of faith that we have yet had.

In the Absence of the Master.—Does it pay to have Jesus with us? It certainly does. This was vividly brought to light by the failure of the disciples while Jesus and a part of them were on the Mount. The remaining disciules attempted a miracle which they were unable to perform. The scribes were there with their searching questions which Jesus alone seemed able to answer and the disciples seemed at their wits' end. Evidently they had failed to give themselves over to fasting and prayer as they should. In their own strength they failed. At this time Jesus came up.

The Father's Appeal.—Flushed with their seeming triumph the scribes brought their questions to Jesus as soon as He came to where they were, doubtless expecting to win a complete victory. But they soon discovered that it was not weak man of earth but the mighty Man from heaven that they had to overcome. "What question ye with them?" was His simple request. Here the scribes had to give way to the father of the afflicted boy. With him it was a serious matter. It was no time for sharp questions or unprofitable controversy. He had come in faith, expecting relief for his boy. He had evidently been disappointed in the failure of the disciples, and now that the Master was come he makes one more appeal. He tells of the unfortunate boy, saying, "I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth, with his teeth, and pineth away; and I spake with thy disciples that they should cast him out; and they could not." Jesus perceived at once what was the cause. There was a lack of faith. He ordered the boy brought to Him. He questioned the father concerning the sickness, and the father gave another very pathetic description of the boy's condition. The questioning on the part of the scribes had apparently stopped, who were doubtless standing by, expecting to renew their questions after Christ had made a failure. There was soon to be a test of the power of faith. The power of God through Christ was soon to be manifest, and the scribes compelled to hunt for some other pretext for not believing in Jesus.

Prevailing Faith.—Hear the declaration of our Savior: "If thou canst believe, all things are possible to him that believeth." There is no mistake as to where the test was. It was not a matter of what God may be able to accomplish, not a matter of theology, not a question of the weakness of any one, but the supreme test was whether the father of the boy had sufficient faith. All the other conditions had now been met. Will the man measure up to the test?

Hear the declaration of the father of the boy: "Lord, I believe; help thou mine unbelief." The man had faith enough to bring his boy, but he now realized that even in the matter of faith must have help from higher power. How often does man fail, simply because this lesson is not learned. We believe in a way and are satisfied with that—and fail. Let us learn a lesson from this man, come believingly to a throne of power, but recognize that we need divine power to believe to a sufficient extent to lay hold on the power divine and live the overcoming life. Everywhere there is need of the prayer of the apostles, "Lord, increase our faith;" of this man's prayer, "Help thou mine unbelief." Failure is not of God, but of man. Faith and failure do not go together.

"Come out of him," said Jesus to the unclean spirit. "The spirit cried and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead." It was a fearful case, but Jesus took the young boy by the hand and lifted him up. It was a perfect cure. The father had stood the test of faith, the Savior had stood the test of power, the scribes were completely worsted, the faith of the father was justified, and the world has an object lesson on the power of faith that should never be forgotten, remembering that "This kind can come forth by nothing, but by prayer and fasting."—K.

Our Young People

A MISSPENT LIFE.—I Sam. 15

Topic for December 8

MOTTO

"To obey is better than sacrifice."

OUTLINE OF TOPIC

I. Sketch of Saul's Life.—

1. A common man of the tribe of Benjamin.—I Sam. 9:1, 2.
2. Meets with Samuel by the guiding hand of Providence.—I Sam. 9:15, 16.
3. Is anointed by Samuel.—I Sam. 10:1.
4. A personal witness.—I Sam. 10:2-13.
5. Saul chosen by lot in the presence of the people.—I Sam. 10:17-27.
6. Saul confirmed king of Gilgal.—I Sam. 11:12-15.
7. Saul becomes disobedient to God's Word.—I Sam. 13:8-14; 15:8-23.
8. Troubled by an evil spirit.—I Sam. 16:14-23.
9. Hates David, God's second choice.—I Sam. 18:6-30.
10. Desperate.—I Sam. 28:3-20.
11. Commits suicide.—I Sam. 31:1-16.

II. Steps in Misspent Lives.—

1. Get out of God's order.
2. Make substitute for obedience.
3. Fight against God's Providence.
4. Become enemy to God's chosen.
5. Resort to satanic means to accomplish their desperate end.
6. Destroy themselves.

STUDY OF THE TEXT

I Sam. 15

Note the distinctive points in this chapter which mean much in the career of Saul:

1. "The Lord sent me to anoint thee king over his people."—V. 1.
2. "Now go . . . . smite . . . . utterly destroy."—V. 3.
3. "But Saul and the people spared Agag and the best of the sheep, etc."—V. 9.
4. "Then came the word of the Lord unto Samuel."—V. 10.
5. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—V. 23.
6. "I have sinned . . . . I feared the people."—V. 24.
7. "Honor me now before the elders of my people, etc."—V. 30.
8. "Samuel murmured . . . . The Lord repented that he had made Saul king over Israel."—V. 35.

PERSONAL THOUGHT

Every thought is an evil thought, every deed a misdeed, every life a misspent life, which walks the path of disobedience to God's commands.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"Obey."**
2. Doing All but a Little of What We Are Commanded.

For Young People.—

1. Absolute Obedience.
2. Decisive Points in Character Building.
3. Saul's Possibilities Compared with What He Made of Them.

For Older People.—

1. The Sadness of Being Rejected of God.
2. The Folly of Fighting God's Providence.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 21, 1912

Field Notes

Bro. N. E. Miller of Springs, Pa., filled the regular appointment at Gortner, Md., on Sunday, Nov. 10.

Bro. Abram Metzler and wife of Martinsburg, Pa., left their home Nov. 12, for a few weeks' service in the Master's vineyard in eastern Pennsylvania.

Thanksgiving day is to be spent by the Olive congregation near Elkhart, Ind., in a Sunday school meeting. We are in possession of a program which gives evidence that a rich spiritual feast is in store for all who may attend.

Bro. Joe C. Driver of Garden City, Mo., preached at the Kansas City Mission on Sunday, Nov. 10. He held forth a high standard of Christian life.
I. K.

A baptismal service was held at the Glade Church near Bittinger, Md., Nov. 2, at which time two precious soul were received by baptism and one upon confession.

Bro. H. F. Reist of this place left last Saturday morning for Schellburg, Pa., where he and Bro. E. J. Blough of Johnstown, Pa., are co-laborers in a three-days' Bible conference.

The third annual Sunday school meeting to be held at Fairview, Mich., is announced for Thanksgiving day. A good program has been arranged and a live meeting is in prospect.

An interesting program of a proposed Bible conference to be held Thanksgiving week at the Beech Church near Louisville, Ohio, is before us. See announcement on last page.

Arrangements have been made for a Bible conference to be held at the Olive Church near Elkhart, Ind., to commence about Dec. 21, with the brethren A. C. Good of Sterling, Ill., and J. K. Bixler of Wakarusa, Ind., as instructors.

The brotherhood at Nappanee, Ind., has arranged for a series of meetings to be held the last two weeks in December with Bro. A. D. Wenger of Fentress, Va., in charge. One week of that time is to be devoted to Bible conference work.

We are in possession of a program for a proposed Bible conference to be held near Hudson, Ohio, Dec. 3-6, with Bros. D. J. Johns of Goshen, Ind., and A. J. Steiner of North Lima, Ohio, as instructors. We hope to hear of an inspiring meeting.

Bro. George J. Lapp, missionary from India who is spending this winter in school at Goshen, Ind., is busy with his Sunday appointments. He expects, the Lord willing, to spend Thanksgiving day in Chicago and Christmas week with the brotherhood at Metamora and Washington, Ill.

An interesting program of a Bible conference to be held near West Liberty, Ohio, during the coming holiday week is before us. We notice that the meetings are to be held in three different churches in that community instead of but one place as heretofore. But though there are divers places of worship where the meetings are to be held we are safe in saying that there will be undivided interest.

Bro. and Sister Lewis H. Shank of Lancaster Co., Pa., are at present visiting in Missouri. Last week they visited their son at Carver. This week is to be spent in the vicinity of Versailles.

Bro. D. F. Driver of Versailles, Mo., filled an appointment at Proctor, Mo., on Sunday, Nov. 10. The Proctor appointment is an earnest call to our people; another denomination had been working there but have dropped the work. The people are anxious to have services continued.

The Secretary of the Mennonite Board of Education, Bro. J. S. Hartzler, sends notice that a meeting of that Board is to be held at Goshen College on Thursday, Dec. 12, 1912. A full attendance of the members is desired and if any member should be unable to attend the meeting he should appoint a proxy.

Ordination Services at Breslau.—As noted in the correspondence item from Breslau, Ont., Bro. Moses Heckendorn was chosen to assist Bro. J. Z. Kolb in the office of deacon. The Lord bless our brother, and give him grace to bear his responsibility to the glory of God and the strengthening of His cause.

Bro. S. G. Lapp of South English, Ia., is lending a helping hand to the brotherhood in Missouri at this writing. If previous arrangements were carried out he is at Carver, Mo., this week. Meetings are expected to begin at the Mt. Zion Church near Versailles, Mo., as soon as they are completed at Carver.

Bro. George R. Brunk of Denbigh, Va., remained at Scottdale a few days after the close of the Bible conference reported last week. He favored the congregation on Tuesday evening of last week with a talk on "The Two Covenants," and on Wednesday evening followed with a talk on, "The Plan of Salvation." He left on Thursday morning for Allensville, Pa., where a Sunday school meeting followed by a Bible conference was held.

On another page we publish a report of meetings in progress at Dry Fork, W. Va. Later reports from the meeting are of a most encouraging tone. The power of conviction is seizing the hearts of men and they are confessing their sins. When we last heard of the meetings seven precious souls had already come out on the side of the Lord and others "halting between two opinions." This is a new place for our people, and the outlook seems quite encouraging. Pray for the work. May God move upon the hearts of many that they may both be almost and altogether persuaded to come out on the side of the Lord.

The copy for the Advanced and Primary Quarterlies for the first quarter of 1913 is in the hands of the printer. The manuscript for the Teachers Quarterly is nearly all on the hand and the work will be pushed as rapidly as possible so as to put the finished lesson helps into the hands of the Sunday school workers at the proper time in the new year. Those who prepare these helps would esteem it a great favor if Sunday school workers would send in any suggestions regarding the lesson helps by which it is felt that they might be improved in efficiency. Some of the most valuable features of the church publications have been introduced because some reader thought them worth enough to ask for.

Bro. C. Z. Yoder of Wooster, O., closed a series of meetings at Palmyra, Mo., Nov. 15, with two public confessions as one of the visible results. From this place Bro. Yoder, accompanied by Bro. J. M. Kreider and several other brethren from Palmyra, went to Cherry Box, Mo., where a Sunday school meeting had been announced for Sunday, Nov. 17, after which Bro. Y. expected to remain a few weeks in another series of meetings.

Correspondence

Chambersburg, Pa.

(Pleasant View congregation.)

Dear Herald Readers, Greeting:—A few lines from this place may be of of some interest. The Lord willing, we expect to hold our communion on the first day of December. We extend a hearty invitation to all. We would be glad to have some visiting brethren with us at that time as our number is not very large. We trust our meeting will be a blessing.

We rejoice that the time is drawing near that we expect Bro. Daniel Gish of Millersville, Pa., to come into our midst to hold a series of meetings, beginning Dec. 14. We ask an interest in the prayers of God's people that the brother's labors may not be in vain. That sinners may confess Christ and we as His followers may be strengthened, is the sincere desire of our hearts. Nancy N. Wadel.

Pond Bank, Pa.

Communion services were held this afternoon at this place. All members present partook of the sacred emblems of His broken body and shed blood and observed the ordinance of feet-washing. Bro. Jno. Burkholder officiated.

"The Lord hath done great things for us, whereof we are glad."

Sister Hess' money, which was stolen, as noted in the Herald of Nov. 7, has been returned to the place from which it was taken. This undoubtedly has been brought about through prayer, and should strengthen our faith in the Hand that sways the whole. May His great Name ever be praised.

Harvey E. Shank.

Nov. 10, 1912.

Metamora, Ill.

Communion services were held at both Metamora and Roanoke churches today, Bro. A. A. Schrock officiating at the former and Bro. George Sommer officiating at the latter church. We also reorganized our Sunday school at the Harmony Church, Nov. 3. Bro. Ben Schertz was elected superintendent. We also elected officers for the young people's meetings. Result as follows: Supt., S. D. Schertz; Primary Supt., Ben Schertz; Chor., Arthur Schertz. May we take a deeper interest in the Lord's work and for the salvation of souls.

S. E. Smith.

Nov. 10, 1912.

Breslau, Ont.

Dear Herald Readers, Greeting:—Sunday, Nov. 10, is a day long to be remembered by the members of this congregation. Sometime ago our aged deacon, Bro. Jacob Kolb, requested that a younger man be appointed to assist him; and thus on Sunday morning votes were taken for a deacon. While there were quite a few votes cast, only one brother was named: Bro. Moses Hackendorn. Services in the morning were conducted in the German language by Bishop Abraham Gingerich, who used for a text, Acts 1:8. He was followed by Bishop Jonas Snider who spoke from I Cor. 12. In the afternoon Bishop Manasseh Hallman preached in the English language from Psa. 24:34. Ordination by Bishop Snider. May God bless the brother in his work, and may the brethren and sisters especially of this congregation ever uphold him to God in prayer that he may be able to faithfully perform his duties.

Elvina Cressman.

Nov. 11, 1912.

Manson, Iowa

Dear Herald Readers, Greeting:—Sunday, Nov. 3, five precious souls were received into church fellowship. This means five more soldiers of the cross. May they be true to their calling and be a shining light to this dark world of sin. Yesterday we had the blessed privilege of partaking of the bread and the cup, typifying the broken body and shed blood of our Lord. Nearly all of the brothers and sisters were present.

Amelia Zook.

Nov. 11, 1912.

Benzonia, Mich.

Greetings of Love to All:—Bro. J. K. Bixler of Wakarusa, Ind., visited us the latter part of September and preached three interesting and edifying sermons.

Oct. 27 Bro. A. H. Leaman of Chicago also came to spend a few days with us, preaching five sermons. He also gave a talk at the Y. P. Meeting, subject, "Dark Scenes of a Great City."

That these meetings were greatly appreciated was proven by the attendance and attention that was given.

During the latter meetings two souls expressed a wilingness to live for their Master.

"The harvest truly is plenteous, but the labourers are few."

Nov. 11, 1912. Frances Oyer.

Peabody, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." On Saturday, Nov. 2, Bro. D. H. Bender came over from Hesston and we had our preparatory and baptismal services. One precious soul was received from another denomination. We surely wish her Godspeed. Pray that her influence may go out for good. The Lord willing, we expect Bro. J. S. Shoemaker to be with us to hold Bible normal and to give lectures on Palestine and India. We desire the prayers of God's believing children in behalf of these meetings. L. L. Beck.

Nov. 11, 1912.

Paradise, Pa.

Dear Readers and Workers, Greeting in His Name:—We held our preparatory and communion service at this place Nov. 9 and 10. There was only soul received and baptized. Do we count the cost, and worth of one soul? Since it is worth more than the whole world and for whom Christ died joyfully we say, one more soul for Him. Praise God for it. May He alone use it to His glory. There were about three hundred communed and observed the ordinance of feet-washing. We believe it was done in His way and name, and may we press on in the good work ever winning souls.

Our Sunday school work is going on nicely. The number on roll, three hundred and four. The regular attendance is not as good as could or should be. God help us to improve along this line of His work. Y. P. B. meeting Sunday evening, every two weeks. Every four weeks preaching services after the Y. P. M. In this part of God's world we can rejoice, for the harvest truly was great. Our barns are full. We wish to thank Him.

E. K.

Nov. 12, 1912.

Harper, Kans.

(Pleasant Valley congregation.)

Dear Herald Readers:—Bro. J. S. Shoemaker came to this place to conduct a Bible meeting, which closed on Sunday evening following. Organization as follows: Mod., J. P. Berkey; Chors., R. M. Weaver, Alfred Byler.

The subjects discussed in the forenoon were: Regeneration, Preparation for Christian Service, Self-denial, Signs of the Times, Encouragement for Young People to Prepare for Future Usefulness in the Church. We were admonished to our blessed Master's Word. Each evening he gave a talk on his travels in the holy land. This was followed by a Gospel sermon. One soul was willing to accept Christ, and others were under conviction but not willing to yield.

On Sunday afternoon he gave a talk on India Mission, which was instrumental in showing what good has been done and also of the great need for both help and means to carry on the work. Three expressed their willingness to work in the vineyard wherever the Lord directs. The evening sessions and Sunday services were well attended.

Bro. J. J. Johns of Hydro, Okla., was with us several days to attend the meetings.

Sister Amanda Dettwiler left last evening to visit a short time with relatives in Morgan Co., Mo., after which she will go to the Orphans' Home at West Liberty, Ohio, to assist in the work there.

Nov. 12, 1912. M. B. P.

Hudson, Ohio

We at this place realize that we have much to be thankful for. Our new church building is practically finished. We expect Bro. T. K. Hershey of Youngstown, and Bro. B. B. Stoltzfus of Lima, on the 17th, when we shall hold our dedication services, at which time our elder, Bro. M. A. Mast, will be here to hold communion. Peace and harmony prevails among the brotherhood.

Bro. and Sister Rychener and Sister Nafsinger of Pettisville came into our midst. Bro. Rychner handed out the bread of life to us. We certainly enjoyed the visit. Come again.

Nov. 12, 1912. E. B. Stoltzfus.

Lancaster, Pa.

To all Herald Readers, Greeting of love in Jesus' Name:—Our communion services at Millersville and Rohrerstown were held Oct. 20 and 27. Very enjoyable services, as peace prevailed and nearly every member was present and communed. On the 3rd and 10th of November councils were held favorable to the ordination of a deacon to assist in the work, as our present deacon, Bro. Eshleman, feels the weight of years and desires a helper. The Lord willing, on the 17th and 24th votes will be taken and on the 26th the lot will be cast at Millersville in the morning. On the evening of the 17th a series of meetings will begin at Millersville, conducted by Bro. John B. Senger of Kinzer. May we ask you to pray for the work in hand that the Lord may bless and prosper the same.

D. N. Lehman.

Nov. 12, 1912.

Continental, Ohio

(Blanchard congregation.)

Dear Herald Readers, Greeting in the Master's Name:—Bro. P. R. Lantz of Canton, Ohio, spent two weeks here conducting meetings from Oct. 29 to Nov. 12, after which he returned to his home. There were no confessions; yet we trust that much good was accomplished. Bro. Lantz has done his part. He tried to make plain the rewards of the righteous, both here and hereafter, and also the awful doom of the wicked. During the two weeks Bro. Lantz was here he visited nearly all the members, one family living nearly fourteen miles away from the church. It might be better if the church were nearer the center of the membership. Bro. P. E. Brunk of Elida, Ohio, has charge of the congregation at the present time. It is a question whether it would be more profitable if we had a resident minister. Bro. Brunk is very acceptable here, but he lives over twenty miles away from the church, and that makes it inconvenient for him. He can not visit the members as he would like to.

Nov. 13, 1912. L. E. Strite.

Frazer, Pa.

Dear Herald Readers:—On Saturday evening, Nov. 9, we had a very interesting Bible instruction meeting in the old school house. Bro. A. O. Histand of Doylestown, Pa., was the leader. Attendance good, some of those present coming from Philadelphia and Spring City. The instructor took for his subject "Conversion," using a chart. We certainly enjoyed this meeting, as it was the first of the kind we have had.

Sunday, Nov. 10, he followed this by two sermons on the same subject. In the afternoon, he spoke on "Conversion for natural good," there being about 55 to 60 present, visiting brethren and sisters from Norristown and Spring City. He spoke on "Conversion for spiritual good" in the evening. May more people see the necessity of conversion for both natural and spiritual good. We are truly thankful for these special meetings, and may God richly bless the instructor in his efforts to serve Him.

Nov. 13, 1912. H. G. B.

Miscellaneous

CONTRASTS

By S. E. Roth.

For the Gospel Herald.

Poor Lazarus lay at the rich man's door
He begged for crumbs to eat.
The rich man had money and friends by the score,
Lazarus had dogs to lick his sores—
What a contrast this is indeed.

The rich man died, whas buried, no doubt
With pomp and much ado.
Lazarus died, but nought is said
Of a grand funeral. Now both were dead—
In their funeral was a contrast, too.

But after the funeral, now notice well
A contrast greater came.
The rich man found himself in hell,
Poor Lazarus was RICH now and all was well.
In our own time this rule works the same.

Poor heathens are lying at our door, and plead
For the Gospel. Shall we say nay?
Will we feast in luxury or will we
Send the Gospel to them that they too may be
Invited to Jesus today?

What will the contrast be in that great day
When Jesus again shall come?
Will the heathen be lost and we saved when they
Are calling for help, but we don't obey
The command to gather them home?

Let us think of the contrast between heaven and hell
And remember that we might still be
In heathen darkness if none had brought
The Gospel to us (Oh, awful thought!)
Can you these great contrasts see?

Woodburn, Oreg.

WHY SHOULD YOUNG PEOPLE CHOOSE THEIR ASSOCIATES WITH CHRISTIAN PEOPLE?

By Jennie D. Ebersole.

For the Gospel Herald.

This is a question which has been uppermost in my mind for several years, and I think every young person ought to consider the question, "With whom shall I associate?"

Intercourse with Christian people is of great importance in the formation of a good character. The old saying that "A man is known by the company he keeps" proves true throughout all ages. He naturally will form through imitation the habits and manners of those by whom he is surrounded. The human race has obtained the greater part of its character and habits through example rather than precept. How natural it is for a child to look up to those around him for an example of imitation, and how readily it copies all it sees done, good or bad. Older persons are not so easily led by others; but

very often the young will imitate the older ones before their reasoning powers are sufficiently developed and instructed to enable them to reason out a proper course of action. Thus by copying others they do that which seems appropriate, right or wrong, without knowing why or the principles and consequences involved in their actions. Thus we realize the importance of a good example on which the young may exercise this powerful and active element of their nature.

"Better be alone than in bad company" is another truthful saying. Paul says (I Cor. 15:33), "Evil communications corrupt good manners." Bad qualities, as well as diseases, are catching, and the mind is at least as much if not a good deal more liable to infection than is the body. A certain writer says, "Let no man deceive himself by thinking that the contagions of the soul are less than those of the body. They are yet deeper, they sink deeper, and come on more unsuspectedly. From impure air we take diseases, from bad company we take vice and imperfection." It is indeed sad to hear the history of criminals who usually mark their downfall to evil associates.

It has been said, "Bad company is like a nail driven into a post, which after the first or second blow may be drawn out with little difficulty; but being once driven in up to the head, the pinchers cannot take hold to draw it out, which can only be done with the destruction of the wood." You may be ever so pure, you cannot associate with bad company, without losing some of your purity.

If every child would determine not to leave the associations of Christian people, they would often gain a great deal more than they may be aware of. Unite with the Church, become interested in Gospel work, and there will be no lonely hours. I am glad that the Mennonite Church in the East and West is awakening to their duty in this line. Give them a place to spend the Sabbath evenings, and any other time that is suitable where the Word of God is more fully explained. Then when that most important step, the marriage vow, is taken, and they will pass on to old age, it will not be continually haunting their souls, "Is my soul saved?" "Will my companion be willing to unite with the church of my choice?" etc.

"Remember now thy Creator in the days of they youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Souderton, Pa.

Let us believe in the possibility of the development of the human soul; that all may be able to do something for God.—J. R. Shank.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald.

IV. Church Periodicals

It is one of the missions of the Church to keep in touch with the live issues of the day. This is supplied in part by books, but along this line there is nothing that can take the place of the weekly or monthly periodicals. Show me a man who is wide awake in reading the papers published by his Church, and I will show you a man who takes a live interest in the affairs of the Church in general. Show me a man who is indifferent along this line, and I will show you a man who is indifferent to the highest interests of the Church. Here is a test that locates your affections: What periodicals find the warmest welcome in your home? which do you delight most in reading? Answer that question correctly, and I will tell you whether it is business, politics, pleasure, worldliness, or real religion that claims your first interest and affections. This test will show whether you are loyal to your own church or whether your interest and affections are straying in other directions. The same test will hold with reference to books, but as we are now considering periodicals we shall pass by the book question, only to remark in passing that if the Bible is not to you the most precious book in your home and more frequently read and meditated upon than any other book there is reason for you to be seriously concerned about your spiritual condition and safety.

Speaking of the periodicals published by the Mennonite Publishing House, the following is the list, together with the circulation of each:

Gospel Herald, 8,936.
Mennonitische Rundschau, 5,843.
Christian Monitor, 2,657.
Words of Cheer, 8,500.
Christliche Jugendrfreund, 2,850.
Beams of Light, 3,400.
Family Almanac (English and German), 18,000.
Sunday School Quarterlies—total, 62,300.

Our last article dealt with our Sunday school literature, so we shall not attempt to discuss these periodicals in this issue. The others we shall attempt to notice briefly one at a time. But first we desire to offer a few thoughts with reference to the character of these papers.

What to Send in for Publication

The character of the paper depends upon two things: (1) the character of literature sent in for publication; (2) the tact and ability of the editor in culling out, "boiling" down and adding to what is sent in for publication and his aptness in the use of pen and scissors. In his excellent series of articles on "Hints to Writers" Bro. J. A. Ressler offered so many live suggestions that an extended discussion of the subject is unnecessary here. Only this we would say: When you have a real live message, we want it for publication—after you have carefully and prayerfully worded the message so that the readers will appreciate the same. Things carelessly written should never be sent in, whether it is an essay read at a religious meeting or an original aritcle written for the columns of one or the other of our papers. Nothing should ever be sent in unless the senders have a real conviction that it would make profitable reading for our papers. Where that conviction is born of real interest and a real burden for the interests of the cause, we want the message for publication. A prayerful interest and hearty co-operation along these lines on the part of editors and contributors means high grade reading material in our papers. Preachers who send their messages through our columns preach to larger congregations in this way than they may ever hope to by sending forth messages from the pulpit.

Gospel Herald

For a description of this periodical, examine the paper in your hand. It is a sixteen-page weekly paper, devoted to the spreading of the Gospel, the dissemination of wholesome reading matter, to the building up of the Christian home, to a defence of the whole- Gospel religion of Jesus Christ, to the spiritual edification of all our people both old and young, to the interests of the Mennonite Church. Officially it is the spokesman of the Mennonite Church as represented in sixteen Mennonite conferences. Our policy has been to stand up for the position taken by our conferences on various questions concerning church doctrine and polity, to extend liberty on all questions concerning which the conferences have not definitely spoken, to discourage the spirit of controversy, to cultivate and encourage a spirit of church loyalty throughout the brotherhood. The work which we have undertaken we can not accomplish alone. In the first place we must have the guidance of a higher Power, and after that we need the hearty co-operation of the entire brotherhood. With this understood, we are pressing on, in our weak way, and look forward to the time when our cherished hope will be realized of seeing the paper a welcome weekly visitor in every Mennonite home and an aggressive force in carrying Gospel truth far beyond the bounds of our church in the work of bringing men to Christ. To this end we invite an interest in your prayers and your help in this noble work.

Mennonitische Rundschau

This is a 20-page weekly Christian newspaper circulating largely among our Russian Mennonite brethren, hav-

ing the largest circulation of any German Mennonite periodical in America. The editor, Bro. C. B. Wiens, is unsparing in his efforts to make the paper what it ought to be, and the growing list of subscribers is in part a reward for his labors.

Christian Monitor

This is a 32-page illustrated monthly paper devoted largely to the interests of our young people. Bro. H. F. Reist, the editor, is supported by an enthusiastic body of contributing editors, and is sparing no pains in his efforts to make the paper in every way worthy of its name and of the purpose for which it was called into existence. For years it had been the conviction of many that we should have a paper devoted especially to the building up of all our young people along all lines that will make them in the highest degree useful in the service of God and man. The paper is necessarily different from the Gospel Herald. The two are intended to cover a distinctly different sphere in service, yet as they are devoted to the furtherance of the same cause, they necessarily overlap in some of their teaching. While the Christian Monitor is not supposed to represent all interests of the Church in the sense that the Gospel Herald does, it is however supposed to be loyal to the ideals and aims of the Church, and as a young people's paper and family magazine to promote the cause of Christ through the building up of its readers in practical Christian life and service. A growig circulation is evidence of a growing appreciation of its merits.

Family Almanac

For a description of this almanac, see last page. It is one of the things that goes to make up the completeness of home literature. If this almanac is not circulated in your neighborhood, drop us a card to that effect and arrangements will be made that the people of your community will have access to it.

Next week we shall endeavor to offer a few thoughts on the kinds of books people should read.

Scottdale, Pa.

THE LORD'S SUPPER

By Emma Buckwalter.

For the Gospel Herald.

Another communion season has come and gone. We have been permitted to attend this sacred feast at the Guilford Church (Medina Co.) at the Kolb Church (Holmes Co.) at Salem and Pleasant View, also in several homes with aged and afflicted ones.

One of the homes was our father (Michael Horst's) home. He is nearly eighty years old. He has been afflicted for many years. In all his affliction he is rejoicing in the Lord and longing to be relieved.

This has been a time of rejoicing; to meet our dear people in their church home, to converse with them, to sing and pray with them, to go hand in hand and heart in heart to the table of the Lord, celebrating His suffering and death. Yet our hearts were sad to think that some of us "will not any more eat thereof until it be fulfilled in the kingdom of God." This scripture was verified when Bro. William Shoup and son Ira were struck by a railway train, and met death without a moment's warning. They took part in the communion at Pleasant View, Bro. William performing his part as deacon. We were told that day that some hand that is reaching forth to the sacred emblems may, ere we meet again, be peacefully folded across a silent breast. We know not who will be called next. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Dalton, O.

A COMMAND

By Lydia Ann Bauman.

For the Gospel Herald.

> Touch not mine anointed; and do my prophets no harm.—I Chron. 16:22.

Paul writes in II Cor. 1:21, "Now he which establisheth us with you in Christ, and hath anointed us, is God." In I Sam. 2:10, we read what David said, when he had an opportunity to kill Saul: "I said, I will not put forth mine hand against my lord, for he is the Lord's anointed."

The Lord's command is, "Touch not mine anointed, and do my prophets no harm." The meaning of the word prophet is, one who speaks forth the message which has been communicated to him through divine inspiration, or one who speaks out freely from a full heart, impelled by an inspiration of God. If we read the Bible we will notice that the people were not all obeying the command. We read how the prophet Jeremiah was treated. In Jer. 38:6 we read, "Then took they Jeremiah and cast him into the dungeon of Malchiah the son of Hamelech, that was in that part of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." But it was not God's will that he should be left in the mire to die there. The king commanded that he should again be taken out of the dungeon. We read also about the prophet Elijah, how he fled for his life. I Kings 19:3. The Prophet Daniel was cast into the den of lions. Dan. 6:16. But God sent His angels and shut the lions' mouths that they did him no harm. Do we have prophets in our days? In Eph. 4:11 we read, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We believe there are yet prophets sent of God to warn the people of their sins. Let us remember what the Lord said to the people of old, "Touch not mine anointed, and do my prophets no harm." Can we do them harm in other ways than by seeking for their lives, as they did to Jeremiah, Daniel, and others. In I Kings 13:1 it says, "And behold there came a man of God out of Judah by the word of the Lord, unto Bethel." If we read further we see that he had prophesied about Josiah, but he was told by the Lord to eat no bread nor drink water, nor turn again the same way that he came. The King said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward." But he told him what the Lord had said. So he went another way, and returned not by the way that he came to Bethel. Now there dwelt an old prophet in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel. The old prophet went after the man of God and found him sitting under an oak. He tried to persuade him to go back with him, and eat bread. The man of God said, "I may not return with thee," and told the old prophet, what the Lord had said to him. The old prophet said, "I am a prophet also as thou art, and an angel spake unto me by the word of the Lord, Bring him back with thee into thine house, that he may eat bread and drink water." But he lied unto him. So he went back with him, and did eat bread in his house and drank water. But we see what happened to the man of God because he was disobedient. On his way back he was killed by a lion.

I believe in our days there are men of God, that proclaim the true Gospel, and teach future punishment; but by those deceivers who profess to be prophets also, who claim to have more light, and understand the scriptures far better, many are led astray. So we see there are different ways of harming the prophets. Let us beware of false prophets. The true prophets will proclaim the whole truth.

Floradale, Ont.

THE BEAUTY OF NATURE

By Levi Blauch.

For the Gospel Herald.

People as a rule admire beauty. Some take a fancy to the styles of the world in dress—which we believe looks beautiful to the worldling. Others take a fancy to modest apparel—which looks beautiful to the Chris-

tian. But, when we look out upon God's great book of nature, we see nothing but beauty on every side. There are the beautiful Rocky Mountains, which I have never seen, but I know they are beautiful, because God created them. The smaller mountains I know are beautiful, because my home is surrounded by them and I look upon them every day with great pleasure. Then there are those beautiful level countries which God beautified with His own word. There are many kinds of trees and shrubs that we may look upon, and are they not all beautiful? The fruit gardens, the wheat and clover fields, the corn and all the vegetation—O, how they should all be admired for their usefulness and beauty. Then there are so many different kinds of birds in the air, the fowls in our yards, the stock that we make use of on our farms, the wild animals in the forest, the fishes in the sea, and the small and larger streams that flow between these hills and down through the valleys.

There are the beautiful flowers in our rooms, in our yards, in our fields and woods. How pure they seem to be, how innocent and tender they look. How many inspiring lessons may be drawn from this beautiful book of nature, from the highest cliffs and largest trees to the smallest flower stalk or tiniest little clover leaf. People who fail to take lessons from this book of nature know not how much they miss.

How about men? Were they not created beautiful, were they not placed in a beautiful garden? Yes, but through disobedience to God, man fell from that lofty state wherein he was created, was driven out of that beautiful garden wherein he was placed. Sin got the better of him, and down through the ages of time men, poor fallen men, have polluted themselves with sin to such an extent that their lives are not beautiful because of sin. Some destroy their natural beauty by polluting their lives with strong drink, others with fashionable dress, others go so far as to paint and powder their faces and therewith destroy their natural beauty. Others destroy their beauty through the use of profane language.

If we examine nature we find that it is satisfied with the beauty wherein it was created. The lower or smaller mountains do not ask or have a desire to become as the higher mountains are. The oak tree does not say, "I am less beautiful than the maple," the maple does not become dissatisfied and try to shape its leaves like those of the walnut. All animals, fowls of the air and fishes in the sea, are satisfied with the beauty wherewith they were created. The meadows and wheat fields are all dressed with the same beauty that God has given them. But man, poor fallen man, where is he? He is down in sin and debauchery, destroying his natural beauty with worldly amusements. Nothing but the blood of Christ will purify and beautify our lives.

We need to rejoice that there are flowers found upon the face of the earth who have never themselves tried to change their beauty. These flowers are called pure, innocent little children. They are always satisfied with the natural beauty given them, and they are the most pure and beautiful flowers ever found on the face of the earth. But oh, how many parents there are who are not satisfied with the natural beauty of the child. It must have its hair curled, lace must be fixed to its little dress, there must be a ring tied on its little finger, a bracelet on his arms, and thereby the natural beauty of the pure and holy child is hidden.

May God help us all so that we may admire the beauty of nature, be satisfied therewith. A good mechanic always does good work. God is better qualified than any mechanic, and His work is far more perfect. Let us think of the pure and beautiful life lived by Christ while on this beautiful earth, and let us not forget to think of the beauties of heaven, for they far exceed the beauty of earth. There sin, with its ugliness is banished away, and nothing but the fruit and beauty of holiness remains.

Johnstown, Pa.

HOW CAN WE TEACH THE GOSPEL MORE EFFECTIVELY IN THE SUNDAY SCHOOL?

By Katie Liechty.

For the Gospel Herald.

The central point of Christian teaching was the joyful intelligence that the Savior had come into the world (Matt. 4:23; Rom. 10:15). And the first Christian teachers who characterized their account of the person and mission of Christ, are called missionaries, and that's what every teacher ought to be (Eph. 4:11).

To teach the Gospel effectively we must be sincere. Sincerity means without blemish. Acting or speaking without hypocrisy. In Josh. 24:14 we read, "Now, therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord." And we are to teach it, unadulterated as the sincere milk of the word (I Pet. 2:9), to teach it in truth and uprightness an agreement of heart and tongue, opposed to doublemindedness or deceit. When the sentiments of the heart are contrary to the language of the lips, Paul desires the Philippians to be pure, their behavior innocent and without offense till the day of Christ. We are to love our Lord Jesus Christ with undying love, also make that love practical to our fellowmen in our everyday life that when we are tested we are found steadfast.

In John 9 we read the incident of Jesus healing the blind young man, blind from birth, a case that never was healed before, in all the world. After Jesus opened his eyes the neighbors and Pharisees tested him hard, but he was steadfast. He said, "One thing I know, whereas I was blind, now I see." As he was cast out of the synagogue Christ found him and asked him if he believed on the Son of God, and he said, "Who is he that I might believe?" and Christ told him.

Wayland, Iowa.

FIERY TRIALS

By Emma Horst.

For the Gospel Herald.

After we have accepted Christ and His teachings and are on our journey in the Christian life we find that we will also meet with trials. It is often spoken of the Christian life as being a life of joy and happiness. While it is that, it also is a life in which Christ's followers will at times meet with fiery trials and difficulties, which darken and o'ershadow the way. And yet what need have we to fear, when we have the assuring promise of our Savior, "I will never leave thee, nor forsake thee."

It is not that Christ does not love His children that He sends such trials upon them, but that He has such great love for them that it is necessary for these trials to come upon them in order to make them stronger, for "all things work together for good to them that love God."

In I Peter 4:12 we read, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Then again, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

Then let us remember when we are tempted Christ has promised to deliver us. Then we also find each time we are tempted and stand firm it will make us stronger for other trials and temptations. Therefore it is necessary for them because it brings us closer to Christ, for it is the Lord that trieth the hearts. We have many beautiful characters in God's Word

that met with fiery trials, but we find they were true to God and stood for the right no matter what it cost. Now like the three Hebrew children, when the king made an image of gold and said when the people heard the sound of music they were all to fall down and worship the image and those who would not would be cast in the furnace of fire. But we find the three Hebrew children would not disobey God in worshiping idols, so they did not obey the king's command, then when they were cast in the fiery furnace they were not burned for Christ was with them. So it is always best to trust in God, even though the way seems dark; for we know when we have Christ on our side He will keep us safe from harm.

Then also in the sixth chapter of Daniel we read how Daniel was cast in the den of lions because he prayed to God three times daily when a writing was signed that whosoever asked a petition of any god save of the king he would be cast into the lion's den. But Daniel prayed to God as before. He did not need to fear, for he knew he was right before God and that he was safe if God was with him, and we find that he was kept from harm, for God had sent an angel to shut the lions' mouths so that they could not hurt him. These are good examples for us to follow. Be true to God and stand for the right, regardless of what it costs.

Although our trials and tests may not be of the same nature as those of the Hebrew children or Daniel, yet there are many ways in which we are tried and we need to be strong in the Lord and watch that we do not waver and shrink from duty many times. Job 23:10. But he knoweth the way that I take when he hath tried me I came forth as gold. Also in I Peter 1:7, That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise and honour and glory at the appearing of Jesus Christ.

Dalton, Ohio.

PROVING THE DEVIL A LIAR

By John C. Martin.

For the Words of Cheer.

The devil is still a deceiver, as he was in the Garden of Eden. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world." God said, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." And the devil said to the woman, "Ye shall not surely die." All Bible readers know that the devil was a liar. Dear reader, let this be a great warning not to believe the devil and reject the commands of God. As God was true in the Garden of Eden, so shall we find Him at the judgment day. If we are disobedient we shall bring judgment upon ourselves, and find the devil a liar as they did. Lying, stealing, cheating, filthy talking, swearing, spending money for those things that are evidences of pride, letting souls go to hell unwarned, envying those whom the Spirit tells to teach them to observe all things, selfishness, high-mindedness, an over-bearing disposition, letting strangers feel as though they are not welcome, on the Sabbath day letting those that are around you hungering and thirsting after righteousness go away empty while you are talking about your farm and other business matters—these spirits are not of God.

How to prove these spirits that they are of the devil: Col. 3:9; Eph. 4:25, 28, 29, 32; 5:4; Matt. 5:34; 6:21; 12:36; Jas. 5:12; I John 2:16; Mark 28:19, 20; I John 2:9, 16; 3:12-15; I Pet. 3:3, 4; Jno. 13:16, 35; 15:20; Heb. 13:2.

Denbigh, Va.

PARDON AND PURITY

1. Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must be also confessed. In order to find mercy a man must know and feel himself a sinner, that he may fervently apply to God for pardon; in order to get a clean heart, a man must know and feel his depravity, acknowledge and deplore it before God in order to be fully sanctified.

2. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts.

3. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from all dead works, so the same cleanses the heart from all unrighteousness.

4. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for a continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous, for as he who says he has not sinned makes God a liar, who has declared the contrary through every part of revelation, so he that says the blood of Christ either can not or will not cleanse us from all sin in this life, gives also the lie to his Maker.—Adam Clark.

"Only cross-bearers will eventually become crown-wearers."

Daily Record of Events

By O. H. Zook.

October

1. The remains of Dea. J. C. Driver, deceased, of Versailles, Mo., laid to rest.
4. Bishop David Plank of West Liberty, O., passed to his eternal reward after half a century of ministerial work.
5. Bro. N. E. Miller of Springs, Pa., was called to office of bishop.—Preparatory services and one received into the Church at Washington, Ill.—Harvest meeting at Canton, O.
6. Quarterly S. S. Meeting at the Union Church near Washington, Ill.—Mission Meeting at Canton, O.—Thirty-six received into the Church by baptism at the Zurra Church near Petersburg, Ont.—S. S. reorganized at Mancelona, Mich.—Fourteen received into the fold at the Forks Church near Middlebury, Ind.—Dedication service in forenoon and harvest meeting in afternoon at Nappanee, Ind.—Council meeting at Harper, Kans.—Communion services at the following places: Springs, Pa., Kinzer, Pa., Bardo, Alta., Medina, O., Washington, Ill.—Meetings close at Parnell, Ia., with two confessions.—S. S. closed for the winter at Krabill's Church near Mt. Joy, Pa., and Worcester, Pa.
8. Bible conference began at East Bend Church near Fisher, Ill.
10. Ind.-Mich. Conference convened at Emma, Ind.
11. Virginia Conference met at Lindale Church, Va.—Ind.-Mich. Conference closed at Emma, Ind.
12. S. S. Meeting at Columbiana, O.—Preparatory services at Harper, Kans.—Five received by baptism at South English, Ia.—Communion at Strasburg, Pa.
13. Quarterly S. S. Meeting at Jet, Okla.—S. S. Meeting at Roseland, Nebr.—Council meeting at Nappanee, Ind.—Twelve received at the Sycamore Church near Garden City, Mo.—Ordinance of communion and feet-washing held at the following places: Carver, Mo., Hesston, Kans., Harper, Kans., South English, Ia.—Three added to the Church at Metamora, Ill.—Baptismal services at Sterling, Ill.
14. Communion services at Mt. Zion Church near Versailles, Mo.—Bro. Joe C. Driver of Garden City, Mo., ordained a bishop at Mt. Zion.
19. Preparatory services at Spring City, Pa.—Sister Anna Stalter sails from New York for the Mission in India.—Council meeting at the Midway Church near Columbiana, O.
20. Meetings begin at Lancaster, Pa.—Communion at the Diller Church, near Newville, Pa., Blough Church near Johnstown, Pa., Sycamore Church near Garden City, Mo., Nappanee, Ind., Union Grove, Pa., Spring City, Pa., West Liberty, Kans., Lost Creek Church near Thompsontown, Pa.—Bro. Allen H. Erb called to the ministry at West Liberty, Kans.
22. S. S. Meeting at the Sycamore Grove Church near Garden City, Mo.
23. Meetings begin at Jet, Okla., and the Pennsylvania Church in Harvey Co., Kans.
25. Meetings begin at Mellinger's Church, Lancaster, Pa., and close at Tiskilwa, Ill., with seventeen confessions.

26. Council meeting at Kokomo, Ind.—S. S. Meeting at the Sonnenberg Church, near Dalton, O.—Meetings begin at Flanagan, Ill.—Preparatory services at Hagerstown, Md.

27. The following congregations held their communion services: Denbigh, Va., Flanagan, Ill., Oak Grove near Orrville, O., Hess near Lititz, Pa., in DeKalb Co., Ind., Hagerstown, Md., Waynesboro, Va., Lancaster, Pa., Scottdale, Pa., Bethel Church near West Liberty, O.—Bro. Jacob Gerig ordained bishop at Orrville, O.

28. Communion at Smithville, O., and Mt. Joy, Ont.—Bible Normal closes at Jet, Okla.—Deacon Abram Hunsberger of Waterloo, Ont., passed from labor to reward.

29. Bro. Isaac Kulp called to ministry at Towamencin, Montgomery Co., Pa.—Communion at Amelia, Va.

30. Meetings begin at Palmyra, Mo.—Quarterly S. S. Meeting at Kinzer, Pa.—Communion at Wolf Trap, Va.

31. Quarterly S. S. Workers' Meeting at Elizabethtown, Pa.

Married

Ross—Hostetler.—On Oct. 20, 1912, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, O., Bro. Sylvester V. Ross of Canton, O., to Sister Anna B. Hostetler of West Liberty, O.

Yoder—Headings.—On Nov. 3, 1912, at the home of the officiating bishop, Bro. A. I. Yoder, Bro. John, son of Bro. Amos M. Yoder, to Sister Rebecca S., daughter of Ezra Headings, both of West Liberty, O.

Obituary

Lehman.—Christian Lehman died at his home one mile north of Washingtonville, O., at the age of 80 y. 4 m. 25 d. He was a member of the Mennonite Church (Wisler branch). Services were conducted by Harvey Horst of the home congregation and Henry Horst of Wayne Co., O. His widow, two daughters and four grandchildren survive him.

Wonsetter.—The funeral of George Wonsetter was held at the Midway Church near Columbiana, O., Oct. 21, 1912. Services in charge of Bros. E. M. Detweiler and David Lehman. Text, Jno. 14:2. He was a member of the Mennonite Church for several years. Died at the home of his daughter, Mrs. Aaron Bush of Greenford, O. His age was 84 y. 8 m. 10 d.

Smith.—Bro. Henry Smith died at his home near Annville, Pa., Oct. 29, 1912; aged 65 y. 6 m. 16 d. He suffered greatly from a growth in the stomach, but bore his affliction with Christian resignation. Being of a quiet and peaceful disposition, he won many friends. He is survived by his companion, 2 sons, and 4 grandchildren. In answer to his prayer he had the pleasure of seeing both sons in the Master's service. He was a faithful pillar in the Mennonite Church. Funeral services and burial at Gingerich's M. H., where he worshiped and was also the sexton. Conducted by Bishops David Westenberger, John Ebersole, and Bro. Martin Reesor. He is sadly missed, yet his bright testimony assures us that he is at rest.

Shank.—Eva Lee, daughter of Bro. E. C. and Sister Ida Shank, fell asleep in Jesus Nov. 2, 1912, at their home near Waynesboro, Va.; aged 11 y. 9 m. 15 d. She was sick about eleven weeks, with a complication of diseases. Eva was bright and cheerful and will be much missed in the home and Sunday school where she had been a regular attendant. Father, mother, 3 sisters and 3 brothers are left to mourn their loss. Funeral services Nov. 4 at the Springdale Church by the home brethren, J. R. Driver, A. P. Heatwole, and E. F. Heatwole. Text, the last part of the fifth chapter of Mark.

"Eva dear, how much we miss thee,
In our earthly home below,
But with joy we hope to greet thee,
When we home to Jesus go."

M. M. D.

Miller.—Margaret Miller was born in Germany, Oct. 12, 1824. She came with her husband, Philip Miller, to America in March, 1852. They united with the Mennonite Church at Doylestown, Pa. She remained a faithful sister until death. Her remains were laid to rest Oct. 31, 1912, in the Doylestown burying ground. Her age was 88 y. 16 d. Funeral service conducted at the home by David G. Gehman in German and A. O. Histand in English, and at the place of interment by Bros. Gehman, Histand and Mahlon Gross. Text, Psa. 92: 13-16. She leaves four children and three grandaughters to mourn their loss. But they need not mourn as those who have no hope, for could not the mother say as a dying farewell:

Farewell my dearest children,
Farewell, Christian comrades, too;
Farewell brethren, farewell sisters,
Farewell now, I bid adieu.

Farewell friends, seek and endeavor
To walk the narrow road;
Then may we hope to meet forever
In heaven's eternal, blest abode.

Shoup.—On the evening of Oct. 18, 1912, the most shocking event that has occurred for a long time in the vicinity of Orrville, O., took place at a R. R. crossing near the home of the deceased brethren. While these brethren were driving across the track about 7 P. M. they were struck by the passenger train and no one knew of the accident until the train arrived at Orrville, more than a mile distant, and the lifeless body of a man—Bro. William Shoup—was found on the front of the engine. A search along the track revealed the place where the accident occured and also found the mangled body of his son, Bro. Ira Shoup, near by. The bodies were prepared for burial in the undertaking rooms at Orrville and on the next day came the touching scene of bringing back to the home two lifeless forms, to be received by grief-stricken wives and children. May the Lord comfort Sisters Agnes and May Shoup and their children in these their sad hours of bereavement.

Deacon Wm. Shoup was born in Holmes Co., O., Aug. 3, 1849. Was married to Agnes White, Nov. 11, 1880. To this union were born three sons: Frank,, Ira and Allen. When but a child they took into their home and reared to womanhood Sister Myrtle Shoup who is recognized as their child. At an early age he united with the Mennonite Church and has served the church as a deacon for a number of years. Met death by accident Oct. 18, 1912; aged 63 y. 2 m. 15 d. He leaves a wife, 2 sons, 1 daughter, 2 brothers, 1 sister, and many relatives and friends to mourn his departure.

David Ira Shoup was born Dec. 17, 1883, in Holmes Co., O. On Dec. 11, 1906, he was married to Laura May Wingerter. To this union were born five children: David, Hilda, Irvin and two children who died in infancy. He united with the Mennonite Church in the spring of 1903, and remained faithful until death. Met death by accident Oct. 18, 1912; aged 28 y. 10 m. 1 d. He leaves an aged mother, a loving wife, 3 children, 2 brothers and many friends to mourn his departure. Funeral services were held at the Martin Church Oct. 21, where it was estimated that over 1,500 people had assembled to pay a last tribute of respect.

Services were conducted by I. J. Buchwalter, N. A. Lind and J. S. Gerig.

FOUR YEARS OLD

The December number concludes the fourth volume of the Christian Monitor. During these four years there has been a steady increase in circulation. Constantly new friends are being made, but there are many others who are unfamiliar with the nature of the contents of the Christian Monitor, who, we believe, would become regular and enthusiastic readers if they once knew the kind of reading matter it contains. Following are some of the departments: Select Reading, Christian Life, Missions, Bible Study, Educational, Y. P. B. Meeting, Sunday School, Farm and Home, Current Events, etc. It is free from trashy and injurious reading matter; containing reading matter especially intended to develop the moral, intellectual and spiritual faculties of our young people. It contains something of interest for both young and old.

As we enter upon the fifth year we are anxious that many more shall receive the benefits of this monthly paper. We are making the following offer which virtually brings it within reach of all:

We will send the Christian Monitor to new subscribers during 1913, twelve regular issues, including a copy of the current issue while it lasts, for one-half the regular subscription price, 50 cents. To secure the benefits of this offer all subscriptions must be mailed before January 1, 1913.

Send in your subscription at once before you forget it. Secure all the copies of the fifth volume. Secure the subscription of one of your friends, enclose a dollar bill, thus saving postage and cost of money order, and mail to us at once. A subscription to the Christian Monitor will make an excellent Christmas gift for your children or grandchildren, one that will be appreciated every month of the year. Sample copies sent upon request.

Send all subscriptions to

Christian Monitor, Scottdale, Pa.

AFTER A WHILE

I tell you it will make the toils of the road and all the renunciations and willing sacrifices of life seem as nothing to have some such words of commendation from the lips of our glorious Savior, and to hear Him say to the one who has sought to be faithful at all cost: "Well done! You were never popular on earth, and nobody knew much about you. The life you lived to My glory in the uninspiring sphere of home duty seemed to be wasted and its sacrifice to be worthless by those who knew it; but 'thy love to Me was wonderful.' Men said you made mistakes, and were narrow-minded, and did not catch the spirit of your age; men thought that you were a fanatic and a fool, and called you so; men crucified Me; but 'thy love to Me was wonderful.'"

Items and Comments

According to statistics furnished by the U. S. Interstate Commerce Commission there were 160,411 more people killed in railway accidents in the United States during the five years ending June 30, 1911, than the total number of U. S. soldiers killed and wounded during the Civil War.

The growth of American cities is apparent from the following:

"In 1800 there were six cities in the United States with a population of 8,000 and over, as follows: Philadelphia, New York, Baltimore, Boston, Charleston, and Salem, these cities having a combined population of about 200,000 or less than the total population of Portland, Oregon, which ranks twenty-eighth among the cities of this country."

The Turkish war is bringing to light all sorts of prophecies concerning the future of Palestine in case the Turkish empire is divided among the powers of Europe. Some say that Palestine is to be a Jewish state, others that it will be under the control of Great Britain with special privileges accorded the Jews. Wilbur Glenn Voliva, successor to John Alexander Dowie, says that Christ will come immediately after the fall of Constantinople. There is still a possibility that Turkey may surprise the nations and compel these prophets to guess again.

It is reported that the much boosted diamond fields of Brazil are proving to be a disappointment to investors, $8,000,000 having already been wasted in spurious investments. It is the same old story—a cunningly devised story of fabulous wealth, and an army of people who were anxious to get rich quick severely bitten. Some of them will likely bite at the next scheme that comes along. Millions of dollars that might have been placed into the treasury of the Lord have thus been gambled away. It is something for Christian people to meditate upon.

The last week has been a record of disasters for the Turkish armies. At the time of this writing it appears as if the war would soon come to a close. Turkey has appealed to the power of Europe to put an end to hostilities, and made overtures to Bulgaria direct, looking to peace. At the time of ths writing an armistice is being arranged, while the armies are fighting furiously. The descriptions sent from the field of carnage are most heart-rending; plague, famine, and cruel butcheries being very common, but such is war. May God speed the day when nations shall learn war no more.

The statement made by Prof. Patten of the University of Pennsylvania that working girls earning from $8 to $10 a week should spend it all for hats and other fineries is creating quite a flurry among society people. In this Prof. Patten is even more conservative than many other people who spend not only their earnings but much more besides for things ornamental or otherwise. So long as people fail to recognize that it is sinful to waste our means for things not necessary or useful we may expect this sinful extravagance to continue. Because people have money to spend is no reason why they should waste it on luxuries. Until the Gospel has been carried to the uttermost parts of the earth and all the wants of the needy supplied it is a crime to waste that which God has intended should be used to His glory.

NOTICE

We ask all who desire one or more of our "Gospel Tract Calendars" for 1913, to write us at once, giving correct address and stating number of calendars wanted, etc.

The calendars will be ready to mail soon and we want to send as many as we can before the holidays. (Last year many did not write for their calendars until long after all were sent out, and were consequently disappointed in not getting their calendar.) So write us EARLY.

Yours in the Master's service,
Gospel Tract Mission,
R. F. D., No. 3, Woodburn, Oreg.
Per S. E. Roth, Sec. and Treas.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Biehn Church, near **New Hamburg, Ont., Nov. 20, 21, 1912.** Instructors, S. F. Coffman, L. J. Burkholder.

Pleasant Hill Church, near **Smithville, O., Nov. 25-30, 1912.** Instructors, D. D. Miller, I. J. Buchwalter.

Beech Church near **Louisville, Ohio, Nov. 25-29, 1912.** Instructors, J. E. Hartzler, I. W. Royer, A. S. Ebersole.

Crystal Springs Church, near **Harper, Kans., Nov. 25-Dec. 1, 1912.** Instructors, Abner G. Yoder, J. T. Hamilton.

Hudson, O., Dec. 3-6, 1912. Instructors, D. J. Johns, A. J. Steiner.

Kauffman Church near **Johnstown, Pa., Dec. 4-10, 1912.** Instructors, J. S. Gerig, Ed Miller.

Harmony, Roanoke, Metamora and Union churches near **Roanoke, Metamora** and **Washington, Ill., Dec. 9-11, 1912.** Instructors, Samuel Gerber, D. D. Miller.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Bethel Church near **Garden City, Mo., Dec. 10-14, 1912.** Instructors, J. P. Berkey, J. A. Heatwole.

Nappanee, Ind., Dec. 15, 1912—Jan. 1, 1913. Instructors, A. D. Wenger and others.

Freeport, Ill., Dec. 11-18, 1912. Instructors, D. D. Miller, A. H. Leaman, A. M. Eash, and others.

Diller Church near **Newville, Pa., Dec. 13-15, 1912.** Instructors, E. J. Berkey, Daniel Kauffman.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Lost Creek Church, near **Oakland Mills, Pa., Dec. 3-6, 1912.** Instructors, D. H. Mosemann, L. A. Blough.

Wilmington Junction, Pa., Dec. 3-8, 1912. Instructors, E. L. Frey, S. H. Miller.

Oak Grove, Bethel and South Union Churches near **West Liberty, Ohio, Dec. 24, 1912—Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

FAMILY ALMANAC
for 1913
(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Address
Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

529—Editorial
530—In the World, but not of the World
Swearing of Oaths
533—From Our Mission Stations
Figures that Make Us Think
Work in the West Virginia Field
The Kansas City Mission
534—I'm Lonely Since My Mother Died
Kind Words and Their Influences
Advice to Boys and Girls
Unselfish Service
535—Sunday School
Our Young People
536—Field Notes
Corespondence
538—Contrasts (Poem)
Why Should Young People Choose their Associations with Christian People?
539—Our Literature
540—The Lord's Supper
A Command
541—How Can We teach the Gospel more Effectively in the Sunday School,
Fiery Trials
542—Proving the Devil a Liar
Pardon and Purity
Daily Record of Events
543—Married
Obituary
Four Years Old
After Awhile
544—Items and Comments

SUPPLEMENT TO

GOSPEL HERALD

I am not ashamed of the Gospel of Christ. Ye shall be Witnesses unto me.

Vol. V SCOTTDALE, PA., THURSDAY, NOVEMBER 21, 1912 No. 34

Twelfth Annual Report of the

American Mennonite Mission

DHAMTARI, C. P. INDIA

From April 1, 1911 to March 31, 1912

INTRODUCTION

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:6.

One object of this Annual Report is to provide for our friends a permanent record of the Lord's work here so as to enable them to know that the money they contribute for the support of the work here is making it possible for the people to hear the Gospel that saves.

Another object is to place such information before our readers as will enable them to know that the work as carried on is pleasing to our Heavenly Father and that they may be convinced of the great necessity of being co-laborers with Christ in the work of evangelizing this part of India.

During the past year we have felt very keenly the need of more missionaries. The work is spreading farther and farther into the interior of our territory which is making it necessary to establish at least three new mission stations before many years. These stations would be so located as to range from fourteen to about thirty-five miles from Dhamtari but to manage these stations and the work which would be in connection with them would demand the services of at least six missionaries. The people are begging us to come and live among them which is a strong indication that the fields are white and ready to harvest.

Sister L. Ellen Schertz who enjoyed her furlough in America has returned and is busy with the work among the orphan girls. Her presence and help are much appreciated. We are looking forward with pleasure to the return of Sister Anna Stalter and we hope others may accompany her. Bro. and Sister George Lapp and their little girls are now at sea enroute for the home land where they will spend about eighteen months on a much needed furlough.

The Irrigation Department (Mahanadi Headworks Division) of the Government of India have acquired, according to the Land Acquisition Act of the Government, the mission buildings at the Rudri mission station and about twenty-one acres of land for the purpose of accommodating their officers and staff during the construction of the reservoir and canal. The money has been paid over to the mission and part of it will be used to construct the necessary quarters for the accommodation of the Girl's Orphanage at Balodgahan Mission Station. We are glad to say that the whole transaction has been completed in a friendly way though we exceedingly regret that it became necessary for us to give up this station which is an excellent location for the carrying on of mission work. This transaction has been the cause of not a little extra work and worry and it is hard for us to understand it all but we know that the Lord doeth all things well and that "all things work together for good to them that love God."

As the work grows in years and as there are some added to the Christian community each year our interest and responsibility are increasing. May the contents of this report be the means of deepening your interest in the work in this part of India and may we ask that you keep on earnestly praying that God may strengthen the church here, bring men and women who have a knowledge of and believe on Jesus Christ to a place where they will fear God rather than man, and that the missionaries who are on the field may be strengthened and preserved.

Kurze Einleitungsgedanken.

Um das Miſſionsintereſſe wach zu halten, zu fördern und zu mehren, wollen wir nun wieder den lieben Leſern berichten, was der Herr an uns und unſerer Arbeit im vergangenen Jahr getan hat. Denn wo man ſich für eine Arbeit intereſſiert, da will man auch gerne etwas davon hören, und wo man etwas davon hört, da intereſſiert man ſich immer mehr dafür. Beſonders wenn das, was man zu hören bekommt, erfreulicher Art iſt, und von geſundem Wachstum und Fortſchritte zeugt. Und von ſolchen dürfen wir, Gott ſei Dank, in dieſem Büchlein berichten. Es ſoll damit aber nicht geſagt ſein, daß wir nicht von Nöten und Schwierigkeiten wüßten, die uns in unſerer Arbeit begegneten, doch behalten wir dieſe ſo viel wie möglich für uns, tragen ſie unſerm

lieben Herrn und Heiland vor und erbitten von ihm Weisheit und Geduld, dieselben im Glauben aufzunehmen und zu überwinden. Das Erfreuliche aber, das wir erfahren durften, drängt uns, es auch andern mitzuteilen, und insbesondere der werten Missionsbehörde und dem großen Kreise der Missionsfreunde, der äußeren Mission, damit auch sie mit uns sich freuen und gestärkt werden in ihrer Mitarbeit an diesem großen Werk, und dem Herrn danken und ihn preisen, daß unsere Arbeit nicht vergeblich ist in Ihm.

Wir beschließen also das alte Jahr mit den Worten des Psalmisten: „Lobe den Herrn, meine Seele, und alles, was in mir ist, seinen heiligen Namen. Lobe den Herrn meine Seele, und vergiß nicht, was er dir Gutes getan hat." O wie viel Gutes hat der Herr uns in diesem verflossenen Jahre zufließen lassen! Wohl stiegen hie und da mitunter dicke schwarze Wolken vor uns auf aber erfreulich zu berichten ist, daß hinter der schwarzen Wolke immer eine klare Sonne hervorkam. Auch jetzt hängt wiederum eine etwas dunkle Wolke über uns, indem daß wir die Rudri Station an die Canal Company haben müssen abgeben, welches unaussprechlich viel Arbeit für die Missionare macht und manche Unbequemlichkeit für die Waisen-Anstalt mit sich bringt. Aber auch hierin glauben wir, daß der Herr seine Hand hat und wir warten auch ferner auf seine Leitung.

Kurzgefaßt, im ganzen genommen, hat sich die Arbeit im vergangenen Jahr nach allen Seiten hin kräftiglich entwickelt, besonders auf geistlichem Gebiet, und dazu hat viel die Arbeit der Konferenz beigetragen. Durch Gottes Gnade durften wir am 2. Januar unsere erste Konferenzsitzung haben. Erfreulich war zu sehen, wie unsere indischen Geschwister, denen diese Arbeit doch solange noch ganz fremd war, doch so lebhaft Hand ans Werk legten.

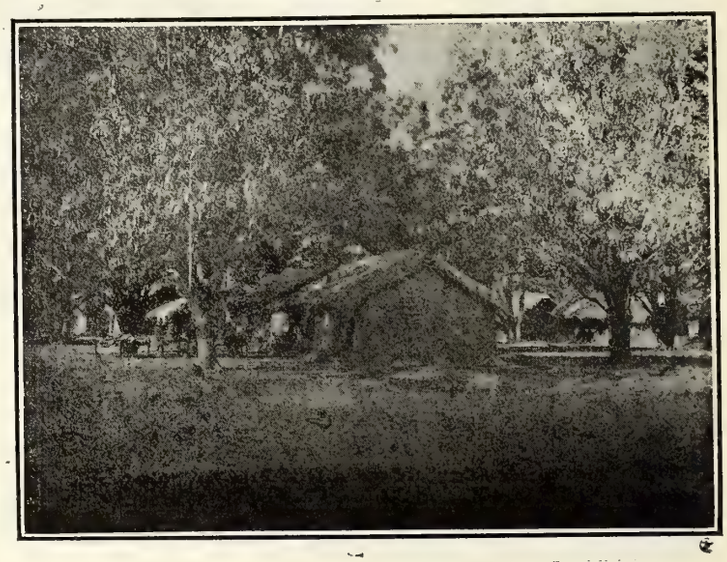
Ja, wir haben viel Ursache, uns zu freuen und dem Herrn zu danken. Unser Wunsch ist, daß auch alle lieben Leser und Missionsfreunde sich mit uns freuen und dem Herrn danken möchten. Auch empfehlen wir uns und die Arbeit euer aller Fürbitte und Unterstützung für das neue Jahr an.

EVANGELISTIC EFFORT

The Church.—Pastoral work in our young churches is a sore need at present. Much of the future Mennonite Church in India depends on how this work is done now. A very common topic among the missionaries these days is "How can we arrange our work so as to get more time for personal work among our Indian Christian people." This work is being followed up with increasing energy and sermons are being preached on the responsibilities of the people with reference to holy living and helping to advance the kingdom of God and the results during the year have been noticeable to a large extent. Up to the present the different congregations have had missionary pastors who work with a committee of Indian brethren in the affairs of the Church. Each separate congregation has its separate pastor.

Sundarganj.—The Sundarganj congregation is situated near the growing and busy town of Dhamtari with its allurements and enticements necessitating a great deal of prayer, work, tact, and patience in order to keep the members from being drawn away. This congregation consists of fifty orphan boys and one hundred and thirty communicant members living in their own homes outside the orphanage. During the year there were 16 accessions to the Church.

It is encouraging to know that there are those who will stand for the right in difficulty and are willing to help the missionaries in caring for their people especially in the correction of wrong tendencies. Some good progress can be noted during the last year in willingness to visit sick members and helping those in trouble. To keep up regular and prompt Church attendance is difficult with some while others do very well. A Sunday school with an average attendance of one hundred and thirty-nine is conducted every Sunday afternoon. In addition to this



A Bazaar in India
A Small Christian Village in India

five Sunday schools are conducted in nearby villages each Sunday by members who do this work voluntarily.

Balodgahan.—Last year there were twenty-seven members in this congregation. This year we are glad to say the number has increased to thirty-eight. There were five baptised during the year and a few have moved here from other places.

We now hold services in the new church building erected here the last year, the first service being held in October, 1911. It is needless to say we are thankful that we have now a house of worship. The average attendance at services is between fifty and eighty each Sunday. There are a number of people in the village who know that they ought to become Christians but it is so hard for them to leave caste. They think they will have to endure ridicule and persecution so they hold back. However, many have left off worshiping idols and say they believe. Our daily prayer is that they may soon come. The spiritual condition of the church is fair. The contributions during the year averaged six annas per Sunday.

Rudri.—This congregation numbers at the close of the year including the members from the Girls' Orphanage 182 souls. Special needs were brought to notice during the year which as far as possible were met in pastoral work among the members. A growth along encouraging lines noticeable. The conviction is growing upon them that they have a part in carrying the message to the lost

and in helping in the work of the Church. A well became necessary for the use of the Christians and they decided in a committee organized by themselves that they would dig the well at their own expense. Before long they had a well finished and were using water from it. A meeting of the Christians was called to make plans for a grave yard fence and they were told that there were some forty rupees in the church treasury which is at their disposal. They, however, decided that this money is not to be touched but they would build the fence at their own expense. Our hearts overflowed with tears of gratitude when we saw such a helpful spirit manifested.

The work is not all smooth and some of the brethren have to contend with such things as indifference to spiritual matters, disregard for the Lord's Day, and disloyalty to the Church, but these, thank God, are isolated cases and even these have responded quickly to sympathetic pastoral work.

The First Conference in India. The "Rules and Discipline" prepared last year were this year translated into the Hindi language and placed before our congregations for approval. After approval steps were at once taken to choose delegates to the conference which was to be held in January. Great anticipations were had for the conference by both missionaries and Indian brethren, the latter having never seen a Church Conference. When the time arrived a temporary organization was effected for the present meeting and the work of the conference proceeded. After the preaching of the conference sermon a number of live and important questions were discussed by the members of conference and could our dear friends in the home land have seen the manly and loyal way in which these subjects were discussed and the strong stand our Indian brethren took for the right they would have been induced to exclaim, "Truly, the Lord has done great things for us." A permanent organization as provided in the Constitution was then effected at the close of the conference. We rejoice that we now have an organized conference to which Indian delegates will be regularly sent who will have a voice in helping to establish the Mennonite Church in this needy field.

Zion Evangelistic Station.—The beginning of all things is hard and the opening of a new station is no exception. The bungalo which was started in the beginning of the year and is now partly occupied by the missionaries in charge of the station is still unfinished because of the lack of the necessary funds and early and heavy rains which seriously hindered the work of building.

The church at this place consists mostly of Christians who have come here from other stations. At the last communion there were eighteen who partook of the Holy emblems. During the year four were admitted into the church, one by confession and three by letter. Regular Sunday morning services and Sunday school are conducted at the bungalo and in the evening a service is conducted in the village of Sankra. At both places the attendance and interest are good. The Malguzar of Sankra, the head man of the village, who has always been very friendly and kind to the missionaries has offered a place for a church building in the village free of charge. With thankful hearts we have accepted the offer and as soon as possible a temporary church building will be erected.



Carpenter Shop at Rudri (Since removed to Sundarganj)

Evangelistic work was started at this place from the time this station was opened. Besides the missionaries in charge two colporteurs and four Bible women were engaged in this work during the year. The station being located near a good public road surrounded by many good sized villages and near two weekly bazaars makes it very convenient for all the workers. The work itself is very encouraging and we have great reasons to believe that the Lord will do great things here in the future.

Colportage Work.—Besides the colportage work mentioned in connection with Zion Evangelistic Station there were regularly sent from each of the other stations colporteurs and unordained evangelists who reached a large number of people during the year by way of open preaching, personal talks, and the distribution of Christian literature. Rudri reports two colporteurs who sold 277 portions of Scripture and 740 other books besides preaching to about 10,806 people. They were left largely to themselves as there was very little time for any of the missionaries to accompany them.

The two men who went from Balodgahan visited 150 villages, 79 bazaars, and preached the Gospel to 5,625 people. In the cold season two tours were made among the villages to the south and east which revealed great interest in the Christian religion. The sick were visited by the men, the sorrowing were given words of comfort, and the unsaved were invited to follow Christ.

The men who were sent from Sundarganj station preached to about 7000 people in their visits to villages and bazaars. They were expected to visit at least one home and have a private talk with some individual daily. Selling books was also part of their program. The men have been admonished to do more personal work in the form of private talks with individuals rather than continually preaching to crowds.

Bible Women.—Bible women have been going out faithfully to bring the message of salvation to their lost, and in many cases, secluded sisters. The work of the women is naturally different from that of the men and book selling does not as a rule form part of their work. Neither are they as successful in open air preaching as in private talks with families. They usually tell the women of a Savior in song and story and if teaching them to read or do knitting helps them in their work they are not slow in using this method as a means to an end.

Two women from Sundarganj averaged 12 separate homes and 40 different visits every month. They had an average of 364 adult and 275 children listeners monthly. When possible the missionary sister having them in charge accompanied them in their work. These women did their work mostly among the homes of Dhamtari. There were two and part of the time three more women who for six months (since October, 1911,) worked among the villages surrounding Dhamtari. They visited nine villages every week and aggregated in the six months 277 homes having 2207 adult and 2669 children listeners. They also had some fifty open air visits.

Rudri sent forth nine Bible women who visited 19 villages. They had a total of 8691 listeners including adults and children and made 1005 visits. Before starting to their work each morning they came to the bungalo for prayer. Their afternoons were spent on the bungalo veranda studying their lessons and knitting bright colored yarns which is part of their training.

Three Bible women went out from Balodgahan visiting 15 villages. A total of 441 homes were visited and about 4375 people heard the Gospel through them. The people manifested a good interest and as a whole the work seems encouraging.

All the Bible women are required to take a special course of study prepared for Christian workers and in July they took the examinations following the Christian workers' Normal which continued a month in united Bible study. The results showed that the women took a real interest in their studies.

Outstations.—Two Mission outstations are established; Gariaband and Bijnathpuri. At the former place an effort was made to establish an evangelictic station with a resident missionary but owing to difficulties at the time the plans could not be completed. However, we did not withdraw but instead located two unordained evangelists there who preach the Gospel among the villages while their wives do what they can for the women in the homes. The people have come to be very friendly and readily listen to the preaching of the Gospel. When possible the missionaries visit the workers with a view to encourage them and also to tour among the villages and the people and always glad to have the missionaries come and gladly make arrangements for their accommodation. Though the place is over thirty miles from the nearest missionary yet the workers are of good courage and frequently report interesting conversations with the people relative to their soul's salvation.



Two Non-Christian Women Grinding at a Mill

Work was begun at Bijnathpuri last year. This place is situated about eight miles from Dhamtari and near the railway. After some difficulty land was secured and two houses built for the two families who now occupy them. These men preach the Word in the surrounding villages and bazaars, going out twice a day, with an average of about fifteen listeners each service. The wives of these men are Bible women who work among the women and children. Two Sunday schools are conducted and a little medical work is also carried on with such simple remedies as the men can use. The work is promising and the people are very friendly. A day school has been asked for by people of a neighboring village, the malguzar of which has offered land for the building free but the school could not be opened because of lack of competent men.

The Mission Book Depot.—The Book Depot was the

scene of normal activities during the year. Though the sale of phenyle, a disinfecting fluid, far exceeded the sale of books, yet quite a few portions of Scriptures and other religious books found their way into the hands of the people. We also began the sale of soap and now are sold soap for cleaning the body and clothes, phenyle for cleansing and disinfecting sores and buildings, and books telling how to obtain clean hearts.

The Bible School.—The work of the Bible School has been continued with encouraging results. The work of the students is rapidly shaping itself and the way the students apply themselves to the work is commendable, indeed. A part of their regular instruction though not on the curriculum consists of teaching of the importance of living straight lives in the sight of God and that good pass marks, though desirable, are under no circumstances to be understood as taking the place of a life hid with Christ in God.

Some of the subjects are rather difficult for them though they are making steady progress even in these. They manifest a remarkable ability to memorize Scripture and it is not at all uncommon for some of them, especially the blind students, to repeat chapter after chapter of the sacred Word. This will, we trust, stand them in good stead when called upon to witness for Christ in hard places. They are taught note reading in singing and without difficulty they will tell you the key of any hymn and will read the notes right off but of course have difficulty in singing the tunes which when undertaken sometimes has amusing results. Last year's examination proved that they were not applying their energies in vain for all passed and there are now six students in the third year and three in the second year. One missionary with one of the students composed the teaching staff and these two worked on the revised course adopted by the Mission.

EDUCATIONAL WORK

Orphanage Schools.—The Vernacular Middle School in the boys' Orphanage has not sent in boys for the teachers' examinations this year because the boys were too young. Another master has been added to the staff for next year and a class of six boys will be prepared for this examination. Out of sixty-seven boys enrolled in this school forty are non-Christians not from the Orphanage. This shows at what rate the boys' orphanage is decreasing. Creditable work has been done during the year. Ninety-six per cent of the boys who have taken the examination passed in the annual promotion test. The Mission particularly depends on this school for the normal training of school teachers for village schools and cannot afford to let the school go down. All the work being in the vernacular it is not patronized by the people of Dhamtari to the same extent as the English school but of late many people are turning toward vernacular training for their boys and there is a strong demand for the school. Many of our Christian people are looking to this school as an agency for the future training of our children and want it kept in good state of efficiency.

The work in the Girls' school was made interesting by the presence of nearly fifty little girls from near by villages besides the thirty-six orphan girls who were in the school. During the year the Government curriculum was revised and made more difficult which was felt keenly when examination day came. Only six out of twenty-three girls in the fifth and sixth classes passed. Two from fourth and a slightly larger number from the lower classes passed in this examination.

Bible classes were held in the several grades three times each week. Some Old Testament History and one or two books in the New Testament were taught from Fourth class up according to a course prepared especially for the Girls' School while verses were committed by the little ones and stories of Jesus taught them. Sewing and knitting are required by Government in Girls' Schools. The village girls sewed patches and made muslin bags in which to carry their books. Those who finished theirs received them as presents. In examination fifth and sixth class girls were required to cut a small garment (out of paper) make a button hole, mend, darn, start a stocking, and knit a heel.

Anglo-vernacular Middle School.—There are now one hundred and thirty boys enrolled in the school which is exactly the same number enrolled at the same time last year. A number of applicants are now waiting to be admitted. The fact that there has been no increase over last year in point of enrollment is due to the fact that Government has raised the monthly fees of the school to double the amount they were last year. Separate Bible classes for all boys have been kept up during the year.

During the last school year $2600.00 have been donated toward the $300.00 required to enlarge and equip the school with new appliances. A house has been built for the new head master who will take up his duties within the next few weeks. This house has cost $250.00 and is now ready for occupancy. $100.00 worth of chemical apparatus has been added to the laboratory and has been a great help in strengthening this part of the work.

Village Schools.—Four village schools were maintained during the year. The Balodgahan school for boys and girls with three teachers and an enrollment of 85. Out of this number 66 passed in the examinations. The Bhatgaon school for boys and girls with an enrollment of 90, the Rudri school for boys with an enrollment of 60, and the Sundarganj school for girls of Christian parents with an enrollment of 10. The regular Government Course of Study is followed in these schools taking the pupils up to the end of the Fourth standard. Regular Bible instruction is given and it is quite a common thing to hear village children sing Christian bhajans learned in the schools. The teachers in these schools are required to take the regular course of study provided by the Mission for Christian workers.

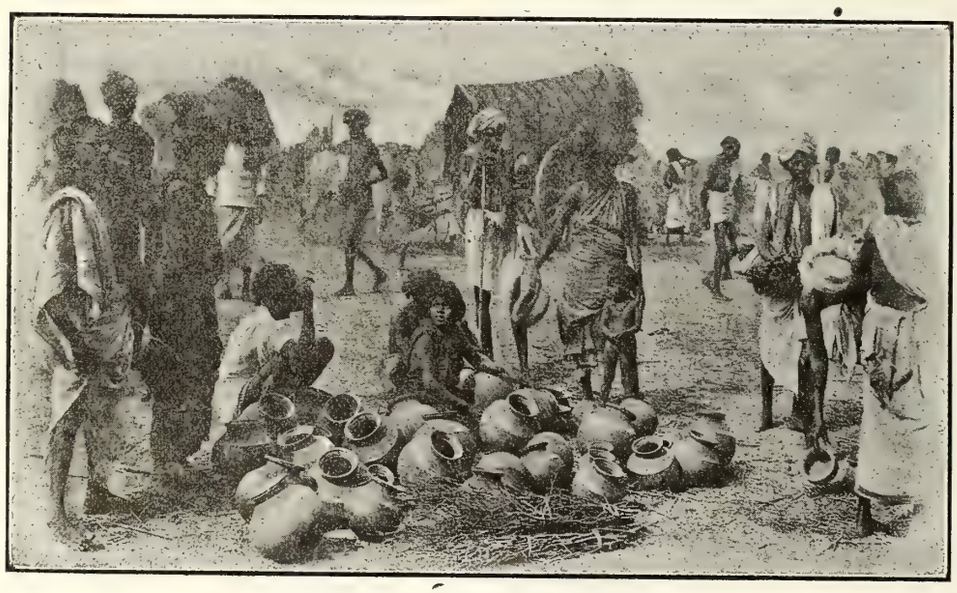
THE INDUSTRIAL INSTITUTION

The present year has seen an encouraging growth in the carpenter and blacksmith shops. The apprentices at work in the shop from the orphanage are getting more and more interested in their work which means a more

consistent application to faithful effort resulting in more efficient work.

The Christian head carpenter though a young man is doing fairly good work considering the responsibilities he has to carry. He not only teaches the apprentices drawing and modelling but he also looks after the entire work in the shop and is directly responsible to the missionary manager. Owing to increased demands for furniture we are obliged to keep the boys on in the shop although at least eight of them could earn good wages at their trade anywhere and several more could earn their livelihood.

The work is gradually systematizing itself. The moving of the shop to Sundarganj is amply justified as it facilitates matters greatly in the shipping of furniture from the station and in taking delivery of articles we are obliged to have shipped in from the large cities. It also brings us nearer to Dhamtari which is rapidly becoming an excellent market for furniture and vehicles made after English styles.



The Leper Congregation at Dhamtari

The building for the new shop is well under way though it will take some time to complete. The gasoline engine sent from America has a house provided for it and is standing on its foundation ready to be belted to the necessary machinery as soon as the installation of the latter can be made possible by the donations of our dear friends in the home land. Besides the financial need the Industrial institution requires a competent man who can devote all his time to this important phase of our missionary effort.

MEDICAL WORK

The medical work has had its encouragements and dicouragements in common with the other work of the Mission. Lack of acquaintance with the customs and ways of the people of India and their language made the work somewhat difficult for those in the process of initiation into the work. Not having proper buildings and competent assistants has also been a serious hindrance.

During the year about 21,000 different patients were treated at the three general dispensaries and the Leper Asylum. From thirty to sixty patients were treated daily at the Dhamtari dispensary. Two boys from the orphanage at Dhamtari help daily in the work of the dispensary and are eager to learn their work thoroughly and to take up this line of work for their vocations in life.

A few major operations have been performed during the year most of which were successful. One case was lost because of not being able to secure a competent nurse to care for the patient after the operation.

The diseases treated were such as are common to each season in India. Sore eyes, syphilis, and other loathsome diseases which are the result of unclean living were prevalent. A difficult feature of the work is to get the patient to co-operate with you. It is almost useless to try to heal a patient who continues in the very practice which has brought on his disease.

The health of the missionaries has been fairly good excepting a few cases of malaria and one case of enteric. After a short siege of very malignant malaria one of the missionary children was taken. Medical help could not reach her in time. The motor bicycle has been a great help in reaching critical cases quickly.

The calling fees and income from sales of medicine have been nearly sufficient to pay the running expenses of the work. The policy of purchasing the most effective drugs has been adopted and it is found that the people are better satisfied with the medicine thus gotten and are willing to pay for it. This also helps the medical work in this that the influence of those treating the people is established.

The dispensary at Balodgahan has had many patients during the year. The work here is practically self supporting. At this place one conversion and baptism has taken place during the year which is due directly to the medical work. Every dispensary is giving out the Gospel with its medicines and is thus exerting a direct influ-

ence for the spread of the Gospel and allaying much prejudice against Christianity. Bible portions are sold to the patients and thus the Gospel is carried to places far from Dhamtari. The medical work at Rudri was confined largely to the Christian community and to the nearby villages. Serious cases were sent or referred to the doctor who lives at another station.

THE ORPHANAGES

The Boys' Orphanage.—There are now fifty-eight boys in the orphanage. There have been no deaths during the year. Eighteen boys have been married and are engaged in such work as teaching school, carpentry, masonry, attending Bible school, and selling Scripture portions. It has been found to be a definite advantage to have the carpenter shop near to the orphanage as in this way it is possible for boys resident in the Orphanage to be apprentices in the shop and to attend the classes in mechanical drawing conducted in the shop.

A series of meetings was carried on shortly after the new year at which time sixteen boys were baptized and received into church fellowship. Others who had grown careless confessed their sins publicly and received definite blessings. A number of the converts returned such things as books, pencils, and articles of clothing to their rightful owners.

The boys are still divided into crowds of fifteen—each crowd living in one room. This is presided over by a mate. The boys of each room have their separate morning and evenings devotions. A number of the older boys are able to settle and adjust differences among the younger boys. All the boys are anxious to learn some useful work but to keep the boys steadily at some definite work and to prevent them from changing their minds and starting on new work without sufficient reason is sometimes a difficult task.

The Girls' Orphanage.—The number of girls in the Orphanage is decreasing quite rapidly. But during the year there were a number of admissions. Three small girls and one boy about a year old came into the Orphanage. The youngest one admitted was only four days old. Her mother had been here until her marriage and upon the mother's death Martha was given us to care for. She promises fair for the future and the care of her has been a pleasure. She has the distinction of being the first child admitted born of Christian parents.

During the year one girl died of tuberculosis. She was preparing to take the Teacher Training Course when she developed the "white plague" and after a short time passed away. She was an earnest Christian and the bright face and cheerful manner was ever a pleasure to those who came in contact with her.

Five of our girls are studying English and were in the Jabalpur Anglo-Vernacular School during the year. They find English quite as difficult as we do Hindi but yet there is pleasure in the getting of it.

The general work of the Orphanage goes on very much as in previous years. There is cooking, sewing, gardening, rice hulling, and school work, so that the girls are kept busy most of the time.



The Rudri Bungalow, Acquired by the Government of India

THE LEPER ASYLUM

"Without the camp" expressed the condition of many a poor leper in old Jewish times and is true of many a leper today but, thanks be to God, this can not be said in a strict sense of all for the Mission to Lepers in India and the East, co-operating with missionaries of all societies are making it possible for thousands of lepers to be sheltered in leper homes where not only their temporal needs

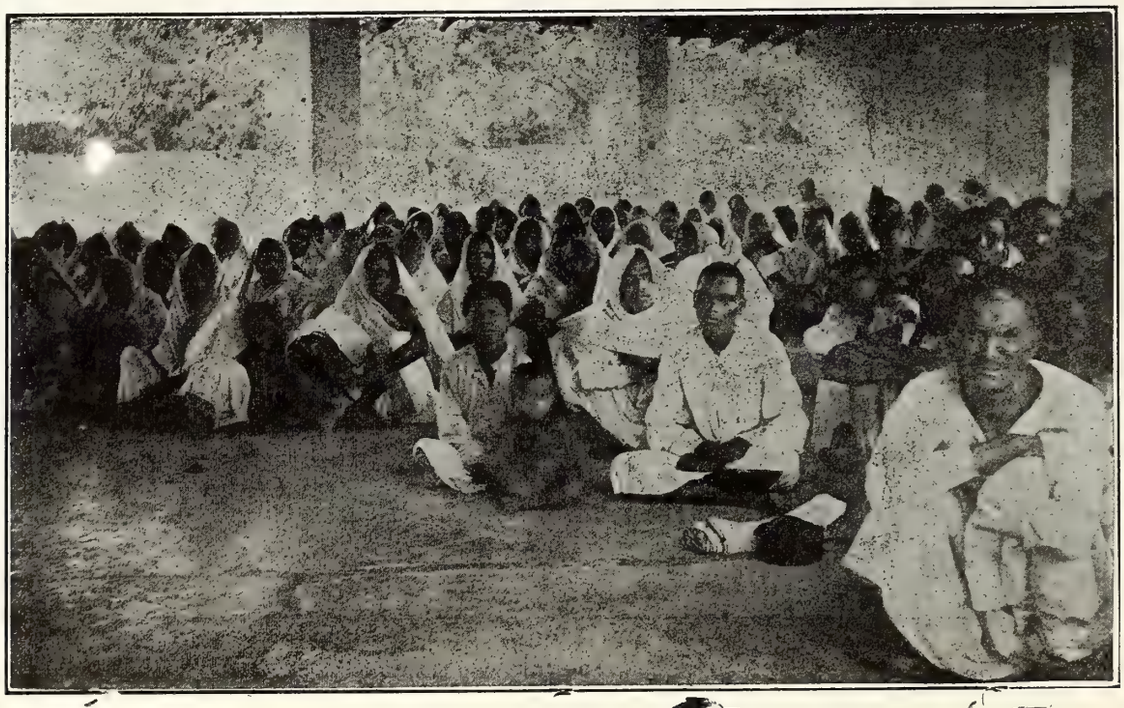
are supplied but their spiritual requirements are duly met and could the friends in the home lands see the happy condition of many lepers they would indeed rejoice and say, "The Lord hath done great things for us whereof we are glad."

We are glad to say that twenty-one lepers were baptised and received into Church fellowship during the year. The lepers are much interested in the work of the Church and are ready to give of their food to help in the Lord's work. During the year they contributed at least sixty rupees from this source for the purpose of helping in the Kingdom.

The lepers exercise great faith and believe in the efficacy of prayer. One of the leper women being very sick was prayed for by several who gathered in her room. Though her condition was very bad and indeed was not expected to live over night she was found sitting up in her bed the next morning and had no other thought than that her life was saved through prayer. The lepers also had their representation in confidence. They realized that they themselves could not attend conference and so they agreed to send the master of the school for tainted and untainted boys who himself came of leprous parents though untainted by the disease. They also of their own money paid their share of the expenses involved in the printing of the conference "Rules and Discipline."

The observation ward erected for the purpose of keeping separate those cases of boys who have made but a slight beginning in the dread disease is simply justified and already has proven very satisfactory. The leprous spots on one or two of the boys who are inmates of this ward have entirely disappeared.

Salaam! This is what the lepers said when the good things wre distributed on Christmas. These things were made possible by many kind friends of the lepers in the British Isles and in America. A sight of their faces on Christmas would repay any one who has been led to help these poor unfortunates.



The Leper Congregation at Dhamtari

THE FARM

The work in the village of Balodgahan is progressing nicely. The crop of rice was fair this year but would have been better had there been a little less rain when the rice was filling. The winter crops were raised as usual adding quite a little to the income from the farm.

The improvements made from year to year have enhanced the value of the village to a considerable degree which added to the actual income of the village has fully satisfied the missionaries with the experiment. However the improvements could be easily and profitably extended by constructing several dams of masonry by means of which the water which now goes to waste could be controlled. These dams would cost approximately $500.

LOCATION OF MISSIONARIES

Sundarganj.—Bro. and Sister M. C. Lehman, Bro. and Sister J. N. Kaufman, and near Sundarganj Bro. and Sister C. D. Esch.

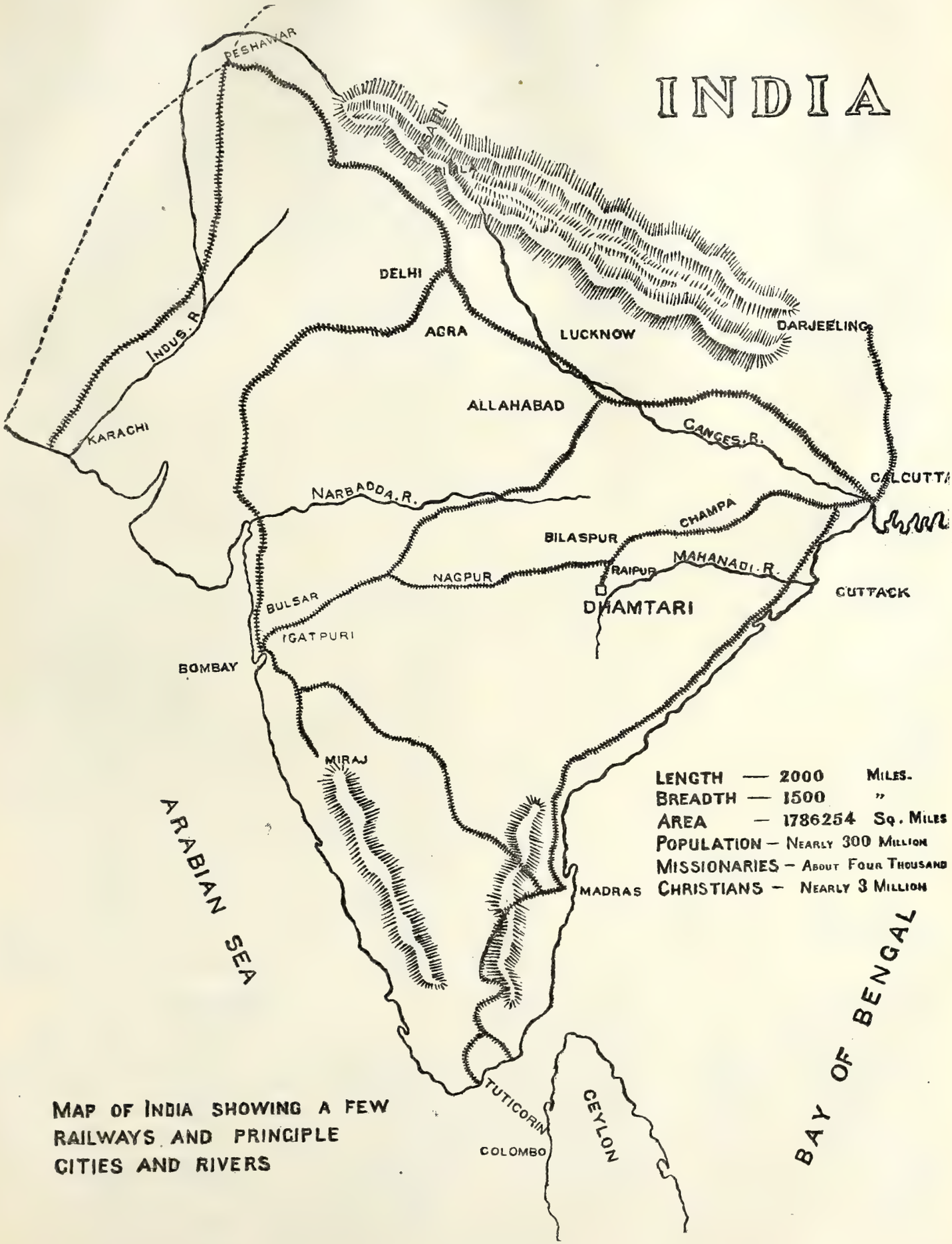
These missionaries are responsible for the following: Medical, Educational, Industrial, Leper, Orphanage, and Evangelistic and Church work.

Rudri.—Bro. and Sister G. J. Lapp, Sister Mary Burkhart, and Sister L. Ellen Schertz.

The missionaries at Rudri are responsible for the following: Bible School, Orphanage, Educational, Farm, Medical, and Evangelistic and Church work.

Balodgahan.—Bro. and Sister M. C. Lapp, and Sister Eva Harder. They are responsible for Church and Evangelistic, Farm, Medical, and Educational work.

Sankra.—Bro. and Sister P. A. Friesen who are in charge of the Evangelistic station.



MAP OF INDIA SHOWING A FEW RAILWAYS AND PRINCIPLE CITIES AND RIVERS

ANNUAL FINANCIAL STATEMENT

For the Year Ending March 31, 1912

RUDRI

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p.
Cash on hand Apr. 1, '11.	116 0 6		
Recd from Mission Fund	12706 4 6		
Children's Fund	813 0 0		
Untainted Children	141 12 0		
Other Sources	479 0 9		
General			
Farming	118 3 0	161 13 0	
Industrial Work	457 9 0	892 6 6	
Evangelistic Work	9 15 9	1278 12 0	
Special	50 0 0		
Freight		9 13 0	
Village Schools	3 2 0	502 7 3	
Medical Dispensary	8 0	107 7 0	
Stationery and Postage		215 9 3	
Cattle and Horse Feed		490 8 3	
Building and Repairing		515 4 6	
Traveling		20 12 9	
Furnishings		330 0 0	
Wages		802 9 0	
Moving		16 3 9	
Charity		11 14 0	5355 8 3
Orphanage			
Wages		440 4 0	
Food		2083 13 6	
Clothing		794 8 0	
Hindi School		624 14 6	
Government Grant	200 0 0		
Fuel and Light		226 10 0	
Alterations and Repairs		208 7 3	
Furnishings		429 8 6	
Water Supply		18 8 0	
Traveling		98 14 3	
Tuition and Board		390 14 6	
Sundries		9 4 3	5340 10 9
Missionaries' Living			
Table		1466 14 9	
Hired Help		703 11 0	
Clothing		959 3 6	
Fuel and Light		138 2 9	
Repairs		8 6 6	
Furnishings		461 14 0	
Board	82 4 0		
Charity		13 5 3	3751 9 9
Cash on hand			660 14 9
Transfers of Cash			69 0 0
Total	15177 11 6		15177 11 6

MEDICAL

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p.
Cash on hand Apr. 1, '11.	14 6 0		
Recd from Mission Fund	3046 3 0		
Medical Fund	662 6 0		
Other Sources	621 3 0		
General			
Evangelistic Work		51 14 0	
Medical Dispensary	542 9 0	793 1 0	
Stationery and Postage		67 6 0	
Cattle and Horse Feed		87 14 3	
Building, Repairing, Etc.		305 13 0	
Traveling		126 2 0	
Freight, Furnishings		534 6 9	
Wages		429 5 3	
Motor Bicycle		887 8 0	
Medical Equipment		165 12 0	3449 2 3
Missionaries' Living			
Table		631 15 0	
Hired Help		230 3 9	
Clothing		190 1 9	
Fuel and Light		91 5 0	
Furnishings		289 4 0	1432 13 6
Cash on hand			4 11 3
Total	4886 11 0		4886 11 0

ZION EVANGELISTIC

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p.
Cash on hand Apr. 1, '11.	000 0 0		
Recd from Mission Fund	3414 8 0		
From Building Fund	6913 2 3		
Medical Dispensary	32 2 0		
Colportage	3 0 0		
General Evangelistic		327 8 0	
Medical Dispensary		73 1 0	
Stationery and Postage		83 4 0	
Cattle and Horse Feed		163 11 0	
Building and Repairing		6921 7 3	
Traveling		68 11 0	
Freight, Furnishings		69 8 0	
Wages		103 7 0	
Rec. from hot season fund	266 14 0		
Hot Season Expense		266 14 0	8077 7 3
Missionaries' Living			
Table		1022 14 9	
Hired Help		415 6 3	
Clothing		510 14 9	
Fuel and Light		109 10 9	
Repairs		24 7 3	
Furnishings		397 7 9	
For children in school		24 12 6	
Bicycle		40 0 0	2545 10 0
Cash on hand		6 9 0	6 9 0
Total	10629 10 3		10629 10 3

BALODGAHAN

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p.
Cash on hand Apr. 1, '11.	34 8 3		
Recd from Mission Fund	4728 2 9		
Other Sources	69 0 0	9 1 6	
General			
Wages		419 5 3	
Farming	919 8 6	1113 1 3	
Evangelistic Work	1 2 9	334 14 0	
Village Schools	4 10 6	207 1 6	
Medical Dispensary	276 8 0	260 12 6	
Stationery and Postage		153 2 6	
Cattle and Horse Feed		331 15 9	
Building and Repairing		388 5 6	
Traveling		41 2 6	
Freight		30 6 0	
Furnishings		175 1 3	
New Building		445 0 6	3909 6 0
Missionaries' Living			
Table		885 10 9	
Hired Help		426 2 0	
Clothing		332 11 9	
Fuel and Light		62 9 3	
Repairs		30 8 0	
Furnishings		332 0 9	
Furniture		24 2 0	2093 12 6
Cash on hand Mar. 31, '12			30 6 3
Total	6033 8 9		6033 8 9

SUNDERGANJ

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p
Cash on hand Apr. 1, '11.	20 11 3		
Recd from Mission Fund	16281 7 9		
Other Sources	620 8 3		
Borrowed	474 7 6		
Book sales E. School	18 11 0		
General			
Evangelistic	55 4 6		
Industrial Work	479 8 9	581 10 6	
Evangelistic Work		853 5 6	
English School		4473 11 9	
Fees	751 4 0		
Government Grant	750 0 0		
Village Schools		342 9 9	

Medical Dispensary		50 1 6	
Stationery and Postage .		136 14 9	
Cattle and Horse Feed..		581 5 0	
Building and Repairing..		1196 15 6	
Traveling		188 3 3	
Freight, Furnishings		747 13 9	
Wages		980 8 3	
Returned Loan		474 7 6	
Rent		65 11 9	10673 6 9
Orphanage			
Wages		671 6 6	
Food		2518 4 0	
Clothing		870 9 0	
Hindi School		952 10 0	
Government Grant	200 0 0		
Fuel and Light		339 9 6	
Alterations and Repairs ..		239 11 0	
Furnishings		685 15 0	6278 1 0
Missionaries' Living			
Table		1067 8 0	
Hired Help		504 15 6	
Clothing		487 13 9	
Fuel and Light		123 0 9	
Repairs		8 2 9	
Furnishings		399 8 0	
Charity		12 12 6	
Traveling		11 8 6	2615 5 9
Cash on hand Mar. 31, '12			85 1 6
Total	19651 15 9		19651 15 0

SUNDERGANJ

	Receipts Rs. a. p.	Disbursements Rs. a. p.	Rs. a. p.
Cash on hand Sept. 1, '11.	120 4 6		
Recd from Mission Fund	2677 6 6		
Other Sources	6 2 3		
Borrowed	275 0 0		
General			
Evangelistic	112 4 9	264 0 9	
Farming		8 6 0	
Industrial Work	1566 11 0	2609 10 0	
Miscellaneous		16 6 3	
Village Schools		20 4 6	
Medical		18 0 0	
Stationery and Postage ..		43 15 0	
Cattle and Horse Feed..		104 8 0	
Building and Repairing .		90 15 3	
Traveling		15 12 9	
Furnishings		81 13 9	
Wages		237 1 0	
Fence, cow, houses, etc...		90 8 0	3601 5 3
Missionaries' Living			
Table		426 15 9	
Hired Help		193 12 6	
Clothing		194 1 6	
Fuel and Light		52 10 6	
Traveling		17 10 6	
Furnishings		129 13 9	1015 0 6
Cash on hand			141 7 3
Total	4757 13 0		4757 13 0

BALANCE SHEET

American Mennonite Mission

PRELIMINARY STATEMENT

12 pies equal 1 anna. 16 annas equal 1 Rupee. 3 Rupees equal about one U. S. Dollar.

Total received from organization of the Mission, March 24th,1899, to March 1st, 1911, ...	Rs. 606,516 6 7	
Total spent in various works		Rs. 604,249 0 2
Balance on hand, March 31st, 1911		2,267 6 5
	Rs. 606,516 6 7	Rs. 606,516 6 7

TREASURER'S FINANCIAL STATEMENT

Receipts

	Rs. a. p.
Balance Mar. 1, 1911, ...	2,267 6 5
Donations	49,129 4 4
Expense	183 4 0
Interest and Discount	3 2 0
By Balance	700 811
Total	52,283 9 8

Expenditures

	Rs. a. p.
Sundarganj	18,958 14 3
Rudri	12,706 4 6
Balodgahan	4,728 2 9
Medical Station	3,046 3 0
Sankara	3,414 8 0
Igatpuri	1,237 5 0
Expense	8,187 4 2
Interest and Discount	5 0 0
Total	52,283 9 8

DONATION LIST

		Rs. a. p.
Received from M. B. of M. & C.	$18,801.61	57,302 310
Received by direct donations	1,417.72	4,328 7 1
Total	$20,219.33	61,630 1011
Deducted		
Children's Fund	1,217 0 0	
Furlough Fund	2,495 0 0	
Hot Season Leave	610 14 1	
Evang. Sta. Building	3,947 4 0	
Missionaries' Personal	489 7 0	
Medical Fund	1,158 15 6	
Indus. Bldg. Fund	1,516 4 0	
Loan	1,000 0 0	
Igatpuri Furnishing	66 10 0	12,501 6 7
Total		49,129 4 4

Religious Books for the Home and S. S.

FOR THE LITTLE FOLKS

These books are suited to children from the smallest up to about eight or ten years of age. Those who cannot read will be interested in the many illustrations. All the books in this list are illustrated.

Bible Stories for Little Folks

Lithographed cover. A splendid reward for Sunday school children. Per doz., postpaid. **Our Price**.....25

Bright Scripture Picture Books

For the children. Each book contains four full-page colored pictures and cover. Letterpress in bold type. 12 pages with cover.
Size, 7½x5¼ inches. Furnished in the following titles:



No.		No.	
2	Gospel Stories	13	Favorite Stories of Old
7	Stories of Jesus	14	New Testament Narratives
8	New Testament Stories	15	Parables and Miracles
9	Stories of Men of Old	16	Bible Parables
10	Talks About Animals	17	Favorite Bible Stories
12	Favorite Bible Friends	18	Stories of Children of the East

We wish to reserve the right to substitute in case your selection is sold out at the time your order reaches us. Postpaid. Per doz. copies, 50c. **Each**.....05

"Children of the Bible" Series

These Bible stories cannot fail to stimulate in young people a desire for a further knowledge of the Scriptures. Each story is complete by itself; while the series covers the period from the call of Abraham to the captivity of Israel and contains, as well, the story of Jesus. These volumes are more especially adapted for holiday gifts and presentation purposes.



1 The Boy Who Obeyed—Isaac
2 The Farmer Boy—Jacob
3 The Favorite Son—Joseph
4 The Adopted Son—Moses
5 The Boy General—Joshua
6 The Boy at School—Samuel
7 The Shepherd Boy—David
8 The Boy Who Would be King—Absalom
9 The Captive Boy—Daniel
10 The Boy Jesus

Beautifully illustrated. Bound in Half Vellum, with illuminated sides. (Post. 4c.) Pub Price, 25c. **Our Price Each** 16

Bible Stories and A, B, C.

For little children. Printed on the best linen and illustrated by beautiful lithograph and half-tone pictures, with Alphabet in colors. Sure to please the little folks. **Postpaid**.....25

Scripture Series

Illustrated books for the children. This series contains the following titles: "The Good Samaritan," "The Prodigal Son," "The Good Shepherd," and "The Sower." Bound in nicely lithographed covers, well printed and illustrated. Size 8¾x6½ inches. 12 pages with cover. Postpaid. Per doz., **$1.00. Each** ..... .10

Beautiful Stories Series

Stories from the Bible told in a manner that will be readily understood and followed by young readers. Profusely illustrated. Half Vellum.

No.		No.	
1	The First Christmas	6	The Wisest Man—Solomon
2	The First Easter	7	A Farmer's Wife—Ruth
3	Once in Seven Years—Jubilee	8	The Man who did not Die—Elijah
4	With Hammer and Nail—Jael and Sisera	9	When Iron did Swim—Elisha
5	Five Kings in a Cave—A Great Battle	10	What is Sweeter than Honey Samson

Decorated in gold and colors. Pub. Price, 25c. **Our Price,** each (Post. 4c.) 16

Little Folks' Bible Tales

Small gift books for children. Select Bible stories well illustrated. Cloth boards; decorated covers. Titles: Early Bible Heroes, The Children's Friend, Stories of Jesus, The Childhood of Jesus, Reapers and Gleaners, The Little Captive Maid, (Post. 3c.) Pub. Price, 20c. **Our Price,** each ---- 16

One-Syllable Books

In this series we offer six different books. Children from three to twelve years of age will be interested in them. They are written either in words of one syllable or in words divided into syllables. They contain a number of colored illustrations and are bound in a beautiful cloth binding. The titles are:



A Chrild's Life of Christ. 40 illustrations.
A Chlid's Story of the Old Testament. 33 illustrations.
A Child's Story of the New Testament. 40 illustrations.
Bible Stories for Little Children. 41 illustrations.
Story of Jesus, 40 illustrations.
Bunyan's Pilgrim's Progress. 46 illustrations.
Pub. Price, 50c. Each, postpaid, Our Price ..... .30

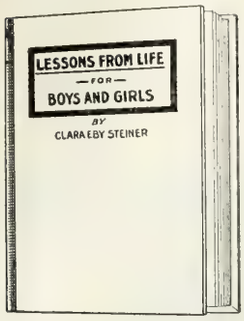
FOR BOYS AND GIRLS

We here list a number of books suitable for boys and girls from eight to ten years of age up. Most of these books are illustrated and bound in cloth.

Beautiful Bible Stories

By Jesse Lyman Hurlbut. This book gives in connected form the principal facts of the Bible, the lives and adventures of its heroes, with the most remarkable and interesting scenes in its history, collected and retold in simple Bible language for children. Profusely illustrated by special line drawings, beautiful halftones and lithographs. Size 8½x6¼ inches. Fine cloth binding. (Post. 9c.) Pub Price, 50c. **Our Price**.....25

Lessons from Life for Boys and Girls



This book is written by Clara Eby Steiner. It consists of a number of lessons from noted Bible characters, true sketches from the lives of persons with whom the author came in contact. The book contains wholesome articles upon various subjects in which children from nine to fourteen years of age are interested. She aims to contribute something that may help children to start out in life along right channels and to inspire them never to step out into the world to taste of its bitter dregs. The subjects treated are: Early Life; School Days; The Friend of God; The Boy Who Obeyed; A Prince of God; The Favorite Son; A Governor of Egypt; The Shepherd Boy; A Discontented Girl; A Conceited Boy; The Children's Mission; Christmas Day; Santa Claus; New Year Thoughts; The Children's Friend; The Young Christian; The Bible; Heaven.—The book is illustrated and is nicely bound to correspond with "A Talk with Our Boys and Girls." 35

Paton, Story of John G.

or Thirty Years Among South Sea Cannibals.—Told for young folks. By James Paton. "This is a very fascinating book' We assure our readers that they will be loath to lay this book down until finished. It is replete with thrilling adventures." 397 pages. 45 illustrations. (Post. 12c.) Pub. Price, $1.00. Our Price, 80c.

Story of the Gospel, The

By Charles Foster. The Child's Life of Christ, printed in short, easy words. Easy to read and understand. 366 pages. 160 illustrations. Size 5½x7½ inches. In words children can understand — with 150 pictures illustrating all the principal scenes. The events of the Gospels are not repeated, but told in their proper order, making one full, complete and interesting Story of the Life of Christ. The value of this book to parents and teachers, who wish to instruct young persons in the truths of the Bible can scarcely be over-estimated. Its very general use and sale of more than 150,000 copies is proof of its merit and popularity. Bound in fine cloth, stamped in gilt and colors; with ornamental design on the cover. (Post. 10c.) Pub Price, 75c. **Our Price**.....50



Talk With Our Boys and Girls, A

By Daniel Kauffman. In this book you have a plain talk along lines of practical living, for boys and girls from the age of twelve or thirteen until they assume the actual responsibilities of life. There are twelve chapters in the book, which treat on the following subjects: Growing; Having an Aim in Life; Make Use of Your Spare Moments; Jewels; Pleasures; Companions; Influence—Of Others Over You; Influence—Of Yourself Over Others; Little Things; A Few Don'ts; Things Worth Remembering; The One Thing Needful. The writer aims to encourage boys and girls to make the best use of their opportunities and to aim for a useful career in time and glory in eternity. The book is nicely bound in cloth. 35

Bible Talks in Simple Language

Being an entrancing narrative of the wonderful events related in the Bible, and arranged in a connected way, giving the truths of the Bible in such a simple manner that it becomes very fascinating to both old and young. The book contains 624 pages and 250 engravings. Cloth, marbled edges. (Post. 20c.) Pub. Price, $1.75. **Our Price** 59

Story of the Bible

By Charles Foster. Entirely new edition, larger type and better illustrated. Told in easy words adapted to all ages, especially to the young. 704 pages. 300 illustrations. Size, 6½x8½ inches. Of all the books in the world, the Bible holds first place; yet comparatively few persons read it through understandingly, and with the same interest as a modern book. The "Story of the Bible" changes all this, for it gives the whole Bible, from beginning to end, in an interesting story in the form of a beautiful modern book. It is in short words, easy to read—made still clearer by 300 artistic pictures. This wonderful book is proved by the best by its enormous sale of 600,000 copies, in general use in homes throughout the land. Fine cloth, stamped in gilt and colors. (Post. 23c.) Pub. Price, $1.50. **Our Price**..1.00

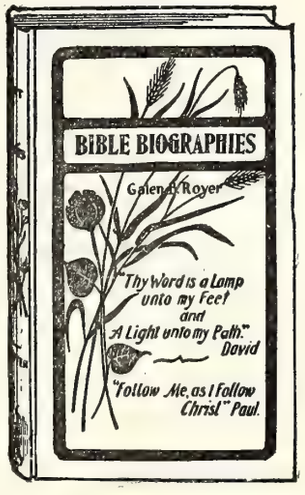


Bible Biographies for the Young

By Galen B. Royer. Illustrated. The story of the life of each character is told in a simple yet entertaining and instructive manner. These little volumes are highly spoken of by some of our best judges of books. A set of these little books would be a valuable addition to any library. The average number of pages in each book is 175.

Titles:
- Joseph the Ruler.
- Samuel the Judge.
- Moses the Leader.
- Jesus the Savior. Vol. 1.
- Jesus the Savior. Vol. 2.
- Daniel the Fearless.
- Ruth the True-Hearted.
- David the King.
- Esther the Queen.
- John the Baptist.
- Elijah the Prophet.
- Abraham the Faithful.

(Post. 5c.) Each.....25



Bible Pictures and What They Teach Us

This book contains four hundred beautiful engravings; with full interesting descriptions of scenes in the Old and New Testament. Printed in large, plain type. Size 8½x10 inches. 320 pages. Bound in fine cloth, ornamental design stamped in gilt and colors. (Post. 25c.) Pub. Price, $1.50. **Our Price** .....95c.

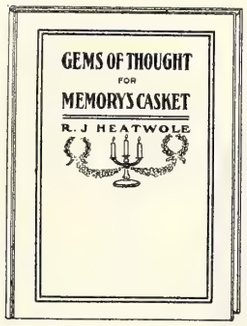


Bible Story Series.—Bible stories for young folks, bright and attractive in literary style, fully illustrated, and entirely free from denominational bias. Six volumes. Titles:
- Children of the Bible.
- Early Bible History.
- The Good Shepherd.
- Life of David.
- Prodigal Son, and Other Stories.
- Stories of Palestine.

(Post. 6c.) Pub. Price, 35c. Each.....26c.

BOOKS FOR OLDER PEOPLE

Gems of Thought for Memory's Casket



By R. J. Heatwole. This book contains a collection of gems of thought and sentiment, gathered by the author during twenty years of his life as a follower of the Great Teacher. In it you will find "quotations, original sayings, excerpts, aphorisms, mottoes, statistics, parts of poems, songs, hymns and articles; tests for character, faith and courage; arrows intended to send the truth home; clinchers for argument; verses for the home and the quiet hour; sentiment and logic; in short, every variety of saying intended to be helpful to the student, the writer, the public speaker, the seeker for truth and spiritual recreation, and all who are interested in the good, the true and the beautiful." It contains seventy pages. Cloth binding.....35c.
Full Leather .....60c.

Talk With Church Members, A—New and Revised

By Daniel Kauffman. As this title suggests, it is intended to be a talk with church-members, for the purpose of awakening a greater interest in the Christian life. When facing hard places in life, it is a great blessing to have a talk with a friend; such this book aims to be to every thoughtful reader. The following subjects are discussed: Obedience; Let Your Light Shine, In the Home, In the Church Service, In Society, In Business; Study the Bible; Liberal Giving; That "Unruly Member;" Our Young Disciples; Every Christian a Worker; Scripture Texts; Points for Reflection.—Many who read the former edition join Bro. Shoemaker, the publisher of that edition, in the statement that "It is a book that should be in the hands of every member of the church." Cloth binding.....50c.

Lights and Shades

By J. A. Ressler. This is a pictorial book on India, setting forth the social, industrial and religious life of the natives. It contains many interesting and instructive glimpses into the life of the people among whom our missionaries at Dhamtari are working. Bro. Ressler was eminently fitted for this work during his nine years' labor among these people. A large picture appears on each right-hand page with an accompanying description on the opposite page. A study of this book cannot but result in an increased interest in the salvation of these people. Postpaid, ...50c.

Royal Messages of Cheer and Comfort



By R. S. MacArthur and 230 well-known authors. Edited by Miss S. C. Robinson. This volume is the embodiment of the grandest and most ennobling utterances that find expression in the ideals of our greatest minds; suited to the varied longings of the human heart. Dr. MacArthur is distinctly an apostle of optimism and hope. He seldom strikes a minor note, but rather a joyous major, as evidenced throughout this volume; a veritable gospel of Cheer and Comfort, full of encouragement to earth's pilgrims as they journey. The appropriate Scripture message, "Thus saith the Lord," on each page will prove of added interest to the devout reader, a precious treasure book to thousands, to be thumbed over in the quiet hour. When one has not time to read an extended treatise, he may pick up and here find some sweet verse of poetry, some dainty morsel of cheering and timely comfort which will be like a message from the King's own heart. It happily meets the demand for a suitable Holiday, Birthday, Anniversary or Bridal Present, suitable from anyone to anyone, at any time or place. 384 pages. (Post. 12c.) Net....$1.00

Crowding Out the Christ-Child

By S. D. Gordon. A very appropriate gift book for adult classes in the Sunday school. Neatly bound in paper with gilt stamp on front cover. A well written book and is characteristic of the author's well-known writings. Each book put up in marbleized envelope. Size 5x7½ inches. Postpaid.....25c.

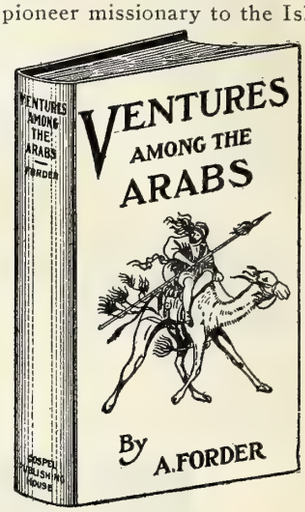
Confessing Christ

By Wm. R. Newell. Neatly bound in paper. Very appropriate for rewards for adult Sunday school classes. Postpaid.....15c.

Bible Gems for Daily Reading

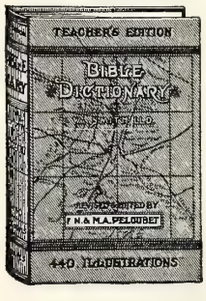
Favorite Texts from the Holy Scriptures, arranged for devotional reading every day of the month. The texts are arranged under various subjects such as: Joy, Hope, Obedience, Thanksgiving, Salvation, Consolation, Friendship, Forgiveness, etc. White board covers decorated with holly and enclosed in a box also decorated with holly which makes a very desirable Christmas gift. The book is beautifully illustrated with half-tone engravings. Size, 6½x8 inches. (Post. 7c.) Pub. Price, 50c. **Our Price** .....25c.

Ventures Among the Arabs



The author, for thirteen years a pioneer missionary to the Ishmaelites of Moab, Edom and Arabia, writes a striking, interesting volume and attractively illustrates it with 47 splendid half-tone illustrations of Arab life. "A book of fresh and vigorous narrative, recounting a missionary's experiences with the wild people of the desert. The author follows a path of his own, and tells in a plain, straightforward way, the perils into which duty led him and from which God delivered him. These deliverances, at times, seem almost, if not altogether, miraculous. Most interesting is his description of his visit to the tomb of Aaron on Mt. Hor, which he believes to be the actual resting place of the great priest of Israel."—United Presbyterian. Cloth, Net $1.00

Dictionary of the Bible



By William Smith. Smith-Peloubet edition. Prepared by F. N. and M. A. Peloubet especially for use of teachers and Bible students. It has been adapted in its present form to the convenience of Sunday school teachers and scholars. By the addition of an account of the latest researches in Bible Lands and references to the revised edition of the New Testament, with a great many notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct location of sacred places, together with the dates at which famous persons lived and the dates and places where important events took place, the book becomes a veritable treasury to Sunday school workers. It contains a new chronological harmony of the Gospels and history of the apostles, together with four hundred and forty handsome illustrations and eight colored maps made from the latest geographical surveys. This Bible Dictionary might be called with equal propriety, a complete Encyclopedia, Biographical Dictionary and Gazetteer, which will prove itself of untold value to every one interested in the study of the sacred Scripture. It has over 800 pages. Bound in fine cloth, stamped in gilt and ink. (Post. 15c.) Pub Price, $2.00. **Our Price**..1.15

Among Missions in the Orient and Observations by the Way

By J. S. Hartzler and J. S. Shoemaker. A brief description of the cities, London and Edinburgh, followed by an account of their observations while traveling through Holland, Germany, Switzerland and Italy, calling attention to many places of interest; an extended account of the many places of special interest to all Bible readers, visited during their two months' stay in the Holy Land, including a trip to Egypt; a complete report of their six months' stay in India, investigating the work done by the Mennonite Missions and visiting many of the mission stations established by other denominations; and their homeward journey by way of the Pacific. Their trip covering an entire year's work. Contains nearly 500 pages. Many illustrations of which a greater portion are taken from original photos. Sent postpaid to any address as follows:

Cloth binding $1.50
Half Leather binding 2.00
Full Leather binding 2.50

CALENDARS

Gospel Text Calendar

Size, 12x17¼ inches. This is a very beautiful wall calendar. Each month you have new pictures as well as new colors to consider. Reproduction of the first pages gives only a faint idea of its beauty. The dates are shown in large size figures which can be read at a distance. There is a text for each day in the year. The texts are all carefully selected to give special help to those who read them. Per copy, postpaid **25c.** Per dozen, postpaid **$2.40.**

Our Daily Grace Calendar

Size, 8⅜x6½ inches. Chromo design of colored tulips with daily tear-off block, fitted with patent metal top, with a selected text for every day in the year. Square shape, corded and varnished. Per copy, postpaid **20c.** Per doz. not prepaid **2.00**



Light of Life Calendar

Size, 11⅜x7¾ inches. Fine landscape scenes and colored carnations Daily tear-off block fitted with patent metal top, with Scripture texts for morning and evening reading, also a monthly calendar for the whole year. Corded and varnished. Per copy, postpaid, **40c.** Per dozen, not prepaid, **3.60.**

The "Emmanuel" Turnover Calendars. Size, 8x5½.

"In His Footsteps." A 6-page oblong Turnover Calendar, with fine design of landscape. Selected Texts and Verse.

"As Thy Days." A 6-page oblong Turnover Calendar, with fine spray of roses. Selected Texts and Verse.

"Another Year." A 6-page upright Turnover Calendar, with embossed and chromo floral designs. Selected Texts and Verse.

Each of the above is corded to hang. We reserve the right to substitute in case your selection should be sold out by the time your order reaches us. Price, each, **25c.** Postpaid. Per dozen, **$2.40.** Postage 15 cents extra.

BIBLES AND TESTAMENTS

For the Little Folks

Bibles

No. H1003K Semble Leather, Limp. (Post. 7c.).....**50c.**

No. O1154 French Seal, divinity circuit. (Post. 10c.).....**85c.**

Testaments

No. A328 Cloth, red edges. (Post. 2c.) .....**8c.**

No. O21 Cloth, red edges. (Post. 2c.) .....**13c.**

For Boys and Girls

Bibles

No. H3115 French Morocco, Agate Type, Self-pronouncing, without references or helps except maps, divinity circuit, red under gold edges. (Post. 9c.)..... **85c.**

No. H312 Egyptian Morocco, Minion Type, Self-pronouncing, with references and helps, divinity circuit, red under gold edges. (Post. 16c.) 1 35

No. I26540 French Morocco, Minion Type, Illustrated, divinity circuit, round corners, red under gold edges. (Post. 12c.) 1 15

No. I23425 Egyptian Morocco, Minion Type, Illustrated, with helps, divinity circuit, round corners, red under gold edges, RED LETTERS. (Post. 18c.) 2 10

Testaments

No. B604 Morocco, red under gold edges, Illustrated. Post. 3c.) ..... **35c.**

No. H263½ French Morocco, with Book of Psalms added, divinity circuit, gold side and back titles, red under gold edges. (Post. 3c.) ..... **47c.**

For Older People

Bibles

No. H55F French Seal, Pocket edition, with Concordance, References and Maps, **Button Clasp,** India Paper, Minion Type, Self-pronouncing, divinity circuit, red under gold edges, round corners. (Post. 10c.) 2 25

No. O4404 French Morocco, Teachers' edition, Oxford Cyclopedic Helps, Minion Type, divinity circuit, leather lined, red under gold edges. (Post. 20c.) 1 50

No. BM126 French Morocco, Teachers' edition, Minion Type, Self-pronouncing, Yapp binding, **Button Clasp,** red under gold edges. (Post. 18c.) 1 75

No. O4524 French Morocco, Teachers' edition, Long Primer Type, Self-pronouncing, divinity circuit, round corners, red under gold edges. (Post. 30c.) 2 15

No. H883RL French Seal, Teachers' edition, Bourgeois Type, RED LETTER, Self-pronouncing, divinity circuit, leather lined, round corners, red under gold edges. (Post. 25c.) 2 35

Testaments

No. H3513P French Morocco, Brevier Type, Limp, red under gold edges, contains the Book of Psalms. (Post. 5c.) ..... **67c.**

No. H63½ French Morocco, Nonpareil Type, RED LETTER, Self-pronouncing, divinity circuit, red under gold edges, with Psalms. (Post. 3c.) ..... **60c.**

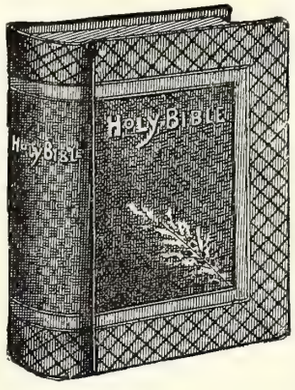
No. H83 French Morocco, Pica Type, Limp, Self-pronouncing, red under gold edges. (Post. 12c.) 1 00

Any of the above Bibles furnished with patent thumb index for 25 cents additional.

FAMILY BIBLES

Combination Series ....

Containing the King James and the Revised Version on the same page. Showing in simple form all changes, additions, and omissions made by the Revisers and ennabling all Bible readers to see at a glance wherein the two versions differ. The King James Version is the basis, and this version is read straight along from the text in combination with the foot-notes. These notes give all words and passages of the revised version where it differs from the King James Version. This "Combination" Edition of the Holy Scriptures is superior to all other editions, possessing advantages never before offered to Bible readers and students.



Containing beautiful engravings, colored maps of Palestine and the Holy Land; colored lithograph plates; Lord's prayer and ten commandments in many colors; family record pages for entering marriages, births and deaths; marriage certificate in many colors; Smith's Complete Illustrated Dictionary of the Bible, comprising 112 pages; chronological tables; history of the books of the Bible, illustrated; dictionary of proper names; natural history of the Bible, illustrated; Brown's Complete Concordance; and a department of Bible stories for the young, profusely illustrated.

PICA Type. Self-Pronouncing. Size, 12½x10½ inches.
For a specimen of Pica type see our Catalogue, page 24

No. N701 IMITATION LEATHER binding. Paneled sides, marble edges. (This number does not contain all the features named above.) (Post. 50c.) Pub. Price, $3.35. **Our Price**..... 1 50

No. N702 SUPERFINE BLACK SEAL GRAINED MOROCCOTOL, paneled sides, gilt cover designs and titles, gilt edges. (Post. 70c.) Pub. Price, $5.50. **Our Price** 2 50

No. N703 BLACK AMERICAN CALF, padded sides, round corners, gold back and side title, gold edges. (Post. 90c.) Pub. Price, $8.75. **Our Price**..... 3 95

No. N705 SEAL GRAINED MOROCCO, heavy cushion, padded sides, round corners, carmine under gold edges. (Post. 95c.) Pub. Price, $10.50. **Our Price**.... 4 70

No. N706 FRENCH MOROCCO, padded sides, round corners, gold back and side title, carmine under gold edges. (Post. 86c.) Pub. Price, $11.50. **Our Price**... 5 00

See our Catalogue for list of Red Letter Family Bibles.

ORDER AT ONCE

For your interest as well as ours it will be best to order without delay anything that is wanted. It often happens that the stock runs out before Christmas orders are filled, besides the mails are very much crowded about Christmas time and things are then more apt to be lost.

Address all orders to

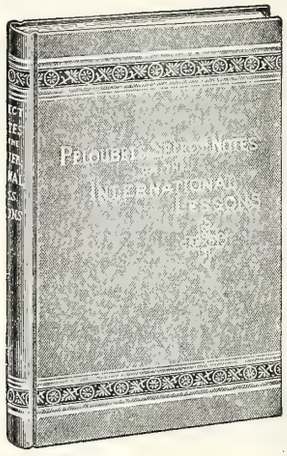
MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

S. S. LESSON COMMENTARIES

On the International Sunday School Lessons for 1913

Peloubet's Select Notes

on the International Lessons. By F. N. Peloubet and Amos R. Wells.



For thirty-nine years, Peloubet's Notes on the International Sunday School Lessons has made its annual appearance. Nearly two million copies have been sold. The constituency of the book grows ever wider and more enthusiastic, as the book maintains its perennial freshness and solid worth. The volume for 1913 continues to present the lessons in the practical way always followed by Peloubet's Notes, which gives exposition, illustration, application, and all other teaching material, in the order in which the teacher will use it in the class. Net ---------- $1.00

Arnold's Practical Commentary

A well-known work which has proven to be of great value to those who do not have the time to devote a great amount of study on the Sunday school lessons. It is prepared by specialists in the various lines of work and is comprehensive as well as practical. Contains the text in both authorized and revised versions, Commentary, Teaching Plan, Practical Survey, Blackboard Applications, and Hints to Primary Teachers. **Net**.....50c.

Tarbell's Teacher's Guide

to the International Sunday School Lessons. By Martha Tarbell, Ph. D. Printed in clear plain type with many handsome illustrations, maps, diagrams, etc. Large, 12mo, cloth. This comprehensive work includes a treatment of the vital questions of each lesson with comments; suggestive extracts from authorities; a method of teaching the lesson; a summary of the meaning and contents of the lesson; a study of the geographical setting, in fact, the object, first and all, to present the very best commentary on the lessons, 1912, with every conceivable help that modern science and modern methods can render. (Post. 15c.) **Our Price**.....$1.00

Self-Pronouncing Commentary

By J. M. Coon. Vest Pocket Size. Pointed, spiritual, practical and comprehensive.
Cloth, Pub. Price, 25c; **Our Price, 18c.**
Leather, Pub. Price, 35c; **Our Price, 25c.**
Leather, Interleaved, Pub. Price, 50c; **Our Price, 35c.**

Gist of the Lesson

By R. A. Torrey. Vest Pocket Size. A concise exposition of the lessons. The purpose of the book is to furnish busy men and women a practical and helpful handbook. Leather, Pub. Price, 25c. Post. 2c.) **Our Price** .....21c.

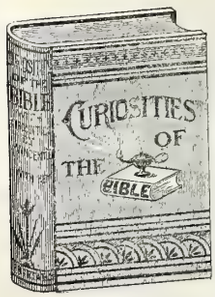
The Teaching of the Lesson

By G. Campbell Morgan. A pocket commentary in which it is the author's aim to note the spiritual value and application of the lesson. Leatherette, Postpaid .....25c.

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

CURIOSITIES OF THE BIBLE

COMPRISING



Over 10,000 Prize Questions and Answers, Bible Enigmas, Quotations, Blackboard Illustrations and Prayer-Meeting Outlines, with many valuable Ready Reference. Tables.

By a New York Sunday School Superintendent.

With an introduction by
Bishop J. H. Vincent, D. D., LL. D.

This collection of treasures, new and old, is the grand summary of a large experience in devising methods and incentives to interest children and those of older growth in Bible study. It contains only such questions or exercises as are founded upon the Bible and answered in it, and such as would excite in the mind of Bible readers and seekers after truth a curiosity to know how, when, where and under what circumstances they occurred. To secure these, a vast range of Biblical literature has been searched, and the leisure hours and painstaking labor of many years devoted.

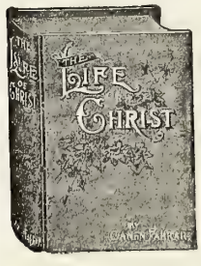
8vo, over 600 pages, Illustrated
Cloth, prepaid - - $2.00

Mennonite Publishing House
Scottdale, Pa.

LIFE OF CHRIST

By CANNON FARRAR

A large book, beautifully illustrated, and printed on extra fine paper, made expressly for this work.



It comprises the birth, infancy, and early life of Jesus, His baptism, and public ministry, the parables and discourses, and wonderful miracles, the whole forming a complete record of the history and teachings of our Lord and Savior, Jesus Christ. Nearly 600 large pages. (Post. 30c.) Pub. Price, **$2.75.** Our Price **95 cents.**

Order at once
MENNONITE PUB. HOUSE
Scottdale, Pa.

Purity Books

SELF AND SEX SERIES

For men and boys

By Sylvanus Stahl, D. D.

Titles:

What a Young Boy Ought to Know
What a Young Man Ought to Know
What a Young Husband Ought to Know
What a Man of 45 Ought to Know

For girls and women

By Mrs. Mary Wood-Allen, M. D.

What a Young Girl Ought to Know
What a Young Woman Ought to Know

By Emma F. A. Drake.

What a Young Wife Ought to Know
What a Woman of 45 Ought to Know

Price each, Postpaid ----------$1.00

Mennonite Publishing House

Scottdale, Pa.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, NOVEMBER 28, 1912 No. 35

EDITORIAL

THANKSGIVING. — On another page we print a few timely articles on this subject. It is a fitting time to discuss the theme, since the public mind is directed into that channel at this time. It is certainly a matter for which to praise the Lord that the powers that be in both the United States and Canada have seen fit to set apart a day each year when the people of God are to come together at their respective places of worship and render unto God the thanks that are due Him for the bountiful and unmerited blessings showered upon us from time to time. When we come together for worship let us not forget to give God thanks for this very thing.

How repulsive the thought that this day should be regarded as simply a holiday given over to feasting, visiting, hunting, revelry. That is a very low conception of thanksgiving. Nor is it much better to spend an hour in formal service and the rest of the day as an ungodly world would spend it. Let this be a day of real **THANKSGIVING**; and whatever else we may do the rest of the day not occupied in public services at the house of the Lord, let all that we do be in harmony with that word.

A thanksgiving service ought not to be made a mere formal affair. While it may be a solemn duty to give thanks, especially when the President says we shall, it is also our joyful privilege to give thanks to God every day of our lives. When you express your thanks to some one for favors received, do you do so because it is a solemn duty or because it is an overflowing of what there is in your heart? When you give thanks to God for countless blessings received, do you do so because your heart is overflowing with gratitude and your lips are simply giving expression to the emotions of the soul? We can think of no more joyful service than a service of real thanksgiving.

Then may we lay aside all earthly cares on this day and come together at the house of the Lord and engage in a soul-refreshing, spirit-stirring thanksgiving service. Let our songs of gratitude and praise be sent forth with joyful acclaim. Let us help our ministers preach by fervently praying that God may give them a special message that will be helpful to us all. Let the overflowing joy of our souls be manifested in a fervent response to all our duties, a readiness to take part in all that there is for us to do in the public services. Where this kind of a spirit prevails there is no question but that the public service will be such that when the next thanksgiving proclamation is issued we will have a feeling akin to that which the psalmist expressed when he said, "I was glad when they said unto me, Let us go into the house of the Lord."

But public service is not all there is to thanksgiving. Did it ever occur to you that God has opened the storehouse of heaven and showered His bountiful blessings upon us with the idea that we should pass them on to others? "The poor ye have always with you." The greatest harvest in the history of America, is the way our crop bulletins read. Let us prove our worthiness by giving a liberal share of these bounties to the Lord's poor and to the spreading of the Lord's Gospel. "Freely ye have received, freely give."

"**Offer unto God** thanksgiving; and pay thy vows unto the Most High."

The letter from our missionaries enroute to India will be read with interest on the part of many of our readers. May God's protecting care hover over them and bring them safely to the scene of their life work.

"**Joy** is the thanksgiving we say to God," said an old motto. One who is truly thankful to God will necessarily be full of holy joy, for a complaining spirit cannot live with a thankful heart.

One of our aged bishops whose voice in conference has for many years exerted a commanding influence writes us that in his opinion a willingness to be instructed ought to be one of the foremost qualifications of an instructor in our Bible meetings. To this sentiment we say amen. The instructor who is "easy to be entreated" has a double power in that he teaches both "by precept and by example."

In this issue will be found two pointed articles on "Our Young People." Both were read before the recent meeting of the Missouri-Iowa Conference at South English, Iowa, and recommended for publication. One is written from the standpoint of opportunity, the other from the standpoint of responsibility. Both are laden with thought and worthy of a careful reading.

Eden the Model Home.—Did you ever think of the garden of Eden as being a model home? It was not only a type, but the home itself, in perfection. In it we find a husband and wife wedded in conjugal bliss, recognizing their true relation to each other and to God. Together they lived happily, true to the purpose for which they were created. There we find love, purity, simplicity, beauty, labor sufficient to keep the home in order. Above all, God was present to cheer, to direct, to bless. So long as these conditions remained, Eden continued the model home. When once the destroyer was allowed to enter, all was gone, the home was lost! Every Christian home may resemble Eden in many respects.

Thanksgiving

PSALM XXIII

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

THANKSGIVING

By D. Bergey.

For the Gospel Herald.

The President of the United States and the Governor General of Canada appoint a day once every year on which they ask their subjects to assemble in their houses of worship and render thanks to God for the blessings He has bestowed upon them.

Thanksgiving has been defined as an "acknowledging and confessing with gladness the benefits and mercies which God bestows upon ourselves or others. We have certainly abundant reason for thankfulness for the bountiful harvest with which we have been blest during this year as well as the prosperity of these countries in general. We may well exclaim with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" and it is certainly meet that God's people should meet together on the appointed day to sing praises unto God, and, from the heart, to thank Him for the way in which our countries have been blest, we can indeed say that "my cup runneth over." In these days of scientific agriculture, when men boast of what they are doing to try to make two blades of grass grow where one grew before, we are in danger of forgetting that, after all, it is God that giveth the increase, and that, if He withholds His hand, the husbandman labors in vain.

But then we must not forget that meeting together for thanksgiving and singing praises unto His name, is not the only way, nor perhaps the most important way, to show our thankfulness. We read that "The earth is the Lord's and the fulness thereof." That includes the bountiful harvest and every product of the labor of our hands, and upon the part that we do not need to sustain our natural bodies, the Lord has the first claim. He told the children of Israel through the prophet Malachi, that they had robbed Him in withholding their tithes and offerings, and may it not be possible that in these days, when God calls so loudly for laborers in His harvest, He blesses us so abundantly, that we may have no excuse for not answering the call, and helping to hasten the time when all nations shall have heard of the glorious Gospel of salvation through Jesus Christ? and if we feel or are sure that we can not answer the call by going ourselves, it is our duty to assist, with our means, those who can and will go. If the Christian people of these countries would give what they can spare without stinting themselves, what an amount they could raise to further this great work. It has been said that the value of anything to us is measured by the amount we are willing to sacrifice for it, and since our eternal welfare and the eternal welfare of our fellowbeings, is really the only thing of permanent value, should we not use the means that God has entrusted to us in helping to that end? We read that "All that a man has will he give for his life." If that is true of our earthly life, how much more should it be true of the life to come.

May every child of God realize during these thanksgiving services that He measures the sincerity and the earnestness of our thankfulness, not only by the praises that we render unto Him with our lips but also by what we are willing to do to assist in ushering in the time when "Righteousness shall cover the earth as the waters cover the sea."

New Dundee, Ont.

"BE YE THANKFUL"

By Laura E. Burkholder.

For the Gospel Herald.

> Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.—Psa. 100:4.

We are again approaching the season of the year when we have our annual Thanksgiving service. This gives an opportunity for God's people to enter His sanctuary to thank and praise Him for the blessings of the past year.

We should not only be thankful to Him on Thanksgiving Day because it is a day set apart by the President of our land; but we should be thankful to Him at all times. We should thank Him each morning for His watchful care over us through the silent shades of the night. We should be thankful to Him for house and home; food and raiment, health and strength, kind friends and pleasant surroundings, and above all we should thank Him for the gift of His only Son to redeem us and the home prepared for us in glory.

When we look around we find there are many who do not as much as have an earthly home to enjoy but are shifted around from place to place living at the mercy of other people; some no doubt enter Christian homes and are treated kindly, while some are not that fortunate.

There are those who live in little shacks scarcely good enough to shelter the cattle and not fuel enough to keep them comfortable; some not clothes enough to protect their bodies from the cold and wintry blast, some barely food enough in the house for a scanty meal and know not where the next is to come from. If we would think more of those who do not have the comforts of life to enjoy and share more with them of our bounties which God has given us instead of thinking what we would like to have and what we want, perhaps we would be more content with such things as we have and realize more fully how much God has blessed us above some of our fellow men. Let us not forget to be thankful to Him at all times. We have many reasons to be thankful to Him for the blessings we daily enjoy and especially should we be thankful to Him for the religious liberty He has given us.

We can "enter into his gates with thanksgiving, and into his courts with praise," and there is no one to harm or molest us. We should be very thankful unto Him for liberty when we know that some of His people do not enjoy the greatest of all blessings in this world. Think of those who are under bondage of one who rules over them and all the people of a nation are compelled to worship according to the

dictates of the one who rules over them instead of having a Thanksgiving service where each one can worship according to the dictates of his own conscience. Think of those who seek some secluded place or wander to the caves and dens of the mountains to worship for fear of those who seek their life. Think of those who are hunted down like the wild beasts of the forest, who flee for their lives from the persecutor as the deer would flee from the presence of the hunter. We do not realize how much God is blessing us until we look around and study the situation of others who for various reasons are not blessed as we. When we hear and read and sometimes see (which touches us more forcibly) the circumstances of others then only can we be more thankful for the blessings we enjoy.

Let us not only be thankful on Thanksgiving Day because it is a day of thanks, but let us be thankful to Him every day for His goodness and mercy towards us.

Harrisonburg, Va.

WHY WE GIVE THANKS

For the Gospel Herald.

The Dark Side's Silver Lining

By Lina Z. Ressler.

As one by one they slip from our reluctant fingers, blessings we have long been accustomed to enjoy, it behooves us to take ourselves in hand and definitely remember the things we still have to be thankful for. It is hard to appreciate the joy there is in activity and service until we have tasterd something of the monotony of suffering and being "shut in." Yet even this is a blessing, and coming from a loving Father's hand, surely will work out nothing but good to His own.

Prosperity and plenty are often enjoyed with but little thought until reverses have taken them away. But even then the reverse may be a blessing, far outweighing the former so-called blessings. For this, too, has been permitted by the same kind Father. So today, dear friend, as we give thanks for "health, wealth, and bounteous store," may we say, "Thank you," too, for the disappointment, the trial, the heartache, the blessing we missed, for these too must have been ordered by the same kind Father and must be for our good, just as the brighter things were.

Just the Common Things

By J. A. Ressler.

I'm thankful for the good, clean air I am permitted to breathe. It comes over from the mountains, or up through the valleys, chasing away the smoke and the fog and bringing a wealth of vigor with it that is ours for the taking. "Just common things" are so abundant all about us that we are apt to forget that they are blessings and we take them as a matter of course. If you want to realize the value of these common things, just imagine yourself without them. How often have we wished we could share with our toilers in India a breath of such air as we enjoy today. When their air is up to 117 in the shade, wouldn't they be thankful for a few breaths of such air? Let us praise God for it when we have it. Other things may be for the few. Here is one blessing free to us and no one can deprive us of the right to enjoy it to the full.

Our Heavenly Heritage

By Aaron Loucks.

One of the greatest reasons we have for giving thanks is "that he has made us meet to be partakers of the inheritage of the saints in light."

In the great providence of the Creator, the earth is giving forth its abundance of wealth to man for another year. The harvests have been ripening, man has been reaping the combined fruits of the fertility of the earth and of his own labor, for these blessings he should be thankful.

How much more should he be thankful for the greater riches and wealth of heaven that is "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you," who are kept by the power of God! It is the most fitting act that any of us can be engaged in to give "thanks unto the Father, which made us meet to be partakers of the inheritance of the saints in light."

The Plan of Salvation

By Emma J. Brilhart.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."

There are many reasons for which we should give thanks for blessings received, both temporal and spiritual. One great reason which I shall give is for the plan of salvation, that it reaches even me. This one thought should be enough to make me walk humbly before God that my life may be a blessing to others and answer the purpose of my creation. We are all created for a noble purpose, and that is to glorify God (Psa. 92:1, 2, 5.

The Holy Spirit's Work in the Home

By Ella Miller.

We are thankful to the Lord for the blessings of our daily, natural lives, as well as the comforting influence of His Holy Spirit, without which our lives were most miserable. When we see the homes of those who, without the Savior's presence are filthy, poverty-stricken and unsatisfied, we cannot help but feel thankful that "our lines have fallen unto us in pleasant places," yet not with the attitude of the Pharisee who said, "God, I thank thee that I am not as other men are," but with the recognition of the fact that it is through the power of God that our homes and surroundings are what they are, and that none of the credit is ours. We are thankful that it was our lot to be reared in Christian homes, without which influence our lives would not be as pleasant and happy.

Thanks for His Love

By Chris Musselman.

We have many reasons to thank the Lord. In thinking over things I am impressed with the fact that my thanks are due, above all things, for His great love in that with strong arms He has kept me safely by His side. When I am weak, I feel His great power. In times of affliction and temptation He comforts me with heavenly joy. When I stumbled and fell, His compassionate love was ever with me. Let us thank the Lord and continue to put our trust in Him.

MANIFESTING THE GLORY OF THE LORD BY LOVE

By S. F. Coffman.

For the Gospel Herald.

I. We should be holy and without blame before Him in love.—Eph. 1:4.

II. Holiness manifested by obedience.

III. The ordinances based on the obedience of love.

1. **Baptism,** the answer of love.—"The answer of a good conscience toward God." It is the first of the commandments, and proves the willingness of the believer to honor the Lord whom he professes to love.
2. **Communion,** the fellowship of love.—Proving our love to Christ by commemorating His suffering and death, partaking of His table with Him, and proving our love for the brethren by our fellowship with them.
3. **Feet-washing,** the service of love.—As communion denotes the joy and pleasure of our fellowship with our brethren, this ordinance manifests the truth that love is intended to serve and love has no other means of manifesting itself without service for those who are loved.
4. **The Woman's Vailing,** the submission and glory of love.—It is the token of the honor of the woman to her head—the honor of the Church to Christ, the marriage vail of the Church and marriage is the glory of love.
5. **The Kiss of Charity,** the unity and holiness of love.—It is a mark of the brotherhood of the Church and the token of her fellowship in holy affection. It is called the "holy kiss."
6. **Anointing with oil,** the bounty and benefit of love.—God spared not His own Son, in order to give us salvation; but with Him He also freely gives us all things—temporal blessings.
7. **Separation,** the sufficiency of love.—Christ is sufficient unto all things for the Church. She has no need to depart from His fellowship or love for anything. To love the world and fellowship with sin would declare the inefficiency of Christ, whose body is the Church.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

THE WORLD

The nations call! From sea to sea
Extends the thrilling cry,
"Come over, Christians, if there be,
And help us, ere we die."

Our hearts, O Lord, the summons feel;
Let hand with heart combine,
And answer to the world's appeal
By giving "that is Thine."

Say to Thy gifted servants, "Speed!
Behold the world your field;"
Say to the gold, "The Lord hath need,"
Till hoarded treasures yield.

Savior, forgive; ashamed we lie,
Thy gracious will we know;
Behold, while we delay, they die!
Bid, bid us send, or go.

—Selected.

THE PRIVILEGE OF ALL NATIONS

(John 3:16)

By S. F. Coffman.

For the Gospel Herald.

God's attitude toward all nations

I. He is impartial toward all of His creatures—He is no respecter of persons. —I Pet. 1:17.
II. He deals with equality with all nations —giving all the true light.—John 1:9.
III. He looks upon all nations with equality—they are all one blood.—Acts 17:26.

Reasons why all nations have equal privileges of salvation

I. All nations are the object of God's love. —John 3:16.
  1. God has purposes in the Gentiles as well as in the Jews.—Isa. 55:5.
II. All nations have the sympathy of God.
  1. He is not willing that any should perish.—II Pet. 3:9.
  2. His provisions for salvation for the whole world.—I John 2:2.
III. The Gospel intended for all.
  1. The commission to all the world.—Matt. 28.
  2. Jesus came to His own.—John 1:11.
  3. Paul sent to the Gentiles.—Eph. 3:2.
    a. To Romans, Jews, Greeks.—Rom. 1: 13-15.
    b. To the wise and unwise.—Rom. 1: 13.
    c. Heathen and idolators.—Eph. 2:11-13.
    d. Barbarians, Scythians, bond and free.—Col. 3:11.
  4. The individual's privilege, regardless of state or calling.
    a. Master or servant.—I Cor. 7:17-24.
    b. Business or class not mentioned.
IV. The Conditions of salvation are equal to all.
  1. National lines are abolished.
    a. Jewish nations, having the advantage of the oracles of God, are included under sin.—Rom. 3:9.
    b. Pentecost, the evidence of many nations being accepted.—Acts 2:9, 10, 41.
    c. All joined together in one body.—Eph. 2:14-18.
V. The conditions are such that all men may meet them.
  1. Salvation a gift of grace.—Eph. 2:8.
  2. Means of righteousness is faith.—Eph. 2:8.
  3. The end of righteousness is Christ.—Rom. 8:1-4.

Vineland, Ont.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greeting in Our loving Savior's Name:—Some of you remember we had announced baptismal services some time ago. But on account of sickness the services were delayed until Dec. 1, the Lord willing. Pray for these who expect to seal their covenant by water baptism.

Thanksgiving day we expect to have our annual dinner for the poor. Pray that they may not only seek the natural food, but hunger and thirst after righteousness; for such shall be filled, said Jesus.

Bro. Abram Metzler and wife and A. D. Wenger, wife and two children stopped with us on their way to Doylestown.

Yours for the needy,
Mary S. D.

Nov. 20, 1912.

ENROUTE TO INDIA

For the Gospel Herald.

S. S. "City of Athens," Naples, Italy, Nov. 9, 1912.

Greeting in the Name of the Master:—We are now well on our journey. Thus far we have had very pleasant traveling, with but little sea sickness.

In England, however, we were delayed a little longer than we had expected. We arrived one day sooner than we thought we would, and the S. S. "City of Athens" left Liverpool about 27 hours late. Consequently we had a lay-over of about six days.

We spent the time in visiting places of special and historic interest. It was interesting to notice the contrasts between the life and customs of England and those of the United States. On the whole, we enjoyed our stay in England very much.

On board our present steamer I first came in contact with Indian life and customs, for most of the manual labor on this ship is performed by native Indians. Their language sounds like a chatter to me, but Sister Stalter seems to enjoy hearing them talk.

There is but one other missionary traveling second class on this ship, but we heard that there are eleven others in first cabin, but we have not met them.

We ask an interest in the prayers of the Church.

Yours in His service,
A. C. Brunk.

A NICKEL FOR THE LORD

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon the earth the triumphant Church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that washes for a living.—Toronto Star.

He that is doing the will of God is a part now of a life that shall last forever, of that great, sweeping, flowing life that alone holds the world steady with all that is passing and changing in it. And by and by when other things shall pass away, his life, instead of grasping in itself the things that are laid aside, will find that it has laid hold of the things that are going to abide forever, that alone are worth the seeking, the loving and the aspiring after. —Robert E. Speer.

A GOD WHO HAS POWER OVER SICKNESS

There is a temple just outside Shanghai, China, where the god is supposed to have special power over sickness. Those wishing medical aid prostrate themselves before the idol, and hold in their hands a tube containing slips of bamboo, to which a number is attached. The tube is shaken until one of these slips fall out. This is taken to the priest. A packet with a corresponding number is given in exchange, and in this is a perscription for the disease. One of these is, "Take a speck of ink, rub it on a slab with well water until it becomes a thick paste; take this, seek quiet and repose, and I promise you restored health." Another remedy which seems quite harmless, and we should suppose useless, says, "Collect tea leaves from seven different families. Pour boiling water on the leaves; drink some each day until the sickness has departed, then stop. China now has many medical missionaries, skilled in medicine and surgery to deal with sickness and accidents in the most up-to-date fashion. The Yale University Mission is doing much to enlighten the natives and help them to more wholesome living for body and soul.—Selected.

NOT TOO MUCH FOR AN INDIAN

An Indian one day asked Bishop Whipple to give him two one dollar bills for a two dollar note. The bishop asked, "Why?" He said: "One dollar for me to give Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—The Christian.

SAVED FROM CANNIBALS

A frivolous traveler on a visit to the Fiji Islands conceitedly remarked to the Fijian chief: "It is really a pity you have been so foolish as to listen to these missionaries. No one now-a-days believes in the Bible." The chief's eyes flashed as he said: "Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries and the Bible you would have met the same fate."—Sel.

"Can the Lord depend on you? No one can answer this but **you.**"

HE DIED FOR US

A missionary went to a town in Mesopotamia to labor among the syrians, Mohammedans and others there. Thirteen long years he toiled among them before he had a single convert. "Your words sound well," they told him, "but we cannot understand them." Then came the cholera. Those who could, fled, leaving the sick to die uncared for. The missionary stayed. He went into home after home and cared for the stricken ones, till at last he himself succumbed to the disease. Long afterwards another missionary came to that city. The people met him with great joy. They took him to a grove outside the city and showed him a grave. "This is the grave of the man who died for us," they told him. They understood now the words the missionary had spoken, and they built a fine, large stone church and dedicated it to his memory and to the service of the God whom he served.—Sel.

SAVING OR KILLING BABIES IN CHINA

In Hainan, China, lives a woman with six little children. She cooks, she sews, she mends, she cares for the children, tends the pigs, chickens, buffaloes, ploughs fields, plants rice and harvests it, supports the children and is the mainstay of a lazy, half-invalid husband as well. She is regular at church, walking six miles. When a new baby came this year she was urged to give it away, as it was a girl, but refused. A group of heathen women discussed the best method of killing babies. The Christian woman when told of this discussion said: "Oh, yes! Before I was a Christian I killed a baby girl. My daughter, too, last year, killed a baby girl."—Mission Bulletin.

GETTING RID OF SICKNESS

It is a custom in some parts of China, when one is sick, to take a few pieces of money, wrap them up in red paper, and throw the package into the street. Whoever picks up the package (and there are strangers who do not know what it means, and beggars who do not care), it is believed, will carry away in his own person the sickness from which the other will be relieved. —Young People's Paper.

The thing that will help you as a Christian minister and as a Sunday school worker is to believe this old **Book.**—A. H. Leaman.

"Take heed that personal interests will not crowd out your real mission."

Question Drawer

Did the apostles come together the first day of every week to break bread? If they did, why should not we do the same? O. S. K.

It is nowhere stated in the Bible that the apostles came together the first day of **every** week to break bread. Acts 20:7 is frequently quoted in support of such a theory, but here something must be assumed to make that text read that way. Let us examine it: "Upon the first day of the week, when the disciples came together to break bread, Paul preached," etc. To make that read, "the first day of every week" would torture that scripture into saying that the scenes described in this chapter were repeated every Sunday. The natural conclusion to be drawn from that verse is that on the first day of this week they had a communion service, just as we, at stated times, come together the first day of the week to break bread. Acts 2:46 is also quoted in support of every Sunday communion.

It is a question if the communion was here referred to at all; but even if it was there is no mention made of every Sunday communion, but the matter of daily service and consecration is emphasized. Will also say that it is quite frequent among our people when communion is served to the congregation at the church there is a going from house to house in the afternoon breaking bread to such as were not physically able to attend the services at the house of the Lord.

Even if we should admit that it was the practice of the apostles to meet every Lords' day morning to break bread which the Bible does not say, it would still be our Christian privilege to decide under the existing circumstances what would be the wisest thing to do, since there is absolutely no command to that effect. The New Testament standard is, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death," etc. It is the privilege of the Christian Church to decide what would be best, under existing circumstances, in the way of frequency in holding communion services. It is not wrong to hold it every Sunday, as some do, or but once in a year, as some others do. We would be violating no command by taking either course. But our observation has taught us that where the communion is held every Lord's day morning its meaning and use is very lightly regarded, it being such a commonplace affair. On the other hand, a once-a-year communion service means that the Church will miss many opportunities which a communion service naturally brings. We like the idea of communing twice a year or once each quarter.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

"PRAISE YE THE LORD"

O men! grown sick with toil and care,
Leave for a while the crowded mart:
O women! sinking with despair,
Weary of limb and faint of heart
Forget your cares today and come
As children back to childhood's home!

Walk through the sear and fading wood,
So lightly trodden by your feet
When all you knew of life was good,
And all you dreamed of life was sweet,
And let fond memory lead you back
O'er youthful love's enchanted track.

Taste the ripe fruits of orchard-boughs;
Drink from the mossy well once more;
Breathe fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of your household band.

Follow again the winding rills;
Go to the places where you went
When, climbing up the summer hills
In their green lap you sat content,
And softly leaned your head to rest
On nature's calm and peaceful breast.

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been you stand
Today in alien loneliness;
Though you may clasp no mother's hand,
And claim no sister's tender kiss;
Though, with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear, departed day—
The blessed past is safe alone;
God gives, but does not take away;
He only safely keeps above
For us the treasure that we love.

—Phoebe Cary.

A LITTLE THANKSGIVING AT HOME

By Daniel Kauffman.

For the Gospel Herald.

As a promoter of genuine peace and sunshine in the soul, there is nothing that can quite take the place of the feeling that your efforts are appreciated by those around you. When you feel that with the best that you can do your efforts are not appreciated and your words and acts of kindness are met with words and actions which show a lack of gratitude on the part of others, it sends a chill through you that takes away much of your real pleasure. Your love for others may be just as strong, and it may be that you will do even more for them with the hope of winning them, but somehow you would feel better if you could hear an occasional "thank you," or a look out of the eyes that would mean as much. But when you feel that your efforts are appreciated, that there is a genuine feeling of gratitude on the part of those whom you have befriended, it makes your burdens seem lighter and as a rule spurs you on to greater efforts in your service to fellowmen.

These are things to bear in mind especially when it comes to home life. There, because of frequent repetitions in following a daily routine of life, habits are formed as in no other place. These habits will be either agreeable or disagreeable, buoyant or despondent, sunshiny or gloomy, depending upon whether we are courteous or otherwise in our bearing toward others. There is no place where good manners count for more than right in the home.

Habits, like everything else, are contagious. Sunshine in your soul is transmitted to others. To show others that you appreciate their kindnesses toward you means a joy for them which you may not always realize. A little thanksgiving from parents to children will not only make better children but directly or indirectly adds to the pleasure in the home. Husbands should not fail to realize what their companions are doing for them and to give proper recognition for the same. For the wife to show appreciation for what the husband does for the home means to encourage him to do still more and to do it still more gladly. A little thanksgiving from both parents and children would do much toward putting an end to family quarrels or disputes. Cultivate the habit of giving thanks, and you cultivate the habit, not only on your part but on the part of other members of the family of scattering sunshine and filling the home with an atmosphere of love and good will. It is a most pleasant and healthy and useful habit to cultivate.

Thanksgiving is a combination of love, gratitude and courtesy. It includes both feeling and action. The more we appreciate what others do for us, the greater our capacity for rendering unto God the thanks that are due to Him because of the bounteous and unmerited blessings showered upon men.

Scottdale, Pa.

"Unconfessed sin will eventually show itself in open shame."

THE AMERICAN HOME IN PERIL

Students of social questions generally agree that the family is the unit of society. Whatever destroys this foundation is a menace to the nation. It is significant that the most important social problems which we are facing today affect the home as they affect nothing else. The number of marriages increased 43 per cent. from 1887 to 1906, but the number of divorces increased 61 per cent. during the same period. Along with this serious situation should be considered the rapid decline in the birthrate in this country. The size of the family in continental United States decreased from 5.1 in 1870 to 4.7 in 1900. The prevailing size of the family was three in three-eighths of the States and Territories in 1890 and in three-fifths of them in 1900. Three was also the prevailing size of the family in three-fifths of the cities having at least 25,000 inhabitants in 1890, and in seven-eighths of such cities in 1900. There were 586 children of white population five years of age and under per thousand females between the ages of fifteen and forty-four in 1880. In 1900 there were only 508 such children. The census figures indicate that among native white women the birthrate is rapidly decreasing, especially in the cities. The modern industrial situation is largely responsible for this condition. The number of wage earning women sixteen years of age and over has increased from 14.7 per cent. in 1870 to 20.6 per cent. in 1900. But in the occupations which have to do with home life there has been a decided decrease in the percentage in domestic and personal service as well as that in agricultural pursuits. The increase was in those occupations which are taking women and children from the home and sending them into the store, the office, the factory. Without raising the question of the rights of women to vote or to share in the affairs of government, when women become the competitors of men in industrial life they always suffer, and when women desert the home for the factory the nation suffers.—Reformed Church Messenger.

A LITTLE MORNING PRAYER

"O, the majesty of Thy glory, blessed Lord—up above! And O, the majesty of Thy glory—down here! Let it shine! Let it strike through human hearts, and convict them as they have need! And let it prompt them to have need, and others through them to have need! For the sake of our Lord Jesus Christ. Amen."—The Vanguard.

Sunday School

For the Gospel Herald.

Lesson for Dec. 8, 1912—Matt. 18:1-14

THE CHILD IN THE MIDST

Golden Text.—In heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18: 10.

Introductory.—After the events of the last lesson Jesus proceeded southward with His disciples to Capernaum. On the way He again foretold His death and resurrection. The disciples did not understand His sayings but were afraid to ask Him to explain. While He was in Capernaum those who collected the tribute money for the maintenance of the temple at Jerusalem came to Peter and asked whether his Master paid tribute. Peter replied that He did. Jesus then spoke to Peter in regard to the matter, and, by asserting His right in the temple, proved the exemption of Himself and Peter from taxation. Nevertheless, in order to avoid any occasion to offense, He ordered Peter to go to the sea, cast in a hook, and take the first fish that came up. In the mouth of the fish he was to find the money to pay the tax for Himself and Peter. In this incident we have an illustration of the Christian's relationship to civil government. Although Christ was Lord of all, He never exercised lordship, even when He was appealed to, in matters of this life (Luke 12:13, 14), but was submissive to the government then in force in the land in which He lived. In Matt. 22:15-22 and parallel passages we have His instructions as to how the Christian should live with relationship to the rulers, even amid such a strained political situation as that which existed in Palestine under the Romans.—J. A. R.

Who is the Greatest?—Well may this question come up in such a company as this. Among the twelve were the financier Judas, the powerful Peter, the level headed James, the well beloved John, the cautious Thomas. It is but natural that they should discuss such a question. It is also the world's way of looking at things. From this standpoint we measure greatness by such qualities as riches, power over men, places of honor, scholarship, intellectuality, eloquence, etc. How vain this way of measuring greatness is, and how little it figures in the kingdom of Christ, becomes evident as we study the object-lesson which Christ gave His disciples.

The Little Child.—Taking a little child and setting it in the midst of His disciples Jesus says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—to say nothing of greatness. In other words, "This standard is altogether wrong. I can not use a bit of it. Self-righteousness and self-importance must be entirely put away. Your intellect, your tongue, your hands, your eye, your money, your influence over men, your power and standing—all these must be completely given up, must be placed upon the altar of God, must be possessed as though you possessed them not, or you can never enter the kingdom. Things are entirely different in the kingdom of heaven from what they are in the kingdoms of men. Among the Gentiles, they that are great among men exercise lordship over them; but among you it shall not be so. He that is greatest among you, let him be servant of all. Surrender your all to God, so that you will appear small in your own eyes, even as this little child, and then God can take you up and mold you over His own pattern. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This is in line with the teaching of our Savior who required self-denial as a condition of service and the new birth as a condition of life. The apostles also taught along the same line after being illumined with the Holy Spirit at Pentecost.

Offences.—From the term, "little ones," we understand not only those who are yet undeveloped in childhood, but all they who according to our Savior's directions acept the position of nothingness that God may fill them with Himself and therefore make them great. "It must needs be," says Christ, "that offences come." This is so self-evident when we look at humanity that it needs no explanation; "but woe to that man by whom the offence cometh." The severe penalties enumerated by our Savior show how serious a matter we are considering. No matter what meaning you may put to the word "child," the penalty is the same. We will first take it literally.

Take this little child which our Savior set in the midst of the disciples. It was pure as the morning dew—"of such is the kingdom of heaven." All children are that way—most of them are lost after they come to years of accountability. How terrible the responsibility of him whose influence is the cause of leading a single one of them astray! There is here an awful lesson for the irreverent and ungodly, for careless and indifferent church members.

Our Savior's Love.—Our Savior, after declaring His mission on earth, draws a pathetic picture of the lost sheep and the shepherd's care in searching for the same. May we imitate His example. Far from being the means of taking the little lambs astray, let our lives be spent in caring for them, watching over their souls, leading them in paths of righteousness, that in time and in eternity they may be safe in the fold of Jesus Christ.—K.

Our Young People

EXPERIENCES OF MISSIONARIES
II Cor. 11:23-30

Topic for December 15

MOTTO

"Who will go for us."

OUTLINE OF TOPIC

I. The Godward Side.—
1. An acquaintance with God.—Isa. 6: 1-7.
2. A call to service.—Isa. 6:8-13; Matt. 28:19, 20.
3. An experience of His presence.—Matt. 28:20; II Tim. 4:16-18.
4. Abounding in His grace.—II Cor. 4: 15-18.

II. The Manward Side.—
1. The needy multitude.—Jno. 4:35.
2. Heeding God's call.—Acts 5:28-32.
3. Learning His Providence.—Rom. 8: 28-32.
4. Suffering from the enemy.—I Pet. 4: 12-19.
5. Enduring hardship for the cause.—II Tim. 1:9-13.
6. Bearing faithful testimony.—Rom. 15:15-19.

STUDY OF THE TEXT
II Cor. 11:23-30

This chapter gives Paul's experience that proves his claim as the messenger of God. The servant of Christ experiences:—**"Labors," "prisons," "death," "perils," "weariness," "painfulness," "hunger and thirst," "fastings," "cold and nakedness," "care,"** symathetic weakness and burning anguish for stumbling ones (V. 29).

PERSONAL THOUGHT

Lord send us Thy Spirit of compassion. Teach us to yield every power of our being to His leading that we may be ready to suffer for Thy cause and faithfully witness to Thy power to save.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Witness."**
2. Tell of Jesus' visit to Nazareth.

For Young People.—
1. Missionary Experiences of Bible characters.
2. Missionary Experiences of People I Know.
3. Experiences of Missionaries of the Last Century.

For Older People.—
1. The Hand of God in the Missionary's Experience.
2. How Make the Most of Trying Experiences.
3. Necessary Experience for the Best Service.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Cressman, Sask.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, NOV. 28, 1912

Field Notes

Bro. N. H. Mack is expected to begin a series of meetings at Hesston, Kans., this week.

Bro. Solomon Gehman, for many years a faithful minister in Waterloo Co., Ont., passed away Nov. 19, after an illness of several weeks.—L. J. B.

Eleven persons were recently received into the Pennsylvania Church in Harvey Co., Kans., by baptism and two reclaimed. May God keep them faithful to Himself.

The editor expects to be out of the office for a few weeks. In his absence Bro. J. A. Ressler will fill the place of office editor.

In one of our field notes last week we stated that Bro. S. G. Lapp of South English, Ia., was then at work in the Carver, Mo., field. That statement was wrong. Bro. L. is not expected at Carver until the first of next month. We are sorry that misstatement was made.

Bro. Daniel Kauffman, of this office, is at present engaged in the work of the Lord's vineyard in Virginia. His first field of labor is to be Denbigh, the second Fentress. He is expected to visit Cumberland and Franklin counties, Pa., later. May God bless his work for the extension of His kingdom.

Word reaches us that Bro. H. L. Rhodes of Warrenton, Va., is in feeble health from heart trouble. Because of this condition it became necessary for Bro. E. J. Berkey to cancel some of his appointments in the evangelistic field. May God speedily raise up our dear brother. We hope soon to hear of Bro. Edward being busy in the Gospel vineyard again.

The Yellow Creek congregation near Goshen, Ind., has nearly completed its new house of worship and announced a dedication service on Sunday afternoon, Dec. 1. A hearty invitation is extended to all who wish to attend on that occasion. It is their purpose to hold Sunday school and preaching services regularly each Sunday, instead of every alternate Sunday as heretofore. We trust that this change may be a means of accomplishing more efficient work in this part of the Lord's vineyard and that the Church may prosper both in numbers and in spirituality. C.

A letter from Hesston, Kans., says, "Bro. Tillman Erb is improving quite rapidly at present. There is prospect that he can be moved to his home within the next two weeks. They have now grafted 576 square inches of skin on his legs. The first 288 square inches were taken from his wife, the second from his daughters Mabel and Stella. The girls are still in the hospital nursing their sores. It certainly is quite a sacrifice for a person to go under chloroform and submit to such an operation for nearly two hours in order to repair the body of another, but it is scriptural and Christian. This is considered expert surgery and doctors from various points visit the hospital and watch the development of the operation. May God's blessing attend the efforts to save the life of one of His servants."

Bro. A. D. Wenger of Fentress, Va., has been preaching the Word in the vicinity of Doylestown, Pa., recently. He expects to go to Lancaster county this week.

An interesting Bible conference is reported from Schellburg, Pa. Bro. Elmer Blough of Johnstown, Pa., remained with the brotherhood there last week to continue the meetings. The Lord bless the work to the salvation of many souls.

Can children do anything to help in mission work? Here is what one of the children in Fauquier Co., Va., did. Sister Esther Berkey, the 11-year old daughter of Bro. and Sister E. J. Berkey, received a dime from her Sunday school teacher, Sister Villa Heatwole, to invest in the mission cause. She bought tomato plants and raised enough tomatoes to bring her in $8.45 for mission purposes. The labors of an industrious child, the encouragement of a Christian teacher and Christian parents and the blessing of the Lord together brought about a wonderful increase.

Correspondence

Elizabethtown, Pa.

The program for the Worker's Meeting to be held Nov. 28, (Thanksgiving Day) is as follows:

Lesson for Dec. 1, Simeon Landis, Elizabethtown.

Lesson for Dec. 8, Amos Nissley, Florin.

Lesson for Dec. 15, A. B. Lutz, Mt. Joy.

Lesson for Dec. 22, Martin Heistand, Elizabethtown.

In His service,
Jacob C. Miller, Secy.

Markham, Ont.

(Cedar Grove congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We have but a small membership at this place, but we still press on, knowing that the Lord has promised to be with us even if only two or three are gathered together.

Bro. J. W. Shank, who has recently been to South America, has been here to visit us at this place, and gave us a very interesting talk on his travels, and also impressed the great need of mission work at that place. May we all do that which is in our power towards sending the Gospel to those poor souls who do not know of Jesus and His power to save.

A Sister.

Nov. 17, 1912.

Lancaster, Pa.

(Mellinger's congregation.)

Dear Herald Readers, Greeting in the Master's Name:—We feel grateful to our heavenly Father for the many blessings He has bestowed upon us the past few weeks.

We were glad to welcome Bro. John W. Weaver of Union Grove to this place once more. A series of meetings, resulting in ten confessions, closed on Sunday evening, Nov. 10, 1912. The brother labored earnestly and hard, and shunned not to declare the whole Gospel. We feel sure the seed sown will some day spring up, and bear fruit, yet more abundantly.

Dear brethren and sisters, may we earnestly pray for these converts, that they may make the full surrender, and we should realize that after being instructed and taught the Word of God, our responsibilities become greater and we need to fully obey. The brother also preached for us Sunday morning. Text, Jer. 6:16: "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." The brother plainly brought out that to walk in "the old paths" we must look back farther than fifty or a hundred years. We must go back to the way of the Church as they were in its beginning, at the day of Pentecost.

The brother expected to open a series of meetings at the Landis Valley Church Sunday evening, Nov. 17. May we as God's children ever pray for all those who are laboring for lost souls.

Yours in His name,
I. B. L.

Nov. 18, 1912.

Palmyra, Mo.

Dear Herald Readers, Greeting:—We have reasons to praise God for His goodness. Bro. C. Z. Yoder of Wooster, Ohio, came here Nov. 2 and held meetings until the 15th. Two precious souls received into the fold is some of the result of his efforts. He labored earnestly and faithfully. The Lord reward him for the same. On Sunday afternoon, Nov. 3, he preached to an attentive audience at the county infirmary where we have meetings the first Sunday in each month. The inmates seem to look forward to that afternoon's service with anxiety. We are glad for the privilege of helping them. Those in charge of the institution seem as glad as the inmates and give good attention also. Bro. Yoder expressed the opinion that the work there as well as at the Ewing school house should be continued. Pray for us.

J. H. Hershey.

Nov. 18, 1912.

Mount Joy, Pa.

Greeting to all Herald Readers:—On Saturday morning, Nov. 16, baptismal and preparatory services were held at Kraybill's Church, when one soul was admitted and baptized into the visible church. On Sunday morning following we partook of the sacred emblems of Christ's broken body and shed blood. There were over three hundred brethren and sisters who communed, but they could not all be present. Bishops Peter R. Nissley and Jacob N. Brubacher officiated at these services.

May we ever be mindful of what He has done for us and serve Him more faithfully.

In His name,
Rhoda R. Eby.

Nov. 18, 1912.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"O, taste and see that the Lord is good: blessed is the man that trusteth in him."

Sunday, Oct. 27,, Bro. Benj. Wenger preached a helpful sermon to our congreation. Sunday afternoon, Nov. 3, Bro. Moses G. Gehman, (who was lately ordained to the ministry at Bowmansville) was with us and assisted in the services. May the Lord bless and strengthen our brother in his calling that he may ever be a faithful watchman. Bro. Benj. Weaver preached the sermon. Sunday evening, Nov. 10, Bro. John B. Bucher preached to our congregation. At this service another soul made known his desire to cast his lot with our people. Saturday afternoon, Nov. 16, we had baptismal services. Three were baptized, one reclaimed and one received from another denomination. May these hold out faithful unto the end. Saturday evening we held our preparatory services. Sunday afternoon, Nov. 17, our Sunday school held its sessions, after which services we held our communion services. Quite a few partook of the sacred emblems; also all these took part in the rite of feet-washing. In the evening Bro. Benj. Wenger preached, using as a text the words recorded in the last clause of Acts 8:39. These words were very fitting at this service because all had heard much "to go on our way rejoicing." May God bless us all is my prayer.

Minnie E. Schload.

Nov. 19, 1912.

Dry Fork, W. Va.

Dear Readers of the Herald, Greeting:—We are glad again to report our meeting at this place. The Holy Spirit is leading quite definitely. We have closed the evangelistic part of the meeting. This evening we begin to instruct applicants. They will be easy to indoctrinate now since they have surrendered completely and are only anxious, as these are, for the church to teach them all things commanded of God through Jesus Christ and the holy apostles. In testing their faith they say: "I am a sinner, saved by grace." In testing their consecration they say, I am willing to do for the Father what I can by His divine grace, but I am not without mistake. In testing their surrender one mother said, "I am willing for my only saved boy to go to India, and preach to but one leprous woman with her leprous child, if the Lord should so call." In testing as to obedience they say, "Through Jesus Christ I can keep all the commandments of God," but because of the flesh I can not be without mistake.

We expect to spend, the Lord willing, three evenings now in teaching further the doctrines, restrictions and holy ordinances of the church. We are anticipating a glorious time in feasting on His commandments. "They are not grievous, but joyous."

We hope to hold baptismal services on Sunday morning the 24th. At present we have eleven applicants. "Whosoever will may come."

Yours in His service,
H. B. Keener.

Nov. 21, 1912.

FOR YOUNG MARRIED PEOPLE TO TRY

Try to be satisfied to commence on a small scale.

Try to avoid the too common mistake of making an unwise effort to "begin where the parents ended."

Try not to look at rich homes or covet their costly furniture.

Try going a step further, and visit the homes of the suffering poor when secret dissatisfaction is liable to spring up.

Try being perfectly independent from the first, and shun debt in all its forms.

Try to co-operate cheerfully in arranging the family expenses, and share equally in any unnecessary self-denial and economies.

Try to be cheerful in the family circle, no matter how annoying may be the business cares and the housekeeping trials.—McCall's Magazine.

"The cigarette deadens wit, slackens thought, ungirds manhood, yellows the fingers, withers the brain, damns womanhood, blanches blushing youth, enfeebles the business man, poisons virtue, shackles the will, fetters its victim, enwreathes him in its deadly funeral fumes, shatters the nerve, and sends its leaden influence into the heart of hope."

Miscellaneous

FEW YEARS MORE

Few years more and I shall see Him,
whom not having seen I love,
This grand prospect daily hourly, holds my
heart on things above;
Now by faith, in pressing onward in the
footsteps of my Lord,
Rough the pathway, steep and narrow, 'tis
the path my Master trod.

Oh, the rapture of that meeting, Oh, what
ecstasy 'twill bring,
When with open, perfect vision I shall
gaze upon my King!
I shall feast upon the beauty of the One I
love so well,
And with tongue no longer stammering, all
my love for Him I'll tell.

Few years and I'll see the Father when the
Son with loving pride
Shall conduct me to His presence, with the
rest of His dear Bride.
What a sense of awe will fill me, as with
unveiled face I gaze
On that grand and mighty Being, whom all
Heaven unites to praise!

Shall I know myself, I wonder, when He
takes me to His heart,
And of all that heavenly glory I shall find
myself a part?
Heaven not complete without me, mine
eternities of bliss?
Oh, my soul, thou must not stagger, for
thy God hath promised this!

Oft a secret fear assails me, that I may be
left behind;
When I bid my soul take courage, 'tis that
enemy of mine!
He would use to cause my downfall cen-
sure sharp, or flattering breath,
For he hates God's holy children with a
hatred strong as death.

But my Father will not leave me to his
mercy, but prepare
Heavenly armor to protect me, which if I
will always wear,
Every fight will prove me victor, as I wield
the two-edged Sword!
World and flesh and powers of evil, all
must fall before His Word!

Oh, my soul, thy life dependeth on thy
faithfulness alone;
While the days and hours are passing, art
thou holding fast thy crown?
Keep this thought before thee always, let
it daily strengthen thee,
"Few years more decides forever thine
eternal destiny."

Then the thought, Oh! how it thrills me,
any day He may send word—
"Child, thy work on earth is finished, enter
into thy reward."
But, if I need further testing, crosses heavy
trial sore,
I can wait, for at the longest, it is only few
years more.

—Unknown.

OUR YOUNG PEOPLE

By Florence Cooprider.

For the Gospel Herald

Advantages of this Age

We are living in a very fast age where everything must be done in a hurry. There is scarcely time to do the things that should be done. Therefore we do not often stop to realize the many advantages we are enjoying in this age.

In early years division of labor was not so thoroughly systematized and each man was obliged to provide for himself all the necessities of life which occupied nearly all his time and required much hard work.

Often countries were in a turmoil, wars were raging, the lives of the people were endangered and perhaps their possibilities destroyed. Religious views were radically different and the inhabitants of many countries were not safe when they accepted the Gospel of Jesus Christ. People were driven from country to country to enjoy religious freedom and even then it was often denied. In fact, their struggle for existence was a very severe one. But through their faithful, persistent efforts and untiring zeal to do their whole duty and lift manhood to a higher level they have handed down through the ages many valuable experiences and much can be learned from their lives.

Even our forefathers of comparatively only a few years ago did not have many of the advantages we are now enjoying. They tilled the soil with rude implements in a very laborious manner. We have the advantages of all the modern improvements, thus allowing much more work to be done in less time. As a result our financial problems should be lessened. Our possibilities are greater for reaching out further into needy fields and helping those in need in a very practical way.

Our forefathers were greatly inconvenienced in travel because of their slow methods. We have the advantage of fast trains and motor cars of various kinds. These conveniences make it possible for us to see places that our ancestors scarcely heard about, and to learn to know people, the which broadens our minds and increases our vision of life and we are permitted to learn more from the lives of others.

Our forefathers crossed the seas in sail boats when necessity demanded it. We have the advantage of sailing on large steamers, which makes the most distant our near neighbors, thus increasing our responsibility toward the needy in heathen lands. Our pioneer missionaries suffered many hardships because of the bitter opposition against them, inconvenient methods of travel and poorly organized boards. In recent years practically every heathen nation has opened its doors to Christian missionaries and greater opportunities are confronting Christian young people of this age in missionary activities than ever before. Missionary boards are being more thoroughly organized, thus insuring better support and better co-operation in the work.

Years ago the young people were not expected to take part in religious services and never learned to do by doing. Today we have our young people's Bible meetings in which the young people are most actively engaged. Through the efforts of the young people in these meetings we believe that much good has been done, many have been lifted to a higher plane of living and have developed strong Christian characters.

Our forefathers were permitted to attend school only a few weeks or months during the year and did not have sufficient trained teachers. We have the advantage of very good public school systems, high schools and colleges with well trained teachers and good equipment which increases our capacity for work, and also increases our responsibility in choosing our life work.

There is a great demand for young men and women who have fully developed, well rounded Christian characters. Each one of us has some mission to fill and it is our duty and privilege to find our place and fulfill our mission that the world may be better for our having lived in it.

New channels for work are opening up before us continually. Only recently mission work in rural districts has been agitated and it will be an advantage not only to the people of future generations but to the people of the present day for the young people as well as the old to be interested and active in carrying on the work.

The large cities of our land need young men and women who are filled with the Spirit of Jesus Christ to extend the work already started that still others may hear the glad message.

Our India mission needs teachers, doctors, a hospital and nurses. Also some one who is well qualified to take charge of the industrial work, besides means to carry on the work of spreading the Gospel to those people who are living in heathen darkness.

South America is a field already white to harvest and is waiting with outstretched arms for some one to go over and help them.

Africa and many other countries need help intellectually, physically and most of all **spiritually.**

All these, dear people, are golden opportunities for us! When Christ was on earth He put forth every effort to take advantage of the opportunities confronting Him. When He ascended into heaven it was His plan that we should carry on the work He started so nobly. We are responsible for it. All the advantages that we have make us more responsible.

Are we willing to surrender our lives wholly and unconditionally to Him, to be used in His service wherever He may call us? Are we willing to do our part in helping to remove

the distressing conditions of our cities? To go into needy homes and do the things that need to be done? Are we willing to help meet the demands of India, South American, Africa or some other heathen nation? And are we willing to be rural leaders or followers as duty demands?

May the spirit of Christ enter more fully into our lives and help us to press onward and grasp these opportunities before us lest they flee from us.

We are blessed with many modern advantages and it is our privilege as well as our duty to make use of them.

Chicago, Ill.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald.

V. Books

Solomon says, "Of making many books there is no end." The making of books has been going on ever since that time and the end thereof seems no nearer than when Solomon spoke. Moreover, the necessity for making them seems as great as it ever was. New issues are continually arising, new conditions are taking the place of older ones, and new literature must be prepared to meet the problems of the times.

Books, like companions, are of three kinds: good, bad and indifferent. It is needless to philosophize as to the kind to associate with. In these busy times moments are precious. The less wine and the less poison in the things you read the more healthful and profitable will be the employment of the time devoted to reading. In speaking of the books which should or should not be read we shall try to group them into classes.

The Bible

This is a book in a group all to itself. There is none other like it. It is the one Book that contains the revealed will of God from heaven. It is the one Book that we can safely pick up and feel to a certainty that there is no mistake in it, except such mistakes as may have crept into it through translation. Seal the Bible and you seal your knowledge of heaven and all that that means for man. The man who rejects the idea that the Bible is the revealed Word and will of God puts himself on the same level with the heathen. Our modern skeptics calling themselves Christian do not know a bit more about God and the eternal destiny of man than did Socrates, Plato, or any other heathen of ancient, mediaeval or modern times. It is only the man who believes that the whole Book was inspired of God and given to man as God's authoritative message to man who can speak with authority on these things. The most miserable ignoramus of modern times is the agnostic.

But it is not our intention to write a discourse on the inspiration of Scripture. It is more practical to take it for granted that the Bible is inspired and then do our very best to learn all that we can that is in it, with the idea of obeying what it teaches. The Bible is the one Book that should have the foremost place in the home, in the Church, and wherever literature is under consideration—foremost in that it should be read more than any other book, obeyed more readily, and furnish the themes for much conversation and meditation; should mould the character of our lives, have the most prominent place on our book shelves and center tables, should be the book in most constant and frequent use, and be the measure by which we decide upon the fitness or unfitness of all other literature.

Religious Books

Every home should be well supplied, not only with religious books but books with the right kind of religion in them. It may be all right for a Bible student with years of religious training to make it a habit of reading books which are scripturally unsound; but this is positively not the case with children, nor is it true of the average reader. A book that does not enable its readers to better comprehend the true meaning of the Bible and inspire its readers to greater loyalty and devotion to what the Bible teaches ought to be banished from the family library as soon as the nature of its contents becomes known. Before you buy a book for family use, be sure that it is scripturally sound. The rankest poison ever sent out on the printed page is that sent out in religious books and papers teaching unsound doctrine. Many of our people have been ruined through the influence of unsound literature, and many more will be ruined if there is not more care exercised in the purchase of books.

Another tendency of modern times which ought to be discouraged is that of reading works of fiction. We do not deny that many noble impressions have been made through the reading of fiction. It is not our purpose to condemn as absolutely sinful everything that bears the stamp of fiction. But we do want to say that much evil has come from reading this kind of literature. The reading of a high grade novel prepares one for the reading of some that are anything but high grade. It puts one in an atmosphere that is unreal, makes the mind dreamy and unfits it for solid reading, and destroys the capacity for simple faith. The novel reader denies this latter statement as sturdily as does the drunkard deny that his drinking unfits him for solid business. You had better read the sermons of Christian ministers than to read the book called "Sermons by the devil." You had better read about actual mission work in Chicago and other cities than to read the visionary work told about in "What would Jesus Do?" You had better read some authentic history of Jesus than to read what some imaginary girl wrote about "The Prince of the House of David." These are illustrations which might be multiplied to any length. Read the truth, and you have something real and solid. Read fiction, and you have thin and unreliable air.

Religious books should not only be scripturally sound, but they should be adapted to the needs of every reader of the family. There should be books for small children, books for the young men and young women in the home, books for the parents, books of general instruction. There should be a variety of subjects treated so that the readers may be built up along various lines.

Other Books

In every well regulated home there may be books that are **non**-scriptural, but there should be no books that are **anti**-scriptural. That is, it is all right to keep supplied with literature that throws light on any business in which we may be engaged. Books for the culture of the mind or for general information are right in their place. The fact that Moses was learned in all the wisdom of the Egyptians was a positive advantage to him and the cause after he was once fully upon all the altar of the Lord. So with us. An intelligent citizen is also an intelligent church worker provided he is on the altar. A knowledge of affairs helps us in Christian service. But in the purchase and use of non-religious books and papers two things should be borne in mind: (1) While such books deal with the affairs of this world, care should be exercised that we do not get our homes flooded with literature that deals with home problems from the standpoint of worldlings. (2) Under all circumstances the religious element should have first place in every home, whether it is to literature or any other question that is under consideration. We often think of our Savior's instruction: "Seek ye **first** the kingdom of God and his righteousness, and—"

Not too many Books

There is such a thing as trying to cover too wide a territory in our reading. As a rule there are entirely too many books and papers in an average home. The result is that too many have the skimming over process in their reading. To get the most out of a book you need to read it often enough to become thoroughly acquainted with its contents. It is possible to read a new book every week or

two, but such reading is rarely ever profitable. Don't throw a book away until you have so fully absorbed its contents that the thoughts therein expressed are a part of yourself. Then this thought should also be kept in mind: Never load up in reading matter to such an extent that your Bible reading and daily meditations are crowded out. Be sure of your foundation, and what you build thereon is liable to prove beneficial.

Reference Books

A certain religious leader was once asked, "What would you advise with reference to the use of commentaries?" His answer was, "If you are able to do original thinking, I would advise you to use them. If not, I would advise you to leave them alone." This advice is true not only with reference to commentaries, but all other reference books as well. Too many people, parrot like, have no thoughts aside from what they glean from others. A preacher gets up to preach and delivers what some call a good sermon. The well informed remember that they have read the same in some of Beecher's or Moody's or Torrey's or some other noted man's works. An argument is on. A man gives a very lucid explanation on a certain point. The well informed remember that they saw the same explanation in some excellent book that they have read. These are samples. Thinking with other men's thoughts destroys the power for original thinking. Rather than become a parrot, you had better not use any book but the Bible. Yet reference books, if correctly used, are of great help to people who think for themselves. Just as one thoughtful man may get valuable help from another thoughtful man, so may we get helpful things from what thoughtful and experienced men have put on paper. Every student therefore wants a number of good, serviceable reference books, such as dictionaries, cyclopedias, commentaries, etc., to which he can turn for reference whenever occasion requires it, to be used not as props but as helps. This world has many facts and data that can be had only on the printed page. For this reason a well selected library of reference books is a great help to Bible students.

In our next article we shall endeavor to offer a few thoughts on tract work.

Scottdale, Pa.

A man's future is his own. He makes it every day as he goes along. As a keen thinker says, "What a man chooses today he chooses for tomorrow; what he overcomes today he is overcoming for tomorrow; what he yields to today, he is still more likely to yield to tomorrow."—Selected.

OUR LIGHT

By H. Wambold.

For the Gospel Herald.

Christ said to His disciples, "Ye are the light of the world," then if we are His disciples we are a light to the world. "Let your (our) light so shine before men that they may see (our) good works and glorify God." Let your light shine, not make it shine Christ is the light of the world, and He will shine through us, if we keep His commandments and follow in His footsteps and do that which is pleasing in His sight. "A city that is set on a hill cannot be hid."

In Eph. 2:6 we see that Christ is raised up and sitting in heavenly places, therefore the Christ-life will shine in and through us out to the world shine out, not noise out. Whenever a light gets very noisy we conclude there is something wrong.

Whenever we have a light we burn something. Light therefore consumes, and makes heat too. "Many waters cannot quench love." Love therefore is the best material to make a light burn brightly. God (Christ) is love. If we let our light shine that the world may see our good works, we do as Christ did—have His mind and do good to all men. We should show our love to fallen humanity. We should be patient with the impatient, we should be meek and modest. We should use no vain works, we should be temperate. A look, a smile, a word, may sometimes light our faces, that we possess a joy and peace of the Holy Ghost in our heart. Would to God that every reader would let his light shine, and if any were blind that could not see would anoint his eyes with eyesalve.

BEWARE LEST THOU FORGET GOD

By S. M. Sensenig.

For the Gospel Herald.

I have felt moved for more than a year to write on the above subject. I cannot help raising my voice in thankfulness to God. I should like to write to each of my friends who have so kindly stood by me in my hours of trial and affliction but as this would be impossible I will try to reach them through the columns of the Gospel Herald.

About six years ago there came to me a sad and heart-breaking disappointment. Through all my troubles God has been watching over me, and provided the means whereby my life has been spared. Deprived of property and even of what should be considered the necessities of life. I was in a most pitiful condition. I thought I lived a fully resigned life and I often wondered how long God would permit me to live on in such a condition.

When I thought my life was in danger God revealed Himself to me. In His own appointed time He released me from my severest difficulties and permitted me to live in comparative comfort. For this I am truly thankful to my kind heavenly Father and to those who have so kindly helped me in my troubles.

I wish that my many friends would join me on Thanksgiving day in raising spiritual incense before the God who answers prayer.

If you have not already erected a family altar, do so on this coming Thanksgiving Day. May God bless you all and reward you for your kindness.

Elverson, Pa.

LOYALTY AND DEVOTION

By Rose Shank.

For the Gospel Herald.

In these two words—**loyalty** and **devotion**—we have two inseparable qualities which must go hand in hand. Without loyalty where is devotion—without devotion where is loyalty? These also are two of the Christian graces. Loyalty to God means loyalty to the Church, which is the earthly or visible fold in which the Great Shepherd cares for those whose lives are devoted, consecrated to every interest in the furtherance of the cause of Christ—the uplifting of humanity and the salvation of lost souls. So then loyalty is devotion, devotion is consecration, consecration is loyalty, and we have a complete chain linked together which has no end. Now the question comes to each one of us, Am I among those who are loyal and devoted? Let us consider three spheres of life in which we may prove to the world that our answer to the question is in the affirmative.

The first and most important sphere of life is in the home. Because it is the foundation or starting point of every life that is ushered into existence. Its influence reaches out into every other sphere of life which we might mention. It is an eternal influence of either good or evil. How important then that the home be in condition to give out the blessed influence for good since it affects all other vocations in life. The greatest privilege of each member in the home is that of exercising obedience. In Col. 3:20 we read, "Children, obey your parents in all things; for this is well pleasing unto the Lord." I believe the apostle was speaking especially of the Christian home in this chapter. When he mentions the children it seems to me he must have thought more especially of those grown to years of accountability, those who could understand and heed

his injunction. To speak plainly, I believe he meant the young people. We are children yet and should always obey our parents in the Lord. Obedience, then, is the foundation of it all, for all other necessary conditions to complete the model home will naturally follow; as "Honor to father and mother which is the first commandments with promise," also a willing hand to help bear the burdens of one another. Then that great essential to a happy home, where each is brought up in the fear of the Lord, is cheerfulness. As some one has said, "Cheerfulness is half the battle." So this will be the very thing to help bring about that happy condition where each are loyal and devoted in the home life. Can we supply this need, dear young friends? With the help of God, we can.

Now we can doubtless see how loyalty and devotion in the home bears its influence upon every other sphere of life. As is the home, so is society. Purity in the home brings purity to society; confidence in the home means safety in society; loyalty in the home is loyalty in society; devotion in the home is devotion in society, and so on throughout a whole list of Christian graces. Young people who wish to be loyal and devoted helpers among young friends will be very careful of their conduct. Have you said you wish to be a Christian, to live and work for Jesus? Act as a Christian, then, at all times, and not only when the preacher or your parents or some elderly person is near by. Oh, yes, you may say, that is easy enough to do when all your associates are Christians, but you live where you are the only young person professing godliness and you will think differently. No! a thousand times No! The environment need not swerve any loyal, devoted, consecrated man or woman, young or old, from the path of duty. Can we not say with Paul, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day?" Young friends, even though you and perhaps one or two others of your associates are alone in the fight, never give up because of that. Success will never be won by giving way to discouragement. Let us each be careful of our conduct, conversation, and associations, that we may be as becometh young people professing godliness, be loyal and devoted to the Lord in society, and eternity alone will reveal the many sweet influences your life has had upon your associates. May our chief object be to lift others higher to the common level with Christ, that we may grow more and more "unto the measure of the stature of the fulness of Christ."

Closely interwoven with these two spheres of life—home and society—is that of the Church. Are you loyal in either of those mentioned, you will be in the last now to be considered. As was said before: "As the home is so is society," so also as the home and society are so is the Church.

When you made your covenant with God, when it was sealed by water baptism, when you promised before God and men to renounce sin and all its lusts, to live for God, for Jesus and the salvation of other souls, did you realize what that covenant meant to you? Did you realize what it meant to God? It meant that your former life being considered sinful was to be changed into a new life of purity and love. The old man was crucified with his affections and lusts and the new man put on. This new life is entirely opposite to the old, so there must be a separation from all that opposes it. In II Cor. 6:14-18 Paul enumerated a few things we should not do, as having fellowship—or in our words, association — with anything unrighteous. Then further he says, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

Are we separate from the works of darkness in our conduct, conversation, and vocation in life? Do we show by our appearance that we are living the simple life, clothed with modesty and sobriety, adorned with that "meek and quiet spirit which is in the sight of God, of great price?"

Friends, all this means consecration. In consecration we find the words loyalty and devotion, two things which seem sadly lacking at times. Consecration on the part of the young people in the Church today is essential to the life of our beloved Church. If this is lacking where will the world carry them to?

What will become of the Church when the young—its future leaders and upholders—do not fully devote their time and talents to the cause of Christ, directly or indirectly? living the life of simplicity in this fast age of haughtiness and pride. In Romans 12: 1, 2 we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

This is true consecration. May our daily prayer be that we may more fully realize this blessed condition of living sacrifice, for it is our reasonable service. It is essential to supply the great need of loyalty and devotion in the Church on the part of young people.

Then again, do we possess that true spirit of devotion when we meet to worship God in the house dedicated for that purpose? It is this which makes the service one of inspiration, to press onward and upward, to the soul, who is truly devoted. Are we too much engrossed with the temporal and natural things about us to lift our thoughts in worship, praise and adoration to our heavenly Father? I fear sometimes we do not consider the house of God and His Word as sacred as we ought. We talk sometimes during song service, or whisper while the minister reads the Word, or allow our attention to be diverted to something else rather than the holy message from the great Book of all books. Oh, how humble we should feel, especially while in the act of worship to the great God! Why should some not be willing to bow the knee when the congregation is asked to unite in prayer? Is it not a lack of the true spirit of devotion?

As said before, as obedience is the foundation of true loyalty and devotion in the home, so also is it the essential factor in the Church. Have we as young people grown to consider that we have some new ideas much better than our church leaders and elders, which we should have a right to put into practice, being free born Americans? New ideas, new plans, are good in their place so long as they do not conflict with the true and faithful principles of the Christian faith. Let us take heed to our way, considering that those above us in years and experience, who have tried the good old way, are better able to advise and lead than we. Let us take the counsel of the old men and not as king Rehoboam who took the young men's counsel and failed in his reign.

Listen to the warning in Heb. 13:17 —"Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account that they may do it with joy and not with grief: for that is unprofitable for you."

Shall we heed the injunctions given in God's Word or still stubbornly go on in our own way. This would certainly be unprofitable for us and a great grief to those who are the shepherds of the flock. Let loyalty and devotion be our watchword and a life of true consecration will naturally flow out.

Carver, Mo.

Kindness is catching, and if you go around with a thoroughly developed case your neighbors will be sure to get it. Be kind, one to another.—Sel.

God never calls a lazy man—unless it is to call him to repentance. It is the busy man whom God calls to great things.—J. E. Hartzler.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

October, 1912

Evangelizing Fund

North Lima S. S., O.	$ 7.50

General Fund

Beech Cong., O.	$ 12.78
Mennonite S. S., Morrison, Ill.	7.00
Quarterly S. S. Meeting, Union Church, Ill.	20.00
Middlebury Cong., Ind.	12.55
Mo.-Ia. Conf. District	15.37
Forks Cong., Ind.	22.75
Cullom Cong., Ill.	11.45
East Union Cong., Ia.	25.00
S. S. Union, Logan & Champaign Cos., O.	56.94
Clinton A. M. Cong., Ind.	22.87
Lower Deer Creek S. S., Ia.	27.44
West Union Cong., Ia.	23.00
Interest	37.59
Total	$294.65

India Mission

Workers in the Towamencin Cong., Pa.	$ 9.50
Dan J. Miller	15.00
A Bro., O.	100.00
Blough Cong., Pa.	23.80
Carver Cong., Mo.	2.00
Mo.-Ia. Conf. District	80.52
Dinuba S. S., Calif.	10.95
A Sister, Ia.	5.00
H. J. Harder	15.00
Oak Grove & Pleasant Hill Congs., O.	33.75
Zion Cong., Ore.	16.50
Bethel S. S., Ore.	6.50
Belleville A. M. S. S., Pa.	15.00
A. M. S. S., Mattawana, Pa.	16.00
Plum Creek S. S., Ia.	9.00
Sugar Creek S. S., Ia.	31.66
Churchtown S. S., Pa.	6.00
Jak. Harms	5.00
A Bro., Lancaster, Pa.	.25
Mahoning Book & Tract Society, O.	7.80
Kaufman Cong., Pa.	10.50
From Souderton, Pa.	23.16
H. W. Stevanus	2.50
D. S. Weaver	100.00
Total	$919.13

India Hospital

Maple Grove Cong., Ind.	$ 56.08
Friends, Ft. Wayne, Ind.	15.00
Elizabethtown S. S., Pa.	13.50
Bertha & Floyd Grissingie	1.25
Friends per Grace E. Herr	3.75
Newville S. S., Pa.	11.75
Friends, Delavan, Ill.	44.25
Marion & Pleasant View S. S.	22.00
Total	$167.58

Church Building Fund—India

Mo.-Ia. Conf. District	$ .25

Special Support

A. R. Eschliman's S. S. Class	$ 3.00
Dorcas Sewing Circle, Willow Springs Cong., Ill.	24.00
Clinton A. M. Cong., Ind.	2.00
Lena & Mary Conrad	18.00
J. T. Hamilton	2.00
A Sister, Ind.	10.00
Sisters' Sewing Circle, Goshen, Ind.	10.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., O.	2.00
Total	$ 71.00

Bible School, India

D. S. Weaver	$500.00

Chicago Missions

Goodfield S. S., Ill.	$ 12.71
Pleasant Grove S. S., Ill.	6.00
Willow Springs Cong., Ill.	12.54
Mo.-Ia. Conf. District	9.95
Salem S. S., Ind.	15.55
Waldo Cong., Ill.	36.25
Roanoke Cong., Ill.	12.00
Class No. 8 Harmony S. S., Ill.	2.00
Sterling S. S., Ill.	9.68
Total	$116.68

Chicago 26th St. Bldg. Fund

Hopedale A. M. S. S., Ill.	$ 35.06

Mission Home Fund

Mo.-Ia. Conf. District (Birthday Offering)	$ .26

Old People's Home

Mo.-Ia. Conf. District	$ 6.30

Orphans' Home

Mo.-Ia. Conf. District	$ 8.65

Sanitarium

Fairview Bible Reading, Mich.	$ 5.68
Mo.-Ia. Conf. District	1.50
Income from Hershbrenner Farm	102.69
Friends of the Afflicted	2.00
Total	$110.87

Malinda Z. Peachy Estate

C. B. Hartzler, executor	$312.80

EASTERN TREASURER

India Mission

A Sister	$ 1.00
Bowman's Mission Friends	44.25
Hershey's S. S.	18.03
Lancaster Cong.	11.23
Lancaster S. S.	19.78
Rohrerstown Cong.	26.00
Paradise S. S., Md.	21.00
Paradise S. S., Pa.	58.00
Churchtown S. S. Meeting	5.26
Mt. Pleasant S. S.	6.20
Maple Grove Bible Meeting	14.50
Total	$225.25

Leper Asylum

H. R. Cassel	$ 3.00

India Medical Purposes

Maple Grove S. S.	$ 6.25

General Fund

Clear Spring Cong.	$ 6.48
Brethren in Md.	8.25
Total	$ 14.73

WESTERN TREASURER

India Mission

Fairview A. M. S. S., Ore.	$ 8.00
———	1.00
Total	$ 9.00

General Fund

West Fairview A. M. S. S., Nebr.	$ 22.55

CANADIAN TREASURER

India Mission

Geiger's Cong.	$ 42.91
Snider's Y. P. M.	5.00
Eph. Snider	10.00
Berlin Cong.	72.80
Blenheim Cong.	27.32
Total	$158.03

Toronto Mission

Weber's Cong.	$ 7.15
Dr. Wright Estate	69.58
Waterloo Cong.	34.91
Blenheim Cong.	12.69
Biehn's Cong.	15.63
Wanner's Cong.	15.91
Connestoga Cong.	25.00
Biehn's Y. P. M.	5.25
Berlin Cong.	31.31
Waterloo Cong.	39.44
Weber's Cong.	13.00
Latcher's Cong.	10.28
Biehn's Cong.	17.00
Eph. Snider	5.00
Shantz's Cong.	12.00
Total	$316.85

LOCAL INSTITUTIONS

Canton Mission

G. M. Hostetler, Supt.

Harvest Home and Mission meeting	$ 8.60
D. H. Hurst	5.00
Martin's Y. P. B. M.	2.50
Trinity Reformed Missionary Society	1.00
Offering—Happy Hour	5.43
Sister Stoltzfus	1.00
Sister Mumaw	1.00
Tri-County S. S. Conf.	35.26
Bro. D. Lehman	1.00
Total	$ 65.44

Ft. Wayne Mission

B. B. King, Supt.

Mrs. Sherk	$ 1.00

Toronto Mission

J. I. Byler, Supt.

S. S. Collections	$ 8.98
Evening Offerings	7.23
Geo. Denry	1.00
Markham S. S.	9.15
Menno Troyer	2.00
Total	$ 28.36

Youngstown Mission

T. K. Hershey, Supt.

Leetonia S. S.	$ 2.00
O. J. Redmond	1.50
Jos. Metzler	32.00
D. H. Hurst	1.00
Rent	18.00
Mal. 3:8	20.00
Vernon Shenk	2.00
Mrs. Victor Myers	.50
Jonas Detweiler	1.00
Y. P. M., Lawrence Co., Pa.	5.00
Collection Box	1.57
Total	$ 84.57

Sanitarium

J. M. Hershey, Supt.

Hospital Fees	$564.31
C. Reber	1.00
S. Y. Zook	7.00
Ada Stauffer	5.00
D. D. Zehr	3.00
C. S. Zehr	5.00
J. C. Zehr	2.00
C. B. Egli	10.00
A. Kauffman	2.00
J. C. Eigsti	5.00
Peter Kauffman	1.00
Y. E. Roth	.50
Total	$605.81

Lima Mission

B. B. Stoltzfus, Supt.

Mrs. P. E. Brunk	$ .50
Rose Stoltzfus	.50
A. S. King	1.00
B. F. Umble	5.00
Lizzie Stoltzfus	1.00
S. S. Union in W. L.	1.60
S. C. Brunk	10.00
Total	$ 19.80

Orphans' Home

A. Metzler, Supt.

A Friend, Hollsopple, Pa.	$ 10.00
Carl Huber	.25
F. I. Wenger & Wife	5.00
Clinton, Ind., Sewing Circle	10.00
Special Support	319.96
Total	$345.21

KANSAS-NEBRASKA MISSION BOARD

Home Support

Springs Cong.	$ 1.50

Evangelizing

Springs Cong.	5.85
Larned Cong.	3.00
East Holbrook Cong.	4.30
Total	$ 13.15

India Mission

Springs Cong.	$ 1.20
Larned Cong.	6.00
East Holbrook Cong.	8.33
Plainview S. S.	3.00
Protection S. S.	3.62
Pleasant Valley S. S.	1.87
La Junta S. S.	10.68
Bethel Cong., Inman, Kans.	20.00
Conference collection	307.57
West Liberty S. S.	.16
Total	$362.43

Miscellaenous

Springs Cong.	$ 1.75

Chicago Missions

Larned Cong.	$ 5.00
Plainview S. S.	1.00
Total	$ 6.00

Kansas City Mission

Larned Cong.	$ 6.00
Plainview S. S.	1.00
Total	$ 7.00

India Orphans

Pleasant Valley S. S.	$ 6.81

Orphanage Work

Collection	$ 9.30

MISSION BOARD OF IND.-MICH. MENNONITE CONFERENCE

Ministerial Supply Fund

Shore Cong.	$ 5.25
White Cloud Cong.	2.36
Ind.-Mich. Conf. Col.	38.30
Total	$ 45.91

General Fund

Nappanee S. S.	$ 7.35
Shore Cong.	10.65
Total	$ 18.00

Special Support—India

Fort Wayne Cong.	$ 13.82
C. A. Shantz	5.00
S. S. Class, Elkhart, Ind.	1.50
Total	$ 20.32

Children's Fund—India

Dora Shantz	$ 5.00

Old People's Home

Goshen Cong.	$ 9.88

Chicago Missions

A. R. Miller	$ 1.00

Chicago 26th St. Building

Clinton Brick S. S. Meeting	$ 7.16

Ft. Wayne Mission

Bowne Cong.	$ 7.00
A. R. Miller	1.00
Total	$ 8.00

Total Receipts for month of October $3979.79

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Correction:—In September report under General Fund the Forks Cong., Ind., should have been credited with $11.30 instead of the Topeka Cong.

"ABIDE IN ME, AND I IN YOU"

My heart lies open to thy sun
As roses to the day;
Thy flooding graces overrun
Along the shining way.
I yield my weary life to thee
With passing lowliness.
As empty channels to the sea
Where eager surges press.
As waiting wires are strangely filled
By swift electric force;
As wintry, barren fields are thrilled
From life's triumphant source;
As air, and light, and heat rush in
Where doors are open wide,
O Savior, to my soul of sin
Come, enter, and abide!

* * *

And now with strengthening mercy fed,
O thou creative Christ!
Not all thy meat nor all thy bread
Has happily sufficed.
Transported by thy graciousness,
That thou wilt dwell in me,
My wakened powers boldly press
Henceforth to dwell in thee!
For thou art more than I can know
Within my narrow bound,
And I to thy far heights would go,
Thy deepest depths would sound.
With kindling eye and fervent heart
I leave my little home,
In all thy deeds to have a part,
On all thy ways to roam.
Out on the largeness of thy mind
My daring thoughts expand;
In thy wide reaches unconfined
I compass sea and land.
I do not faint, I do not fear,
On tireless wings I glide,
And height is home, and far is near,
When I with thee abide!

—Amos R. Wells.

Married

Eshleman—Hershey.—On Oct. 31, 1912, at the home of the bride, Sister Katie Bertha Hershey of Intercourse, Pa., to Bro. Henry D. Eshleman of Kinzer, Pa., Bishop C. M. Brackbill officiating. May they prove faithful together in their new life.

Kreider—Wenger.—On Nov. 14, 1912, at the home of the bride, Sister Catharine M. Wenger of Leacock, Pa., to Bro. Benj. H. Kreider of Paradise, Pa., Bishop C. M. Brackbill officiating. God bless them and keep them true to Him at all times.

Mast—Stoltzfus.—On Nov. 10, 1912, Bro. David C. Mast and Sister Mamie E. Stoltzfus were united in marriage by Bro. C. M. Brackbill of Gap, Pa. May God bless this union.

Obituary

Speicher.—Fannie Ellen, daughter of Stephen and Maggie Speicher, was born Sept. 19, 1912; died Oct. 25, 1912; aged 1 m. 6 d. Funeral service at the Stahl Church by Bro. S. G. Shetler.

Speicher.—Margaret Stella, daughter of Stephen and Maggie Speicher, was born Sept. 19, 1912; died Nov. 6, 1912; aged 1 m. 18 d. Funeral services at the Stahl Church near Johnstown, Pa., by Bro. S. G. Shetler. Fannie Ellen Speicher, who died Oct. 25, was a twin sister to Margaret. May God's comforting grace abide with the bereaved parents.

Lehr.—John Lehr was born April 21, 1841; died at his home near Hollsopple, Pa., Nov. 13, 1912; aged 71 y. 6 m. 22 d. He is survived by a sorrowing wife, a daughter, a grandchild and 3 great-grandchildren. Bro. Lehr had been a faithful member of the Mennonite Church for many years and in his last sickness was fully resigned to the will of God, desiring the reading of the Word, singing and prayer even unto the end, giving all those that were present goodby and then fell asleep, we believe in Jesus. Funeral services were conducted on the 15th at Blough Church by L. A. Blough, Jas. Saylor, E. J. Blough, Simon Layman and W. C. Hershberger.

Houser.—Bro. Jacob B. Houser was born July 10, 1848, near Lampeter, Pa., and entered into rest Oct. 28, 1912, at his home at Lampeter; aged 64 y. 3 m. 18 d. Funeral was held Oct. 31, with short services at the house by Pre Elias Groff, and at the Strasburg M. H. by Pre. Abram Brubaker. Text, Rev. 22:14. Though for many years a great sufferer from stomach and liver trouble, his last illness continued for about 3 months of which he was confined to his bed only one week. He is survived by his wife and these children: Frank R and Mary, wife of Dan Book of W. Lampeter; Lillian, wife of Emanuel Ranck of Strasburg, and Ada and Jacob at home. Also an aged sister, Mrs. Anna Lefever of Lancaster. His death has caused a vacancy that will be hard to fill. In the home, a kind and loving father; in the Church, one who upheld the cause of Christ in its purity and simplicity by his true and consistent living; in the community one who lived for its betterment, and whose life to those about him was an inspiration to something higher and nobler. May we who remain, so live that as the language of the text so well fitted the close of our loved one's earthly life, so at the close of our lives may we hear that "Blessed are they" and find a welcome "Through the gates into the city."

A relative.

Kilheffer.—The sudden death of Sister Mattie H. Kilheffer (nee Brubacher) wife of Bro. Willis S. Kilheffer of near East Petersburg, Pa., occurred on Nov. 11, 1912, due to an illness of 10 days of a contracted cold. Just as the shades of night were softly falling a noble, devoted and Christ-like spirit winged its flight from the ever-changing scenes of earth to the haven of rest beyond.

It is hard to realize that we shall see her face no more, nor hear her loving voice again here on earth, but, O the blessed thought we shall meet her, "some sweet day."

She had a kind heart, a cheerful and forgiving disposition. She was also a kind mother, and a faithful and consistent member of the Mennonite Church, a teacher in the Sunday school for over twenty years and secretary and treasurer of the sewing circle. She was ever ready and willing to labor for her Lord and Master. We miss her everywhere. May the influence of her virtuous life be an inspiration to us, to labor all the more earnestly in His service that when the Lord says, "'It is enough," we may make the happy transition also and meet those gone before.

She leaves a deeply bereaved husband and 2 step-children. Also 1 brother and 1 sister, her parents and 2 sisters having preceded her, thus one more link has been added to the ever growing chain.

Funeral services were held Nov. 14, conducted at the home by Bro. Frank Kreider and at the church by Bros. John Mosemann and Jacob N. Brubacher. Texts, Rom. 11:33, Rev. 14:12, 13.

May God bless this sad dispensation of His providence to us all.

"Not now, but in the coming years,
It may be in the better land,
We'll reap the meaning of our tears
And there, sometime, we'll understand.

"God knows the way, He holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes there, up there, we'll understand."

By her niece.

THANKSGIVING

For the blessings of the year we bless Thee,
Our God, our fathers' God;
For Thy goodness to our land and nation,
And all the earth abroad.

For the fulness of the barn and storehouse,
For all the earth's increase,
For the riches of our toil and commerce,
For wealth and health and peace.

For the loved ones that are still beside us,
The griefs that did not come,
For the grateful hearts that rise to bless Thee
From every hearth and home.

For the falling of the showers of blessing
On many a heathen land,
For the mighty Pentecostal baptism
On many a holy land.

For the footprints of Thy mighty Presence
In all the earth abroad,
For the signals of Thy speedy coming,
Our Savior and our God.

For the blessings of the year we bless Thee,
And on Thine altar lay
All our heart in loving, living service,
This glad Thanksgiving Day!

—Selected.

Items and Comments

Eight passengers and a porter will be quarantined in a sleeper at Castle Rock, Colo., as the result of the discovery of a case of small-pox in the car. The disease developed after the man had started on his journey. If no new cases develop the quarantine will be raised in two weeks.

According to a recent ruling of the Immigration Department in Canada, all immigrants landing there after Dec. 1, 1912, are required to have at least $50 on their person as one of the conditions of being allowed to remain. The provision was made as an insurance against vagrancy.

It is announced that $125,000,000 have been set aside by the Carnegie Corporation of New York, the income of which is to be used to pension ex-presidents of the United States and their widows. The sum $25,000 is to be paid annually to ex-presidents during their life time or to their widows as long as they remain unmarried.

The Dominion Parliament convened at Ottawa Nov. 21. One writer states that it promises to be "a fighting session from start to finish." Among the issues to be fought out is the question as to whether Canada will help maintain England's position as "mistress of the seas" by building battleships for the use of the mother country.

The latest news from the Turkish war, just as we go to press is that the Turks have been reinforced and are defiant as ever. The Bulgarians have been compelled to retreat four miles. The details of information are very meager but such news as is permitted to come to the outside world indicates that this war is one of the most bloody and horrid ever waged. Hand to hand conflicts are common. Two dead soldiers were found on the field each grasping the weapon with which he slew his enemy—the weapons still fast in the bodies. "Love your enemies" has not yet become applied religion in the Balkan provinces.

The American Baptist Publication Society has brought out a new version of the Bible in which the Baptist interpretation of the word "baptize" is given in parenthesis after the word ordinarily used thus, (immerse). The names of Adam and Eve are not used but "the man" and "the woman" instead. "Hell" is called "underworld" at least in some places. The "whale" of the book of Jonah remains a "great fish" in the New Testament as well as in the old where this event is referred to. It is remarkable that with all the opposition to the Bible and the adverse criticism to which our Authorized version has been subjected, there has no version yet been produced, in good faith claiming to be a translation of the original texts, which changes or even seriously modifies the great doctrines of Christianity. The verbal changes noted above do not for a moment shake the doctrines of the inspiration of the Bible and eternal punishment of the wicked. Such changes are unjustifiable, since they add no value to the translations of the Bible and rather encourage scepticism. The introduction of an equivalent for the word "immerse" instead of some form of "baptize" has long been contended for by immersionist societies. If "baptize" means to immerse," as they claim it does, the explanatory word is superfluous. If it does not always mean this, the explanatory work is misleading and wrong.

NOTICE

We ask all who desire one or more of our "Gospel Tract Calendars" for 1913, to write us at once, giving correct address and stating number of calendars wanted, etc.

The calendars will be ready to mail soon and we want to send as many as we can before the holidays. (Last year many did not write for their calendars until long after all were sent out, and were consequently disappointed in not getting their calendar.) So write us EARLY.

Yours in the Master's service,
Gospel Tract Mission,
R. F. D., No. 3, Woodburn, Oreg.
Per S. E. Roth, Sec. and Treas.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Crystal Springs Church, near **Harper, Kans., Nov. 25-Dec. 1, 1912.** Instructors, Abner G. Yoder, J. T. Hamilton.

Hudson, O., Dec. 3-6, 1912. Instructors, D. J. Johns, A. J. Steiner.

Kauffman Church near **Johnstown, Pa., Dec. 4-10, 1912.** Instructors, J. S. Gerig, Ed Miller.

Harmony, Roanoke, Metamora and Union churches near **Roanoke, Metamora** and **Washington, Ill., Dec. 9-11, 1912.** Instructors, Samuel Gerber, D. D. Miller.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Bethel Church near **Garden City, Mo., Dec. 10-14, 1912.** Instructors, J. P. Berkey, J. A. Heatwole.

Nappanee, Ind., Dec. 15, 1912—Jan. 1, 1913. Instructors, A. D. Wenger and others.

Freeport, Ill., Dec. 11-18, 1912. Instructors, D. D. Miller, A. H. Leaman, A. M. Eash, and others.

Diller Church near **Newville, Pa., Dec. 13-15, 1912.** Instructors, E. J. Berkey, Daniel Kauffman.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Lost Creek Church, near **Oakland Mills, Pa., Dec. 3-6, 1912.** Instructors, D. H. Mosemann, L. A. Blough.

Wilmington Junction, Pa., Dec. 3-8, 1912. Instructors, E. L. Frey, S. H. Miller.

Oak Grove, Bethel and South Union Churches near **West Liberty, Ohio, Dec. 24, 1912—Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May 1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May 2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

FAMILY ALMANAC
for 1913
(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

545—Editorial
546—Psalm XXIII
Thanksgiving
Be Ye Thankful
547—Why We Give Thanks
Manifesting the Glory of the Lord by Love
548—The World (Poem)
The Privilege of All Nations
From Our Mission Stations
A Nickel for the Lord
549—Selected Mission Notes
Question Drawer
550—Praise the Lord (Poem)
A Little Thanksgiving at Home
The American Home in Peril
A Little Morning Prayer
551—Sunday School
Our Young People
552—Field Notes
Corespondence
554—Few More Years (Poem)
Our Young People
555—Our Literature
556—Our Light
Beware Lest Thou forget God
Loyalty and Devotion
558—Finanical Report
559—Abide in Me (Poem)
Married
Obituary
Thanksgiving
560—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, DECEMBER 5, 1912 No. 36

EDITORIAL

"Great is the Lord, and greatly to be praised."

With this isuue we begin a series of articles on "The A B C on Baptism." This series is to be published later as a tract.

Thursday, Nov. 28, was Thanksgiving day. For all who make every day a day of real thanksgiving, the public services of last Thursday were not formal but in the Spirit.

Satan has two principal ways of destroying God's children. One is to get them filled with so much world that they will freeze from indifference. The other is to spur them on to such intemperate zeal that they will be burnt up with fanaticism.

Another pointed article on the subject, "How Stem the Tide of Worldliness in the Church," greets our readers this week. It is our wish that this article be read and reread a number of times. Every sentence in it should be meditated upon seriously and prayerfully. A faithful effort along the lines pointed out means success—the kind spoken of in Joshua 1:7, 8.

Go to the Bible for a perfect model in anything that you wish. If it is love that you are after, you will find the perfect example in God who gave His only begotten Son for His enemies. If it is faith that you want, you will find it in perfection in Christ, who went through death in perfect faith. If it is unity of believers that you are looking for, you will find the real kind described in our Savior's memorable prayer as recorded in Jno. 17, where Father, Son, Holy Ghost and the Word of God are all bound up in the union. It is the only kind worth considering. So in all other things, first find the perfect model in the Bible, then copy after.

"Don't know what the result will be—only know that it is our duty to sow the seed," writes a brother concerning the work in his field. He takes the proper view of the matter. How do we know that our work will not result in the salvation of many souls or the building up of many congregations? Some of the most feeble efforts have resulted in great victories while some of the most promising efforts have resulted in failure. All this is in the Lord's hands. But one thing we know: Every opportunity to sow the Gospel seed carries with it the duty to do so Let us diligently sow the seed, and God will take care of the increase.

Savage Distilling Co.—This is the name we notice on a distillery along the B. & O. railroad. We thought to ourselves, How appropriate! Why should not every distillery be known by that name? Without casting any reflections upon the man whose name was borne by that firm, it is a fact that every distillery and every brewery is an institution devoted to the manufacture of savages. When men, for filthy lucre's sake, engage in the manufacture and sale of this soul-destroying fluid, they deserve to be ranked with savages.

What's the News?—The most common sight which greets the eyes of the traveler is a man reading the daily newspapers. On the train, in the depots, or wherever you find people who are not specially engaged in some work or conversation which claims their attention, you find them with newspapers in their hands. The scene is not only common, but quite significant. It shows that people are interested in the live issues of the day. Of course, the same issues do not appeal alike to all people. With some it is politics, with others it is sporting news, with others it is a question of finance, with others some social problem. But why is it that you so seldom find a traveling man reading the Bible or some religious book or paper? We have plenty of news from earth, but what's the news from heaven. There is a time coming when the news from earth will no longer concern us. The news from heaven are not only of over-shadowing and far-reaching importance, but also of everlasting interest.

The Way that Seemeth Wrong.—Solomon says, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." For the same reason that the wrong way often seems right to carnal man, the right way often seems wrong. Man often questions the wisdom of this, that or the other precept or doctrine in the Bible. There are other ways that seem so much more reasonable. But the fact is that whatever has found its way into the Bible is there by the wisdom of God and, whether man recognizes it or not, it is better than any invention or substitute of man.

The other day we took the trolley at Old Port Comfort, Va., for Newport News. We thought we had heard enough and knew the lay of the country well enough that we were sure that the car was going in the wrong direction. At the same time we knew that the men in charge of the car knew more about it than we did, so we kept still. In due time we were at Newport News.

Moral: Whenever it appears to you that man's wisdom seems more reasonable than some of the things which the Bible teaches, rest assured that God is wiser than man and that you can trust whatever He has chosen to write in His book. Though the way the Bible teaches seems wrong to sinful man it is the sure and only way that leads to everlasting life.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

THE GLORY OF GRACE

(Eph. 1:6).

By S. F. Coffman.

For the Gospel Herald.

I. Grace.—The manifestation of God's love to man.
1. "God is love."—How He loved His Son.
2. Grace—God's love for His enemies—He gave His Son.

II. Grace is the greatest thing in heaven or earth.
1. "Angels desire to look into" the wonders of salvation.—I Pet. 1:10-12.
2. The wisdom of God revealed by the children of God revealed by the Church, to men and "heavenly powers."—Eph. 3:8-11.

III. Love as manifested in the world.
1. Self love.
   a. Selfish motives in doing good—the neighbor.—Luke 11:8;—the Judge —Luke 18:7.
   b. Selfishness when others suffer—the miser.
2. Loving as others.—The Gentiles' feasts.
   a. It is reciprocating.
   b. It responds or ceases.
   c. What motives are behind the good deeds of men?
3. A contrast.—God's love to us is measured by our greatest needs.
4. Christian love in the world,—Charity.
   a. Its nature.—I Cor. 13.
   b. The greatest of all graces.
   c. It belongs only to the Church.

IV. Grace is reasonable love.
1. It is not fleshly, as are lust and passion.
2. It is not impulsive and whimsical.—"Get her for me."—Samson.
3. The plan of the ages based upon grace.—Context.
   a. Based upon God's wisdom and prudence.
   b. According to God's foreknowledge.
   c. Supports God's justice.
   d. Justifies Christ's sacrifice.
   e. Warrants the promised glory.

V. Our dealings with each other should be based on grace.
1. God's love should be in our hearts.
2. We should be forgiving.
3. We should seek to save the lost.
4. We should be unselfish and sacrificing.

VI. Our righteousness depends upon grace.
1. Upon God's love for us in the Atonement.
2. Upon our love to God in service.
   a. Love to God, keeping His commandments.
   b. Not loving the world.
   c. By separation from sin unto righteousness.—Eph. 4:6.
   d. Living to praise the glory of the grace which saves.

VII. The glory of grace revealed.
1. In the completeness of Christ's mission to men.
2. In the power of God as wrought in the lives of men.

Vineland, Ont.

THE A B C ON BAPTISM

By a Brother.

For the Gospel Herald.

In the minds of many people there is a question as to why there should be such a difference of opinion among honest, well-meaning people on the form of baptism. The mode has puzzled the minds of some of the most eminent theologians of ancient and modern times.

It is viewed from two points directly opposite; viz., the literal and the spiritual. We must allow that people are honest, sincere, and unprejudiced, and wish to look at the Scriptures from the right point of view. Even then they would conscientiously differ in opinions. There is a literal, and there is a spiritual side to many subjects of the Bible. This is especially true of baptism. Where to draw the line between the literal and the spiritual, requires careful study. Unless we hold the Bible above all other agencies, and give it an impartial study, we can scarcely arrive at a proper understanding of God's Word and are apt to literatize at the expense of the spiritual, failing to grasp the deep spiritual truths that should characterize this divine institution.

After years of careful study, I have felt a conviction to write my conclusions on the subject. As the Bible is the highest authority we can get, and about the only reliable source of information on the subject, we shall try to settle the question by the Bible alone, since lexicographers, historians, and other supposed helps of men's opinions are contradictory. Educated persons differ on the interpretation of words. The Bible must be our standard where others are contradictory, our guide where others mislead, our interpreter when it explains itself, and our rule of faith and practice when others say do this or do that. Other publications may add strength when they are in accord with it, but they are worthless when out of harmony with its teachings. There is no contradiction in the New Testament, if we allow Scripture to explain Scripture. All is then perfect harmony and agreement from beginning to end.

With charity and kindest regards for the opinions of others, I wish to present what I most sincerely believe to be the A B C of the Bible's teaching on the subject of baptism. It is my desire that this little tract may not contain any abuse, or manifest any spirit of antagonism, but that it may be fragrant with the spirit of peace and good-will; though not at a sacrifice of any fundamental scriptural truths or principles, but with an eye single to the glory of God and the truth of His Word. I shall endeavor to present the truth of the subject in plain, easy terms so that all may understand.

"Come, and let us reason together." That the Bible may be our standard, the Holy Spirit our guide, and the Word only our acceptance, is my prayer.

It is a fact to be deplored that the Bible is studied largely to substantiate preconceived ideas. Unless our hearts are open to the truth, it may be obscured by our fancy. It is highly necessary that we carefully and impartially study God's Word, for we are responsible for what it teaches us individually.

First, let us notice that the people expected Christ to baptize. This is evident from the fact that the Jews sent priests and Levites from Jerusalem to ask John if he were Elias, that prophet, or Christ. "Why baptizeth thou then if thou be not that Christ, nor Elias, neither that prophet" (Jno. 1:20-25)? And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost" (Jno. 1:33).

To find out what this baptizing was, we shall turn to the meaning of the word. As far as the word "baptize" and the mode of baptism with the Holy Spirit, and baptizing with water are concerned, the Bible gives the interpretation of the word, the purpose of the divine institution, and the mode of administration. There are four kinds of baptism spoken of in the Bible, which we shall notice as they come in order later in our study: It would be folly to try to make the word "baptize" mean only one certain thing, when the Bible uses it in four distinct ways. The truth may be weakened and obscured by failing to prove clearly an entirely scriptural position. The word "baptize" or "baptizo" can not any more be confined to mean baptizing with literal water than can the word "water" be confined to mean literal water. The Bible uses both these words with various meanings. "Baptizo" in the Greek has eleven different definitions. In the Bible it has four different meanings. Christ Himself uses the word in all four of these meanings; and God the Father says, "This is my beloved Son; hear him" (Mark 9:7). When Jesus speaks let all human beings, no matter how scholarly they be, keep silent.

Jesus speaks of baptising with water and with the Holy Ghost in precisely the same terms, without the slightest hint of any difference in mode. The only difference consists in the one being water and the other being Holy Spirit. They are parallel as far as mode is concerned. If a father tells his two sons to perform a certain service, and bids the eldest to perform the service with oil, and the younger, to do it with water, it is readily understood that they are to do the same thing, except that the elder uses oil, while the younger uses water. The act of performance is the same, the only difference being in the elements used. This is true of Christ baptizing with the Holy Spirit and man baptizing with water. If we can arrive at a positive conclusion concerning the mode of baptizing with the Holy Spirit, we have the Bible mode of baptizing with water, for this is a symbol of the Spirit's baptism.

Holy Ghost baptism is the real, while water baptism is its shadow.

There is no salvation in any form of baptizing with water, but there is a God-given form which must be right. "Thus it becometh us to fulfill all righteousness" (Matt. 3:15).

(To be continued.)

"WHERE ART THOU?"

By E. J. Berkey.

For the Gospel Herald.

The tendency of people is to shift from one extreme to the other. In the earlier history of the Church the most attention was paid to Church doctrine in literal form, and spiritual progress was hindered, sacrificing active work in all lines. Until comparatively recent years a person pressed with conviction for active Mission or evangelistic work was looked upon with suspicion.

Today the Church nearly as a whole has swayed on the activity side, and now we see many losing sight of the "doctrine" side, looking on it as non-essential. Even some of our own active evangelists and workers are "letting loose" and fail to preach on the Bible doctrines peculiar to our own beloved Church. "Oh," they say, "where the Spirit works and unites His people for salvation of souls God does not require such a strictness to the letter, for 'the letter killeth, but the Spirit giveth life.'" My dear people, "The words that I speak unto you, they **are spirit,** and they are life" (Jno. 6:63).

What the Church needs is men or people who keep the whole Gospel to the letter and His doctrine in its fulness—but do not stop there, but in addition—having the Spirit in such measure that constrains to true activity **in** the Church, **for** the Church, for souls, for Christ, that they have no time to trifle with fashion, flirt with the world, or follow style. We would not need so much preaching, reasoning, writing, persuading about members following fashions, etc., for the Spirit would direct aright.

"Where art thou," brother, sister, with me today? Do we spend all our time harping on dress, fashion, or literal doctrine that we forget lost souls, remain inactive and hinder progress? We should so live that it requires no minister's or deacon's precious time to keep us straightened out and burden their hearts, for it should be used to convert lost souls instead of hindrance on our part. Or are we on the other extreme, work for church extension, get members into her fold, and to do this, strain principles, shun doctrine as **narrow mindedness** having the broadness of liberty that unites church profession into one brotherhood whether doctrine is followed or not? Or are we the ones who though interested in all lines of work having charity for all, a concern for the lost, loving to see the Church grow in numbers, ready to say "brother" to all in line with Gospel standard, but realizing we "can't put a roof over the world and call it the Church," we regard every letter of His Word as the life of the Church and work only in true harmony with this living Word? This I consider the right kind of workers in the Church. Do we as ministers measure up to the line in this? "Speak the truth in love" urge, persuade, and be just as liberal as the Gospel and then stop? When at work in meetings get enthused and try to get all we can to come into the fold, but if they cannot come in under the Gospel way and standard they will be no good to the church after they are in.

Don't go to the other extreme of opposing Sunday school, young people's meetings, etc., because afraid of the outcome. Many will not attend for fear it is not run to their ideal. Brother, sister, then is the time you should be there! Go, see that the right influence is exerted, the right doctrines taught in no uncertain sound. See that your sons and daughters receive the soul food needed for true development to be a future use to the Church you love! If you and I don't look after our children who will? We cannot afford to let them go or send to strangers to be taught. This attitude in past years has been a great loss to the Church. Children among strangers, influence not in harmony with our Church, lack of interest on the part of parents (as the children termed it) great zeal on the part of the others, gave them the impression that the other was the better, and accepted it—a loss to our Church, our feelings hurt—and this attitude of fear and inactivity increased at a loss of many precious jewels.

Now the tide has turned, and many are more lenient and, in order to hold our young pople, many even let go real doctrines, and the consequence is the Church lets in pride, tries to be like other people. Unless we as ministers and evangelists in all our activity and zeal "Hold fast the form of sound words" (II Tim. 1:13) and "profession of our faith without wavering" (Heb. 10:23) preaching the Word with no uncertain sound, we are certain to be a worldly church in very few generations.

Hold the Word! Let the Spirit work **in** you, **with** you, press on in the cause, hold the children, go with them to all meetings, by precept and example show them the true pattern and you will see a truly spiritual, truly active and truly doctrinal church. What an **ideal Church!** Without pride, or following fashion and world, she holds humbly to the doctrines given her by her Head, yet growing in real activity and real spirituality!

Let us be on the safe side. God is Truth, and must mean just what He says. In all past history from Adam to Christ you can not point to one instance He did not perform as He had spoken. Surely He will not discard us because we were loyal to His Word. If angels were not spared, are we better than angels? If He spared not His only Son (who only took our guilt though Himself innocent) how can we expect Him to spare us or show mercy? There is but one safety, **Obey!** then work in line with Him for "we are labourers together with God" (I Cor. 3:9). How can we be laborers **with** Him and yet go **against** His Word in life and actions which speak louder than words? When people obeyed not His Word they were certain to suffer the penalty. Shall our future be an exception to the past? Who will run the risk? Many console themselves that true obedience to these Gospel precepts is not essential as God will not turn away an active worker who sacrifices so much for Him. Oh how important we feel! that God cannot do without us. He could use the "stones to cry out" (Luke 19:40). He might do much more if we were not in His way! **Only for our own development** does He use us and not that He needs us.

"Obedience is better than sacrifice" comes ringing in when we put activity and sacrifice against true obedience to His Word. We cannot afford to throw away His will and try to feel safe. Because others do, does not help us. If others go astray and are lost, "where art thou?" If they are saved we need not envy them for our cup too will be full. If disappointed for disobedience and we are safe we will surely not regret what we did for Him or were faithful in self denial. There is no available excuse, but "follow thou me," which not only means in a few things pleasing to the flesh but will really mean "follow" Christ in Word, in doctrine, in self denial, in obedience, in life, in death, in resurrection, in glory, in eternal habitations! Praise God for the privilege of humble obedience to His Word and will.

Warrenton, Va.

What is atonement? It is Jesus Christ dying to save men. Explain it a little further? That is about as far as I can go. Some say He died to bear the sins of men; some say to bear the penalty of men's sins; but there are five or ten different explanations. For myself I never got beyond what Jesus Christ said: "I am the good shepherd; the good shepherd giveth his life for the sheep."—Alexander McKenzie.

Behold, to obey is better than sacrifice.—I Sam. 15:22.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

CAN THE MASTER COUNT ON YOU?

Sel. by A. Mary Hershey.

There's a battle now to fight,
'Tis between the wrong and right,
O my brother, can He count on you?
Every one must faithful be,
If a victory we see,
O my brother, can He count on you?

Souls are dying all around,
Every where doth sin abound,
O my brother, can He count on you?
Will you help to save the lost,
Will you go at any cost?
O my brother, can He count on you?

There's a crown for ev'ry one,
Who will fight till vict'ry's won,
O my brother, can He count on you?
Will you stand for God and right,
Enter now into the fight?
O my brother, can He count on you?

Soon the day of grace is past,
Soon we'll meet our God at last,
O my brother, can He count on you?
There our record will He know,
When we stand before His throne,
O my brother, can He count on you?

Can the Master count on you?
Can the Master count on you?
Are you ready now to answer,
Master you can count on me?

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, C. P., India

Dear Herald Readers, Greeting:—We praise the Lord for all His blessings bestowed upon us at this place. On Sunday, Oct. 20th, communion services were held at the church at Dhamtari. There were about 190 brethren, and sisters present who all with but few exceptions took part in the service and all seemed to be very much in the spirit of the occasion. There were a few who stayed back for various reasons and a few more detained on account of sickness. The latter were served in their homes later. We were made glad to hear one week later an honest confession from one of the brethren who had been under church censure for some time. On the whole we think there has been much improvement in many ways in the church here in the last year. But there is much room for improvement and much careful shepherding need be done in order to keep the flock from being scattered by the enemy. There is great need for a church building at this place. We are very glad for the prospects of having the need supplied in the near future. The land is bought and work will begin ere long.

On the afternoon of the above date communion was held at the leper asylum at which place all the brethren and sisters partook and were very much interested in the discourse on the sufferings of Christ.

On the following Sunday communion was held at Balodgahan and last Sunday at Sankra. Next Sunday a similar service will be held at Marideo. We are glad for the interest taken in these meetings by the native brethren and sisters.

On Oct. 31 three couples of young people were married at Balodgahan and are now starting out in life for themselves. We are glad for three more Christian homes in this dark land.

Yours in His glad service,
C. D. Esch.

Chicago, Ill.

(Home Mission.)

At this writing the work here is going on as usual. Each day brings with it, its round of duties, and also its special blessings.

We are very grateful to the several congregations of this state, Indiana and Iowa, which so kindly furnished us with supplies of potatoes, pears, and canned goods for our winter's use. May the Lord bless each donor, for the sacrifices these liberal donations required. We are also thankful that the sewing circles of this and neighboring states have not grown weary in their "labors of love," but are still remembering the work at this place with garments and bedding.

The attendance and interest in our weekly meetings and Sunday school is encouraging.

Baptismal and communion services were held here on Sunday, Nov. 10. Bro. John Nice was with us and received seven young people into church fellowship. Of the seven who were baptized, six are boys and girls from the Sunday school, nearly all of whose parents are members of the Church, and are receiving encouragement in their homes. The other one is a young man who has not been in this country very long and who, while stopping in Philadelphia attended the Mennonite Mission there. It is our sincere prayer that these dear young people may "grow in grace, and in the knowledge of our Lord and Savior," and that they may become workers in His vineyard. The communion service was well attended and many blessings were enjoyed.

Bro. Aldus Brackbill and wife are with us at present, and Bro. B. is filling quite a number of appointments. We appreciate his help in the work.

We expect to have Bro. G. J. Lapps with us at our Thanksgiving service, and are looking forward to a helpful, inspiring meeting.

Yours in the Master's service,
Amanda Leaman.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The Lord continues to verify His promises to open the "windows of heaven" to pour out His blessings upon those who **believe** Him (Mal. 3:10). Unbelief and distrust on our part often bar from earth untold blessings. The "good things" He has in store for us are unlimited if we but reach out to receive them **on His terms.**

Foremost of the temporal blessings we enjoy is that of continued good health of our family of 87, including inmates and workers.

Our force of workers also has been strengthened since the sisters Amanda Dettwiler of Harper, Kans., and Lessie Wenger of Fentress, Va., have come to our relief and are giving their service to the Master by helping to care for His little ones.

Children are coming and going. Since our last letter we have sent a 12-year-old boy to the home of Bro. and Sister Huber of Lancaster, Pa., and another one the same age to the home of Bro. and Sister Emanuel Schiffler of Roseland, Nebr., who already had two of our little girls in their home. For another 10-year-old we found a home in Fulton Co., O., while a girl 5 years old gets a home with Bro. and Sister S. P. Miller of Fairview, Mich. Bro. and Sister L. S. Glick have selected for their home a girl 7 years old and her brother 3 years old, while another little boy is soon to make his home with a family at Chambersburg, Pa., and still another one with Bro. and Sister Schertz of Cazenovia, Ill., who already have one of our little girls.

Some of the very brightest boys from 10 months to 6 years of age still remain with us; and allow us to call attention to this significant fact that out of about a score of applications recently received for boys all but one showed a preference for boys not less than 12 years old.

West Liberty, O.

MISSIONS AND WASTE

By D. E. Plank.

For the Gospel Herald.

According to latest figures there are within the eighteen conferences of our people in America something more than thirty thousand members. Of this membership there are about 108 persons now laboring at the various home and foreign mission stations and at the several charitable institutions of the Church. During the fiscal year ending April 30, 1912, the Church contributed through its General Treasurer (according to his annual report) approximately seventy thousand dollars for the support of these institutions.

This of course does not include all of the cash contributions, for much was given locally to some of these missions. Besides this, much is given in the line of provisions and clothing, the cash value of which is difficult to estimate. Neither does the sum stated include the many deeds and dollars given which may be classed as private charities, and of which God only knows the extent. On the other hand members of the old order church also contribute more or less freely to the mission cause and to them due credit should be given.

But all this is not being written as a boast, it is true that this seems a very creditable showing, and reveals the agreeable fact that our Church is developing an exceedingly strong missionary spirit. This is as it should be when we consider that the first organized missionary effort dates back scarcely a score of years, the growth of the work seeme quite remarkable. But to God be all the glory and honor for this work. We can well content ourselves with the added blessings we receive and which are sure to increase as the work increases. "It is more blessed to give than to receive." "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." So we have lost nothing by our liberality, neither have we any occasion to boast of our deeds for it is evident that we could do even much more than we are doing. Not that I want to complain of the church but simply to point out how we may greatly extend this work of spreading the Gospel. I do not need to dwell on the Master's words. We well know His commands with reference to spreading the Gospel message. We will surely all agree that the mission which the Church has to perform is very urgent, that the time may be near at hand when the Lord will come to reckon with His servants.

But some one may ask, "Are not we doing about all that we can? Have we not nearly reached the limit of increase?" Well let us see. It does not seem unreasonable does it? that on an average every one hundred members should support one missionary constantly in the field. This would mean three hundred workers instead of a little more than one hundred. But if it takes about one thousand dollars a year to support each worker (including cost of houses, lands, etc.) could we possibly raise three hundred thousand a year (or about three times what we donate now) and at the same time continue to "provide for our own?" "Yes, I believe we could, and at the same time have healthier bodies, clearer consciences and cleaner hearts. We would not need to deny ourselves of a single real comfort, nor cease to purchase houses and lands to supply the natural increase of the Church as we [illegible]e before. We would need simply to quit wasting the Lord's substance on things that are either useless or altogether harmful.

Now this may seem like an exaggeration, that we are wasting two hundred thousand a year on excessive living, or twice as much as we give for the misson cause, but I fear it is really a conservative estimate. Let us think on these things and truly examine ourselves for we have become so accustomed to this awful waste that we scarcely consider how sinful it really is.

May we henceforth **waste less** and **contribute more,** lest we fall into condemnation for we shall surely be held accountable for our stewardship. We are not justified in saying "it is mine, I can do as I please with it" for "the earth is the **Lord's** and the **fulness thereof.**

Belleville, Pa.

WERE OUR FATHERS MISSIONARIES?

By S. B. Wenger.

For the Gospel Herald.

In this age of missionary activity we hear expressions that do injustice and disrespect to our parents as missionaries. I have nothing to say against the missionary movements of the Church at the present day if judiciously carried on. We know however that our "zeal is not always according to knowledge."

Whatever our missionary interests may be we should be careful to render due respect to our parents who in their day made sacrifices and stood firm for the principles of a whole Gospel religion. It is to them that we owe many of our present privileges and liberties. Their firmness in the doctrines of the Bible, their self-sacrificing deeds, and their zeal for the principles of non-conformity to the world if understood by us would often put us to shame. They were maintaining the foundations upon which we are building and now we boast of our zeal and activity and speak lightly of theirs.

We have nothing of which to boast, they were the backbone of our present privileges and abilities and were as much equal to the occasions of their day as we are to the occasions of our time.

The missionary movements of the present are only in comparison with the general trend of the present age, and are what our parents stood for in their day. When we think of some of their sacrifices, and deeds of loyalty it makes us feel ashamed of our weaknesses. Our hearts are often made to bleed when we hear the zeal of our parents lightly spoken of and hear boasts of what we are doing. Go back if you please to the time when the followers of Christ were compelled to hide in the dens and caves of the earth, were hunted, persecuted and tortured in every concievable way, and think of what they endured and how they suffered death for the principles they held as true faith in Christ.

Later we find our ancestors driven into strange lands because they held to peace principels and would not engage in war, and still later we find many of them leave their homes and friends, and coming to take up the hardships of a pioneer life in the wild and savage forests of America in order to have religious liberties. Today we have religious freedom, we can worship God as it were under our own "vine and fig tree." This is due to the hardships and privations of ancestors. My own observations are limited but well do I remember some of the sacrifices of our parents and grandparents during the Civil War from 1861 to 1865, when they were compelled to suffer the hardships of war times. Many of them were compelled to shoulder arms against their religious convictions. In a southern state where I grew to manhood (Va.) every able bodied man was forced to go into the army and shoulder the musket. Well do I remember when the recruiting officer came on horseback to my father's door and told him he MUST go to the army, and how mother wept when father was compelled to go. He shouldered the musket in obedience to the authorities but told them he would do violence to no man. He was ridiculed and punished because he would not fight but stood firm for the principles of non-resistance.

Those were not days of missionary activity but they were days of real tests of Christian fortitude. Our present missionary movements are only in keeping with the times, other denominations have led the great missionary movements of the world, no doubt our fathers felt the burning zeal for the Master's cause but the doors were not open as they are today. Our fathers and mothers paved the way for our present Church institutions and organized efforts, they gave their lives and we give our nickels, dimes and perhaps dollars which were largely provided by the hard earnings of our parents. When we think of their firmness, their sacrifices and endurance we must say they were missionaries in a way beyond our comprehension.

South English, Iowa.

It is not only your privilege but your duty to let your light shine so that others may see. A light that does not make the way clearer and easier for some one else is not worth very much. The world would be but little darker if it were put out.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl 12:1

Children, obey your parents in the Lord, for this is right.—Eph. 6:1

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

WITHOUT PUSHING

Selected by Mrs. J. F. Brunk.

A little girl looked at a picture one day
Of Christ, as the children He blessed,
And there were the mothers who welcomed His smile,
As up to the Master they pressed.

She gazed on the beautiful face of the Lord,
So winsome it seemed and so fair,
And wished that she, too, had been there as a child,
His smiles and His blessings to share.

One mother was pushing her children along,
Unwilling they seemed to be led,
And, looking upon them with painful surprise,
"I'd go without pushing," she said.

These mothers and children have all passed away,
And Jesus to glory is gone,
But children He welcomes as lovingly now,
Though seated as King on the throne.

Then go "without pushing" the blessing to gain,
To lambs of His flock freely given
And know that the Savior has graciously said,
"Of such is the kingdom of heaven."

THE ERRING ONE

By C. A. Graybill.

For the Gospel Herald.

Usually when one makes a misstep or falls, the eyes of his fellow creatures are upon them until their thoughts find expression in words that lack of sympathy, to say the least. How often we hear the statement that "He might have known better." "Didn't she see how it went with others." "Why didn't they think," and many kindred statements. It is only probable that the failure to think of some of these has played its part in leading many astray, and no one knows it better than the one who suffers the consequences, realizing the remorse of conscience from the fact that innocence and opportunities are lost as well as manhood or womanhood in many instances.

This being the situation, might it not be worth our while to consider our individual responsibility towards the erring ones? Have we done all in our power by the grace of God, to build one another up in the faith? Have we been willing to spend our time and talent to strengthen those that are subjected to severe temptations and are caught in the snare of the devil?

There is in these days abundant opportunity to put into practical use the example of Christ in reference to the situation of Peter when Satan desired him, the sympathetic and loving Savior prayed for him that his faith fail not. How often an indivdiual going through the sifting season would take new courage by the statement, "I have prayed for thee," and the strength they would receive upon the faithful carrying out of the statement.

What a blessed thought that a soul was saved from sin, sorrow, and probable destruction and kept in the heavenly way, by a word of encouragement, or a warning of an approaching trial or temptation as the case may be. Oh how we all appreciate having some one to stand by us when we are sorely tempted and tried, assuring us that God will not suffer us to be tempted above that we are able to bear, and that the battle is the Lord's and He will see that His cause will prevail if we are only faithful. If we would not become so weary in well doing many might be saved from a fall, yet it appears as if some people will not stop to think even at the advice of others and not obedient to reason till they suffer a dash downward

Here the faithful friend is again tempted to give up all hope with the "I-told-you-so" spirit, thinking that all hope is lost, but this is not the case. If it were, the admonition to "restore such an one" would not be found in the Word of God. We have the example of the Good Samaritan restoring the one that fell among thieves and many other examples that show that faithful men believed the statement that Christ is able to save to the uttermost, and He is willing to do so if His followers will be willing to be used in His time and way.

In the history of all lives that trend downward, saint or sinner, let us think seriously upon the part we might have in the matter, in the way of failing to warn according to Gospel method, in the examples we left for others to follow, and the interpretation we put upon the Scriptures. When some one has fallen into gross sin what is our attitude? Do we repeat unpleasant remarks and comment upon their sin to others, or do we take the matter seriously as a probable failure on our part to do our whole duty?

Scottdale, Pa.

WHO BIDES HIS TIME

Who bides his time, he tastes the sweet
Of honey in the saltest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And, like a never-ending rhyme,
The roadsides bloom in his applause—
Who bides his time.

—James Whitcomb Riley.

ATTENDING CHURCH

The church is the house of the Lord. While God is everywhere, He is in a special sense present in His own house. To the Jews the temple was sacred because there the Lord met the people. Instead of the temple we have the church where we go to worship the Most High. Sunday school scholars should regularly attend the church services because it is good for them as well as for the church. The older people enjoy having the younger members present. It inspires the pastor and the parents.

But Sunday school teachers should attend the church services for their own good. In the church we learn to have reverence for God and sacred things. The wise man says, "The fear of the Lord is the beginning of wisdom." The fear of the Lord helps one to be pure and honest. By regularly going to church one forms one of the best habits. Jesus had the custom of going to church every Sabbath day. This was one reason why he was so strong. Many great and good men say that their success was largely due to the habit of regularly going to church.—Sel.

CAREFULNESS NEEDED

A decayed apple is never made good by contact with a good one, while a good apple is almost sure to be spoiled by contact with a decayed one. The principle here typified does not apply exactly to relations between people whose characters are opposite, because in fact the morally unsound can be helped through contact with those whose hearts are pure. Nevertheless, it is highly essential to be very careful about letting oneself get into too close and unguarded contact with those who are given to evil ways. However well one means there is real danger in such association. Alexander Pope touched squarely upon an inevitable law of psychology when he wrote,

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

—Wellspring.

THE TRAVELER

Our fellow travellers on the road
We'll watch with anxious care,
And when they reach some dangerous spot
We'll warn them: "Don't stop there!"

"O Lord of earth and sky and sea,
Go with us to our homes and be our Guest;
So in the darkness deep which is Thy shadow
Thy little ones shall sweetly sleep and rest.
Amen."

—Selected.

Sunday School

For the Gospel Herald.

Lesson for Dec. 15, 1912.—Matt. 18: 21-35

FORGIVENESS

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Introductory.—Our lesson before us is a continuation of the one we had last week. This follows as a natural consequence of what we had in the other lesson. When offences occur, the right thing to follow is forgiveness. This we shall now endeavor to consider.

"Lord, how oft?"—Christ had just finished giving His instructions as to what to do when our brother trespasses against us. He made our Christian duty so very plain that there was no mistaking what this duty really meant. What a blessing it would be if all who feel themselves offended would take Matt. 18:15-17 as a means of settlement instead of taking the devil-suggested plan which they imagine to be their own. But the natural question to follow our Savior's instruction is the query as to whether there is no limit to our forbearance and forgiveness. Hence the question, "How oft shall my brother sin against me, and I forgive him? till seven times?" That was liberal, was it not? Some of us stop far short of that limit. What does our Savior say? "Not until seven times: but, until seventy times seven." An unlimited number of times. Forgiveness is not a matter of law but of grace. A heart over-flowing with love and compassion, as all Christian hearts ought to be, will hold no grudge against any one, no matter how often the offence is repeated and multiplied. But for God's unlimited love toward us we would all have been condemned to eternal torment, to "everlasting punishment." As God deals with us, let us deal with fellow men. There is no place in the Christian experience where "patience ceaseth to be a virtue."

The Two Servants.—Having given His teaching on forgiveness, Christ proceeds to illustrate it with a most impressive parable. There were two servants, both debtors. One owed his lord ten thousand talents—a vast sum variously estimated at from ten to twenty millions of dollars. He had nothing with which to pay; but he fell at the feet of his lord, begged forbearance saying, "Have patience with me, and I will pay thee all." His lord was merciful, and freely forgave him his debt. He now goes out and meets his fellow-servant who owed him a hundred pence—about seventeen dollars. But he, forgetting the generous treatment he had received, took him by the throat, saying, "Pay me that thou owest." Fellow-servants brought the news to the lord, who ordered the unmerciful servant cast into prison until he should pay the uttermost farthing.

The Application.—Christ is the one represented by the lord in the parable. We take the place of the unmerciful servant, from whom we wish to learn an important lesson. Compared with the debt we owe to Christ the greatest debt we hold against any one is but a mere trifle. If Christ was so full of love and compassion that He freely forgave us our debts, and not only that but made us indescribably rich as joint heirs with Him for immortal glory, should not we, as His servants, freely forgive the trespasses of all who sin against us?

But there is another lesson which we should not forget. The forgiveness of Christ is not only limited but it is also conditional. There was no part forgiveness for the servant that owed his lord an immense debt; it was completely taken off, **freely.** But when the true character of the servant became known the whole debt came back on him. So with us. There is free salvation for all who give themselves to Him; but there is the further condition that this free gift will be bestowed upon those only who yield themselves fully to God and allow His love to be shed abroad in their hearts. Otherwise their hearts will remain full of the spirit of revenge, which we are told will bar a man from the eternal blessings of God. "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you."

The Eternal Banishment. — Notice that unmerciful servant, banished into outer darkness, hopelessly involved without the possibility of paying the debt. Equally impossible is it for us to pay the debt we owe to God so long as He refuses to cancel it by His free grace.

"From Your Hearts."—Forgiveness is a heart question, not a mere matter of outer conventionalities. It is not enough to say, "I forgive," at the same time holding a grudge against our enemy. That would add the sin of falsehood to the sin of malice, which would make our debt to God all the greater. It is only as the love of God warms up the heart and man feels toward those who have wronged him as God looks upon those who have sinned against him that we can be truly said to forgive the transgressors. "So likewise shall my heavenly Father do also to you, if ye **from your hearts** forgive not every one his brother their trespasses." —K.

The works of men, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.—Hervey.

Our Young People

BEHOLD YOUR KING.—Jno. 19:1-22

Topic for December 22

MOTTO

"Every eye shall see him."

OUTLINE OF TOPIC

I. What can we see in Him?—

1. A divine-human birth.—Luke 1:26-37.
2. Submission to human experiences.—Luke 2:51, 52; Phil. 2:5-8; Heb. 4:15.
3. A teacher with words of life.—Jno. 6:63, 68; 7:37-46.
4. A kind compassionate friend of needy men.—Matt. 11:28-30.
5. A person with divine power.—Jno. 1: 10-14.
6. An unselfish sufferer.—Jno. 10:14-18; Luke 22:19, 20; Tit. 2:14.
7. A living Savior.—Luke 24:46; Rev. 1: 18; Acts 7:56.
8. A coming king and judge.—Acts 5:30, 31; Rev. 19:11-16; II Cor. 5:10.

STUDY OF THE TEXT

Jno. 19:1-22

This passage shows Jesus in the hour of His humiliation when enemies shamefully abused and mocked Him. Among the things that touch our feelings are; the scourge, the crown of thorns, the mock-robe of an earthly king, the spiteful clamor "crucify him." The mocking of His high claims as heavenly king by the expression, "Behold your king!" The cross bearing, the crucifixion, the title over the cross, and every other act that was done to humiliate. But as we behold it all and see Him in His glorious work of human redemption, each taunt and act of shame shines forth to magnify His praise throughout eternity, when Heaven shall ring with the everlasting song of praise,—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honour, and glory, and blessing."

PERSONAL THOUGHT

As I behold my King from the point of a redeemed soul may His true glory appear to my spirit vision that I may have strength to endure the privations of this earthly life and bear the reproaches of a heartless world.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **King.**
2. Phil. 2:1-11—Commit to Memory.

For Young People.—

1. The Love and Humility of Our King.
2. The Power and Glory of Our King.

For Older People.—

1. Loyal Subjects of the King.
2. The Righteous Judgment of the King.

"Bless the Lord, O my soul!
And all that is within me
Bless his holy name.
Bless the Lord, O my soul
And forget not all his benefits."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD
J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va
George S. Keener, Hagerstown, Md
John Blosser, Rawson, Ohio.
N. S. Hoover, Goshen, Ind.
Samuel Gerber, Tremont, Ill
S. G. Lapp, South English, Iowa
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
F. S. Hallman, Cressman, Sask
J. Hostetler, Nampa, Idaho

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw

Finance Committee.—Abram Metzler, Aaron Loucks, S. F. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 5, 1912

Field Notes

Bro. J. W. Shank can be addressed at Berlin, Ont., Can., until Dec. 14, 1912.

Bro. J. M. R. Weaver filled the regular appointments at Larned, Kans., on Sunday, Nov. 24.

Bro. N. H. Mack began meetings at Hesston, Kans., the evening of Nov. 26 with a good interest and one confession. We are looking and praying for more.—D. H. B.

The family of Bro. Abraham Gillman of Garden City, Mo., is afflicted with typhoid fever.

Bro. Henry Weldy of Wakarusa, Ind., served the church in De Kalb Co., Ind., on Sunday, Nov. 24.

Bro. D. D. Hartzler and family of Smithville, Ohio, spent Thanksgiving Day at the Youngstown Mission.

Bro. H. L. Rhodes of Springdale, Va., father-in-law to Bro. E. J. Berkey, passed away on Wednesday of last week. Obituary later.

Bro. Joseph Mast of Harper, Kans., filled the appointments at the Poole Church, and one at the A. M. Church near St. Agatha, Ont., on Nov. 20.

Bro. Abner Yoder of Parnell, Iowa, stopped at the Kansas City Mission Friday the 22nd, enroute for Crystal Springs, Kans., where he was to assist in Bible conference.

Twenty persons were added to the congregation at West Liberty, McPherson Co., Kans., Thanksgiving Day, thirteen by baptism and seven by letter.

The brethren, I. W. Royer of Orrville, Ohio, Albert Hartzler of Smithville, Ohio, and A. S. Ebersole of Hagerstown, Md., assisted in the services at the Canton mission on Sunday, Nov. 24.

We are in possession of an interesting program for a proposed Sunday school meeting to be held at the Bank Church, Nov. 30. We hope to hear of a profitable and spiritually edifying meeting.

Quite a number of visiting brethren and sisters from a distance were in attendance at the meetings held near Fentress, Va., last week. Among them were Bro. and Sister J. J. Wenger of Rockingham Co., Va.

Bro. Jacob K. Bixler informs us that, owing to his failure in health he is unable to assist in the work of the Bible conference at Olive, Elkhart Co., Ind., as announced in the Bible conference announcements. Let God's people unite in prayer for his speedy recovery and restoration to his place of usefulness in the church.

Votes were taken for deacon at the Salem Church near New Paris, Ind., on Sunday, Nov. 24. Those in the lot were Albert Culp, Oliver Anglemyer, Samuel Metzler, and Noah Weaver, and the lot fell on Bro. Weaver. The Lord bless him in his work.

Deacon John L. Zook and daughter Viola, left home Friday the 22nd for La Junta, Colo.

Bro. S. E. Allgyer of West Liberty, Ohio, was expected at Harrisonburg, Va., to begin a series of meetings at the Bank Church on Sunday evening, Nov. 24. He expected, the Lord willing, to spend about five weeks in evangelistic services in that community. The Lord bless the efforts put forth to the salvation of many souls.

Bro. David A. Yoder of Elkhart, Ind., met with a painful accident on Oct. 15, when he accidentally cut a wound in his scalp about six inches long. The wound was dressed but later blood poisoning set in and Bro. Yoder's condition was considered dangerous for a time. At last report he was said to be improving. Let us remember the church in Elkhart county and pray that their workers may be spared to them.

Correspondence

Wood River, Nebr.

Dear Herald Readers, Greeting:—On Nov. 3 baptismal services were held here, six precious souls being baptized in the forenoon. May they ever prove true and faithful to their Master. In the afternoon communion services were held. Nearly all members partook of the sacred emblems of His broken body and shed blood, Bro. Peter Kennel officiated. Pray for the work at this place.

J. B. Jantzi.

East Las Vegas, N. Mex.

Dear Herald Readers, Greeting of love:—Bro. D. S. Brunk of La Junta, Colo., was with us on Saturday evening and Sunday morning, Nov. 9 and 10. On Sunday morning the school house was well filled and we had the privilege of listening to a very good sermon, and on Sunday evening Bro. Brunk preached at the Mishawaka school house southeast of us.

Early in September Bro. J. A. Heatwole of La Junta was with us. Last Sunday a minister from town preached a very good sermon for us, we have been pretty well favored with visiting ministers this year from various denominations, we have Sunday school every Sunday with good attendance and good interest, the average attendance from Oct. 1 to Oct. 1 was 46, (the attendance is better now). We have a German class for those who can not read well in English.

Yours in Christian love,

J. H. Good.

Nov. 19, 1912.

Fairview, Mich.

Dear Herald Readers, Greeting:—We thank God for His watchful care over us and the many blessings already in this life and much more for the blessings we shall receive in the glory world if we continue in His love. A program has been arranged for a Sunday school meeting to be held on Thanksgiving day and evening. Pray for the work and workers at this place that we may not try to do anything in our own strength but that in our weakness God's strength may be made perfect.

In Christian love,
Katie Bontrager.

Nov. 21, 1912.

Columbiana, O.

Dear Herald Readers:—Preparatory services were held at Midway Nov. 16 and communion on the 17th.

Bro. Stoltzfus of the Lima Mission began a series of meetings at East Lewistown on the 12th. There are two confessions up to date.

Thanksgiving services will be held at Midway on Thanksgiving and a Sunday schol meeting at the Youngstown Mission on the same day.

Nov. 22, 1912.

Cor.

Low Point, Ill.

Greetings to all Herald Readers:—The Roanoke Sunday school was reorganized on Nov. 24, the following officers being elected: Supts., Emil Rediger, J. J. Smith; Chors., Arthur Schertz, Christian Studer.

J. H. Byler of Belleville, Pa., favored the brotherhood at this place with a visit recently, which was greatly appreciated. He preached at the Metamora Church Nov. 20, and at Harmony the next evening.

We cordially invite all who can come to be with us during our Bible conference to be held Dec. 3-11.

Lydia Oyer.

Nov. 25, 1912.

La Junta, Colo.

Dear Herald Readers, A friendly greeting from the Holbrook congregation:—We had our council meeting the beginning of October in which meeting nearly all expressed peace and desired to commune. Bro. David Garber of Texas came into our midst on the 26th and had preparatory service and on the 27 communion.

On Nov. 24 we had our Sunday school meeting. Previous to this we had this meeting once a year and it was so interesting we decided to have it twice a year. The La Junta and Holbrook Sunday schools work together in these meetings. Bro. John L. Zook of Missouri, and Bro. Perry E. Brunk of Ohio, were with us in these meetings and on the following evening preached to us. We did not have so many visiting brethren this year as usual. We have an appointment for Thanksgiving Day.

A. F. Burkholder.

Nov. 26, 1912.

Versailles, Mo.

A series of meetings of one week, held by Bro. L. J. Miller at Mt. Zion, was closed Nov. 26. Six young souls decided to live for Christ. May the Lord grant them power over Satan that their lives may be truly overcoming lives is our prayer.

The sermons were good and we hope they will prove as strengthening to the saints as well.

Elias Swartzendruber.

Nov. 27, 1912.

Lansdale, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us whereof we are glad."

The past several weeks we have been enjoying many spiritual feasts for the soul. Last Sunday afternoon we were privileged to have with us Bro. A. D. Wenger of Fentress, Va., who broke to us the bread of life, using for a text II Pet. 3:9. This afternoon, Nov. 27, Bro. Abram Metzler of Martinsburg, Pa., was with us and spoke words of warning and encouragement to us. As a basis for remarks he used Psa. 126:3.

May we profit by the many good things we have heard, and resolve by God's help to walk more circumspectly before God and the world, that He may glorify His Son through us.

Yours in His glad service,
Laura F. Fuss.

Nov. 27, 1912.

Newton, Kans.
(Axtell Hospital.)

To all Gospel Herald Readers, Brethren and Sisters, Greeting in the Name of the Lord:—I am getting many inquiries by personal letters and letters to friends and relatives asking about my physical condition, that I thought a few lines in the Herald would serve quite a number.

I truly thank the Lord that I have so far recovered that I am able to pen these lines, though I am still in bed, sitting up while I write.

I am able now to sit up on a chair several hours each day.

It it now nearly eleven weeks since the accident happened, eight weeks of which I have spent at the hospital at Newton and in all that time I lay on my back almost constantly.

The two operations of skin grafting have been a perfect success. The raw parts on my limbs are now all covered over with growing skin.

I am getting stronger every day and I think by the time this reaches the Gospel Herald readers I will have been enabled to go to my home to be with my dear family again.

I am convinced that it is alone through the prayers of the Church from east to west that I have thus far recovered. In every instance the doctors have declared my healing and quick recovery most remarkable.

I realize I shall never be able to praise God enough while in this life for all He has done for me but there is a life beyond where our praise can be perfect.

I want to at this time and in this manner thank the brotherhood in general for the interest, the prayers and sympathies they have shown in my behalf and ask that you continue to pray for me that when I again go out to meet life's battles and labors I may be found faithful and loyal to Him who has said, "I will never leave thee nor forsake thee."

Your unworthy servant,
T. M. Erb.

Nov. 27, 1912.

Dinuba, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—Just a few lines from the far west. On Oct. 26 Bro. B. L. Horst came up from Porterville and remained over Sunday conducting two good meetings for us, preaching on Sunday morning and Bible reading in the evening. We were all strengthened very much by his being with us.

Sister Nancy Detweiler left on Nov. 5 for Albany, Oreg. We surely enjoyed having the sister with us.

On Nov. 21 Bro. and Sister Roscoe Bebb and family left for Sheridan, Oreg., where they expect to join Sister Bebb's father and family.

We urge more and more for the prayers of God's people for the little band at this place, being only eight members left.

Bro. G. D. Shenk will speak to us Sunday and Bro. Jesse Bledsoe will be leader for the meeting a week later. The Lord has blessed us with fine weather, but there has been much sickness so far this winter. We praise God for the degree of health He has given us. Pray for us.

For the Lord's service,
Orva Kilmer.

Nov. 26, 1912.

Fentress, Va.

The services that were announced to be held here today were recalled on account of the inclmency of the weather.

A. D. Wenger returned from his trip to Pennsylvania yesterday.

Joseph Zook of Oyster Point, Va., filled the appointment at this place on Sunday, Nov. 17, in the morning and also preached in the evening after young people's meeting.

Deacon John Wenger and wife of Broadway, Va., who had been visiting here for some time, left last week for Denbigh, Va., where they are attending the Bible conference held there this week. A number of brethren and sisters from this place are also attending the conference in Warwick Co. Bro. Daniel KaKuffman of Scottdale, Pa., who is the instructor, expects to be with us about Wednesday of next week.

John Weaver and wife of Lititz, Pa., and Jacob Charles and wife of Manheim, Pa., spent several days visiting relatives here and took part in the services on Sunday. They are attending the Bible conference at Denbigh this week.

Cor.

Nov. 28, 1912.

Versailles, Mo.

Dear Herald Readers:—Bro. Levi J. Miller of Garden City, Mo., began a series of meetings at this place on Saturday evening, Nov. 16. and continued the meetings until Sunday evening, Nov. 24. During these meetings seven precious souls were willing to accept Christ as their Savior. May each one be true to their calling and be a shining light to this dark world of sin.

Bro. and Sister L. H. Shank of Lancaster Co., Pa., came into our midst Nov. 18 and remained with us until Nov. 27, visiting relatives and friends.

We are having beautiful fall weather. At this writing health in this community is good.

Yours in Jesus' name,
Bessie Wenger.

Nov. 29, 1912.

Fentress, Va.

Dear Gospel Herald:—In the Franconia Conference District, Eastern Pennsylvania, our ministering brethren have been dying at the rate of one each year for ten years. It may be that the harvest of death among the ministry is proportionately as great all over. Rapidly we all pass from labor to reward.

Our aged bishop, Andrew S. Mack, of Bally, Pa., was a helpful attendant at the Bible instruction meeting recently held at Doylestown, Pa.

Fraternally yours,
A. D. Wenger.

Nov. 30, 1912.

Scottdale, Pa.

A cloud fell over our community when it was announced on Saturday morning that Bro. Milton B. Stauffer had passed away. He had been sick in bed only a little more than two weeks and the end came as a shock to us all. A short service was held on Sunday evening at his late home and on Monday morning his sorrowing companion and two children, together with one brother of Bro. Stauffer and two of her own brothers and a few friends from this place, left with the corpse on the train for Lancaster county, where the funeral is to be held on Tuesday. Particulars will be given later.

Bro. E. D. Hess of Masontown, Pa., preached for us on Sunday morning. His wife is a cousin of Bro. Stauffer had accompanied him on his visit here.

Bro. and Sister Levi Mumaw accompanied Sister Stauffer to Lancaster county.

Yours fraternally,
J. A. Ressler.

Dec. 2, 1912.

A DISASTROUS FIRE

Denbigh, Va., Nov. 19, 1912.

A deep pall of gloom hangs over this community at the present time. Last night there were two happy families sheltered in the home of Bro. Levi Shenk. Bro. Shenk and family had attended religious services in the evening while Bro. John Layman and family had just returned from a visit with loved ones in Rockingham Co., Va. Both families lived in one house. Both families retired in the evening, enjoying the blessings of good health, happy in a Savior's love, with bright prospects for the future, both here and hereafter.

Today, one family is all but wiped out of existence, another family is overwhelmed with grief and a community of sympathizing friends is engaged in ministering to the comforts of the afflicted ones who remain.

This morning at about six o'clock the community was startled with the news that the house was on fire. "Isa! Isa! Come to the window!" These were sample calls which rang in the ears of many. It was the voice of Bro. John Layman, calling in vain for his wife. Having seen the house on fire, he had rushed up a ladder, broken in through a window and snatched his children out of bed. But he was too late! Isaac, aged 2, was breathing his last, and David, a little over a year younger, was already dead. He searched as well as he could for his wife, but failed to find her. He called in distress and despair, but she had evidently succumbed to the smoke and flames. She had been seen downstairs a few minutes before the fire was discovered, and had doubtless rushed up stairs to rescue her children and perished in the attempt. After the building was burned down she was found burned to a crisp! He who but a few hours before was happy in the companionship of a loving wife and two prattling babes is now left alone in the world, bereft of wife and children, his property swept away in the flames, with no comfort but the hope that his loved ones are in glory and that he will some day meet them in the better world above.

In the other end of the house was the family of Bro. Levi Shenk. His wife, Amanda, was down in the kitchen. She heard a roaring which sounded suspicious. Presently she discovered what it meant. She rushed up the stairway, snatched her darling babe in her arms, but by this time the fire had made such headway that she could not reach her older child. Poor Mabel, a bright little girl three years old, was also a victim of the flames. Sister Shenk, though she saved her baby with little injury, was herself badly burned and is now in a hospital in Newport News, in a serious condition. Bro. Shenk and Bro. Layman were both injured, but apparently not seriously so. Both are homeless, both have by the flames been reduced to limited means, both have the sympathy of the entire community. What God has in store for them time will tell. In the meantime there are many prayers ascending in their behalf and all that tender hands can do is being done for their comfort.

What started the fire, do you ask? It is not definitely known. In all probability it was either from a defective flue or stove pipe. Evidently there was nothing out of the ordinary until some time after fire was started in the stoves about two hours before the building was discovered to be on fire. There is enough in this to cause all who read this descripition to examine their flues and stove-pipes carefully and to remedy the defects without delay.

We have another evidence of the uncertainty and frailty of life. We know not what a day may bring forth. We know, however, that "all things work together for good to them that love God." To His will we bow with reverence, praying that His comforting grace may abide with these afflicted families. And if, in the bright hereafter, it will have been found that this sad event has been the means of causing people to think seriously on the way and move souls to seek that happy condition in which they will be able to share in the glorous, eternal reign above, we shall see the silver lining to the dark cloud which now overshadows this community.

Yours for the Master,
Daniel Kauffman.

Miscellaneous

THREE PRAYERS

I prayed that grief might pass me by,
But soon I felt its pain—
When lo! bright hope shone in my sky,
Like sunshine after rain.

I prayed that hate might pass me by,
But soon I found a foe.
I conquered with a loving heart,
And now no hate I know.

I prayed that trial might pass me by,
And she became my guest;
Yet through the lessons I had learned
My prayers were answered best.

—Bertha L. Miller.

HOW STEM THE TIDE OF WORLDLINESS IN THE CHURCH?

By Jacob N. Brubacher.

For the Gospel Herald.

There is a saying, "Where there is a will, there is a way." In the course of human events, it has been proven in very many instances, by an indomitable will, by perseverance and united effort. Seemingly almost insurmountable obstacles have been overcome and strong enemies overcome.

One of the greatest enemies assailing the Church—yea, has already a stronghold—is worldliness. It is an enemy with many faces. The whole Church, as a body, must take a firm stand and fight the monster, making no compromise whatever. First and above all, the bishops and ministers and deacons must take the lead, beginning in their families. The task may seem great, but the Lord is strong. May the good Lord grant a general awakening.

Mount Joy, Pa.

OUR LITERATURE

By Daniel Kauffman.

For the Gospel Herald

VI. Tracts

Is the tract business growing? We can only answer for the Mennonite Publishing House. Here there is evidence of a steadily increasing interest on the part of the brotherhood at large. New tracts are being added from time to time and the cause is being more generally supported than ever before. Our new tract editor, Bro. John H. Mosemann of Lancaster, Pa., is doing commendable work in his line, showing that he believes in filling a position when called to the work.

We have on hand about 66 different kinds of tracts, covering almost every phase of Christian work. Many of these have an extensive circulation; that on "Russell and Russellism," by Bro. J. E. Hartzler, taking the lead during the past year.

Tracts are silent messengers that work their way into places where preaching is impossible. They find their way into home, church, business, crowded streets, the hermit's retreat, circulate among all classes of people, and eternity alone will reveal the effect of their influence. Their usefulness depends upon a number of things, among them the following: (1) Soundness in teaching, (2) directness in appeal, (3) the prayers behind them, (4) judgment in distribution. Like every other good, their usefulness has been curtailed by a lack of discretion both in writing and in handing them out judiciously. Not every good article will make a good tract. What is good for some people may be anything but good for other people. As in messages from the pulpit, so in messages through tracts, they should be suited to the people among whom they circulate. The unsaved need tracts along salvation lines, the saved in Christ need something to build them up in the Christian service, the downcast need something to give them fresh courage, the heavy-laden need something that will enlighten them on the question of burden-bearing, the personal worker needs light along his line, etc., etc., etc., etc. Good judgment, a live interest and much prayer make good tract distributors. We have noticed also that some are more especially adapted for this work than are others. God has wisely endowed His people with a diversity of gifts.

Our tract work is supported by free will contributions. As fast as the donations are received for that purpose new tracts are printed and sent out for distribution by those who are interested in the work. In this way thousands of souls have been influenced either to lead a better life or to greater efforts in the Master's service. Sometimes the funds are low, sometimes flush, depending upon whether the impulse of giving means or giving out tracts is the stronger. Both are needed to accomplish the desired results.

One of the latest enterprises along the tract line is the starting of a new tract messenger, called "The Way." The first number of this new periodical is to make its appearance with the beginning of the new year. It is to be a monthly messenger, about twice the size of "Beams of Light," designed especially for circulation among the people surrounding our mission stations. The purpose is primarily to awaken a greater interest in the cause of salvation on the part of those with whom our mission workers come in contact. As the pages of this new paper are prepared this class of people will be kept steadily in mind. However, the paper may be used with success by workers in rural as well as city mission work, and sample copies will be sent free upon application. Our prayer is that the blessings of God may rest upon this new enterprise, and that many may be brought to a saving knowledge of Jesus Christ.

* * *

With this article we close our series of talks on "Our Literature." There are many more things we would like to have said, but we shall refrain for the present, leaving the room to others. There is no question in the mind of any one who has given the subject of literature serious attention that this is most important and far-reaching. It is not a question as to whether our homes and churches should be supplied with literature other than the Bible. That question has already been decided and the world is full of books, papers, pamphlets, tracts, etc. It is simply a question of regulating this supply so that we have the best and purest and soundest literature to be had. Anything that will help to build up our children in the true faith of Jesus Christ and make of them loyal workers in the Church and useful in the service of God and man is to be encouraged. To this end we invite all who are interested in the spiritual upbuilding of our people and the extension of the borders of Zion to unite with us in the great work of keeping all our homes supplied with books and papers that are scripturally sound and spiritually edifying. If these articles will have the effect of awakening a greater interest along this line, we shall feel ourselves paid for the effort in writing them.

Scottdale, Pa.

LIFE'S ENIGMA

By M. Emma Nissley.

For the Gospel Herald.

Life is immortal, harbored in a mortal body of clay, which is the only thing we can control and for which we are responsible. Life's enigma is work, and all work is honorable if done to Gods' glory. Naturally, we find more joy in laboring than to fool away our time in idleness, but how much more blessed to work for our Master. While we are living in an age where the mighty dollar seems to sway the nation, let us not forget John 4:34—"My meat is to do the will of him that sent me, and to finish his work." It matters not how difficult our task may seem; with a determination to live for Him who died for us, the clouds of discouragement will eventually disperse, and the beautiful rays of sunshine will lighten our task.

The direct object of life is usefulness, contentment, happiness. These three combined with work are inseparable, which was proved by many

great and successful men. He who separates work from these three breaks an inevitable law of God, which will bring a host of evils, and (in proportion to the separation) will sap the very breath of usefulness. Therefore let us, with Daniel of old, purpose in our hearts not to defile ourselves, but so live that our lives may prove a blessing "in the midst of a crooked and perverse nation." May our purpose in life be to live for Christ, so that when we have passed over Jordan's tide, it can be said of us, by those who knew us best, "They pulled a thistle where'er they could, and tried to plant a flower where they thought a flower would grow."

We can not make a success in life without a definite plan. Hence let us form some plan for our future, having distinct limits, for sooner or later necessity will call for a good model. In forming a definite plan, take heed that it is based on God's Word and that all things will work together for the advancement of His kingdom. Plan your work well, then work your plans well. Possibly there are those who think there is nothing for them to do, but no circumstances in life set one free from the obligation of toil, in a world where only true happiness is bestowed to the diligent. For he who toils has not yet discovered what he was created for, and is a false note in the orchestra of the universe. Remember, we are saved to serve. Look the world over. There are many who were born in homes where God's work and Word were neglected. When we look over their lives, we shudder at their wretchedness.

Success in life is not merely an accumulation of wealth, as some may think, but rather an accumulation of good thoughts and deeds. A Christian's success depends chiefly upon two qualifications, willingness and ability. By willingness I mean the desire and free will to know more of God's Word and be used just as it pleaseth Him. To accomplish anything for the Master we must have the ability. This can be obtained through constant study and prayer. Let us not bury our talents, even though we have but one. Cultivate and consecrate it to His service. What a great amount of work would be accomplished if every one would answer the purpose of his creation. There is something for all to do, hence "neglect not the gift that is in thee." Holding before you Christ as the example, press onward and upward, and success will attend your labors.

We need to know our purpose and fulfill it. May our motto be, "Saved to serve." But may we not labor to be seen of men, but "you in your corner, and I in mine." Let us endeavor to climb the ladder of service until we attain the very height of usefulness. In attaining this height may we not try and take all out of the world we can, but rather fill it with monuments of kindness, good deeds and spotless lives. Let these not only reach the skies, but extend far beyond them. There is a divine law, which will surely retaliate upon those who do otherwise. Therefore let us base our principles on those tables which will brighten all things throughout eternity.

Note.—While endorsing the above, let us remember that the ultimate aim and purpose of all our being is to glorify God, not to receive anything for ourselves.—Ed.

WAR

Two thousand years ago the angels heralded the coming of the Prince of Peace; yesterday five thousand men died in the trenches on the field of battle and other thousands met death at the mouth of the cannon.

Five thousand years ago the finger of God wrote "Thou shalt not kill;" today people are taxed to pay the expense of wholesale murder.

Half the world vows allegiance to the God of Love and keeps that vow by slaying in hate.

War and rumors of war, the noise of the hammer in the shipyards, where battleships are being builded; the glow of the furnaces in the steel works, where death-dealing weapons are being fashioned; the passage of war budgets by parliaments; the tramp of soldiers marching to the front—all these give the lie to the professions of the so-called Christian nations.

While missionaries are being sent to heathen lands to preach the Gospel of life, armies are leaving the same shores and battleships are putting out from the same ports to practice the gospel of death. Peace congresses meet and talk, armies meet and fight. Peoples of all nations give of their earnings to pay for the slaughter of fellow creatures in other lands or to prepare for the dreadful work, while their own countrymen want for food,wasting the necessities of life to make them unnecessary for others, preventing the highest development of their own people to put an end to the development of others.

Waste of life and waste of effort! Economic, social and religious waste! All this sacrificed on the altar of greed, avarice and jealousy.—Richmond Virginian.

It is often said that one has the right to do as he pleases, not only with himself, but with his time and money. This is not true. No Christian has the right to minister wholly to his own pleasure. All are to please God above all others.—Sel.

It is the thing you do today that is sure to work itself out in your character tomorrow.

CAUSES OF WEAKNESS

By E. Grace Hershey.

For the Gospel Herald.

We notice first that one of the causes of weakness is unbelief, mentioned in Matt. 17:19-21. Christ rebukes the people first, then the devil. Christ Himself cannot do many mighty works for those in whom unbelief reigns. Those who are faithless will be perverse and perverseness is sin in its worst colors. Christ healed the lunatic, though the people were perverse and Christ provoked, yet the child was cured from that very hour. It was an immediate and perfect cure and encourages parents to bring their children to Christ. Notice, it is good for us to go to Christ in secret, where no eye sees, and bewail our weakness, follies, and infirmities and inquire into the cause of them. "If ye have faith as a grain of mustard seed" ye shall do wonders. Nothing shall be impossible to us, not of ourselves, but by divine power.

Next we notice ignorance (I Cor. 11:30): "For this cause many are weak and sickly among you, and many sleep." Some were punished with sickness and some with death. Acts 26:18, "To open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." The great design of the Gospel is to instruct the ignorant and to rectify the mistakes of those who are in error that things may be set and seen in a true light. The lack of proper food (Heb. 5:13). "For one that useth milk is unskilful in the Word of righteousness, for he is a babe." Those that are babes must be entertained with the plainest truths, and these delivered in the plainest manner. There must be "Line upon line, precept upon precept; here a little and there a little" (Isa. 28:10). Christ despises not His babes; He has provided suitable food for them. Those who would be godly must exercise themselves unto godliness. What will it avail us to mortify the body if we do not mortify sin? We must not only cease to do evil, but we must learn to do well and make a practice of exercising ourselves unto godliness (I Tim. 4:7, 8).

In Gal. 4:9, we have poisoned doctrine. We read here that it would be very unreasonable for suffering ourselves to be brought again in a state of bondage and turn again to the "weak and beggarly elements" such things as have no power in them to cleanse the soul or to afford any solid satisfaction to the mind.

Lititz, Pa.

Keep out of the church everything that tends to cheapen it. The loss of reverence for God's house is a loss of power.

OBEDIENCE

By Harvey Woolsey.

For Beams of Light.

A person born into the kingdom begins at once a life of obedience to God, walking by faith.

First, we will notice Paul on his way to Damascus. When he was stricken down and heard the voice of the Lord he said, "Who art thou, Lord?" The answer came, "I am Jesus whom thou persecutest." Paul was anxious to know what Jesus would have him do. We also notice that Paul was blind for three days and had to be led about. He might have questioned why his eyes were not opened sooner. We only conclude that he walked at that time by faith, not by sight. What an impressive type. It should convince all people that when God speaks once that should be sufficient. Paul doesn't question the matter, but moves out at once, preaching Christ's doctrines. Paul had been a zealous worker under the law. Now he asks the question, Is a man saved by works? In Eph. 2:9 he answers, "Not of works, lest any man should boast." Since it is by grace that we are saved through faith, we must conclude that faith is the connecting link with salvation. To have faith in God and His Word is the secret of salvation. To have faith in God and His Word is the secret of salvation. Paul does not stop with his teaching of salvation through faith, but he also tells what faith will do. It brings immediate obedience to the Word of God. In this his teaching agreed with that of Jesus who said, "If ye love me, keep my commandments" (Jno. 14:15).

Paul also teaches us with reference to obedience to governments. "Let every soul be subject unto the higher powers" (Rom. 13:11). But subjection does not mean to become a part of. Jesus says to His disciples that they are not of this world (Jno. 17:14). Paul says, "Be not conformed to this world" (Rom. 12:2). The Bible teaches abundantly that God's people should be a peculiar people, separated from the world. What does Jesus say on the question of worldly popularity? "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

Another commandment strongly urged by Paul is found in I Cor. 11:2-16. This does not only show separation, but submission. He begins by saying, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I have delivered them unto you." In the fifth verse he says, "Every woman praying or prophesying with her head unconvered dishonoreth her head," showing that there is a covering not applicable to man. In the next verse he renews the same teaching. That it is not the long hair that Paul teaches about, is evident from verses 5, 6 and 15. If nature provides the hair, which Paul says that it does, we must conclude that Paul was much out of place when he wrote verse 5. Verse 14 shows that nature provides the natural covering, so we must conclude that there is another covering to which each sister should submit. I am praying that people may awaken to the fact that Paul had no time to write things unnecessary. Paul also writes, "Let no man deceive you, but be thou an example." He also says that all scripture is given by inspiration of God. One reason why people can not see these plain commandments is because they have their eyes at least partly closed to the truth.

The beauty of a life of faith is an evidence that God never asks anything of a child of God that is not for his good. When people are really converted it is natural for them to do what God wants them to do. The great trouble with so many people is that "seeing, they see not." May God help all readers of this class to get their eyes open. Many people have light along these lines, but will not accept it because they are led by blind leaders, so that if their light becomes darkness, "how great is that darkness."

May God's blessings rest upon all readers to a willingness to launch out in the depth of God's love.

Oronogo, Mo.

OUR DUTIES TOWARD THE CHURCH

By John R. Blosser.

For the Gospel Herald.

Our duties toward the Church may differ somewhat as we have not the same position in the Church. One general duty is to obey. We should all obey the jurisdiction of the Church in as far as it is in accordance with God's Word. And if we find that there are some in the Church who do not live up to God's teaching, and we ourselves have a true conception of the Word, it is our duty to do all we can to raise the standard of the Church to that of God's Word, and not to stand back and cast slurs.

Merely obeying the rules of the Church will not save any one. I do not care who you are or to what Church you belong if you merely obey the Church rules in outward form, and not because the love of God is in your heart, you are as bad (perhaps worse) than those not in the Church at all. For instance, if your neighbor was going to have a dance, and your Church was opposed to dances (as it should be) you would like to attend, but your Church is opposed to it, so you stay at home. You obeyed the Church but you sinned against God, inasmuch as your heart was at the dance.

It is our duty not only to obey the Church, but to work for the good of the Church at all times. If we are given a work to do (no matter how small) we should do it to the best of our ability. We may not be able, as some are, to face the public and make flowery speeches, but if we will say what we can, in our own language, and with the love of God in our hearts, we have done our duty and it will not be without reward.

Versailles, Mo.

An older disciple might have selected different language in expressing the above thoughts, but the Christian's proper attitude toward the Church is correctly expressed. A body of young people in whose breasts there pulsates this spirit of loyalty and willingness to work, means a good, live, vigorous, whole-Gospel Church a few years hence.—Editor.

REPORT

Of the Fifteenth Annual Amish Mennonite Sunday School Meeting Held at the Allensville Church, near Allensville, Mifflin Co., Pa., Nov. 14, 15, 1912

For the Words of Cheer.

Meetings began with the following organization: Mods., I. Z. Hartzler, J. B. Zook; Secys., U. S. Zook, Zella Zook; Chor., O. H. Zook.

The following subjects were discussed:

How interest the young people in active Sunday school work? John Y. Hartzler.

Singing as a factor in the Sunday school. O. H. Zook.

Best methods of organizing, maintaining and teaching Teacher Training Classes. S. A. Zook.

Vital problems which confront us in the Sunday school of today. J. B. Zook.

Parental training. John Grassmyer.

Proper methods of organization. Hannah Yoder.

Essentials to success in primary work. Etta Youtzy.

Preparing to teach the lesson. S. S. King.

The Holy Spirit's power. Geo. R. Brunk.

Friday evening session—Workers' meeting, topics assigned and voluntary and a talk on "The Missionary" by Fannie Kurtz of the Altoona Mission.

The following are some of the good thoughts gleaned:

Awaken interest in the Sunday school by having real, live, active, officials and teachers.

Indifference hinders the work of the Sunday school.

Use suitable Gospel methods. Many methods used to awaken interest are ungodly and take the spiritual life out of the Sunday school.

Teach the Word in its purity.

Do not substitute entertainment for instructon.

Lead the people, not drive them.

Understand our business in the way of interesting people in active Sunday school work. Interest the young people by showing them the worth of the Gospel.

We must watch our attitude and influence toward and over others.

Singing is universally accepted as a part of worship. Should be as perfect as pos-

sible, the same as our prayers and preaching. Leader in singing should be capable and be spirit filled.

We should reverence singing the same as we do other parts of worship.

Parents should train up their children in the way they should go, and when they are old they will not depart from it. Prov. 22: 6.

Our doings bear more on the child than our sayings.

Do not provoke children to wrath, nor lead in forbidden paths or byways.

Beware of planting pride in the young hearts.

Reproduce the Christ-life by doing away with the lusts of the flesh.

In organization select ones that are fitted for the place and are apt to teach, then give them the support of the Sunday school.

We want officials that are obedient to and work with the Church.

Success in primary work requires prayer, patience, interest, attention, regular attendance, etc.

Teach only the pure Gospel. Watch for misunderstandings.

Kind words and smiles wins affections. Point to the Savior. Practice what you teach. Be an example. Prepare your lessons by studying and going to God for help. Study the Bible as a whole.

The Holy Spirit helps us to understand the Scriptures, gives us power to live and teach aright.

Lack of punctuality causes indifference.

Without unity the Sunday school cannot prosper.

Secretaries.

REPORT

Of the Wayne, Stark, and Medina County Sunday School Conference held at the Sonnenberg Church, Wayne Co., O., Oct. 26, 1912

For the Gospel Herald.

Oragnization: Mods., J. S. Gerig, C. N. Amstutz; Secys., E. S. Hostetler, Jesse Smucker; Committee on resolutions, J. A. Liechty, P. R. Lantz, N. A. Lind.

Devotional services by Jacob Nusbaum.

What does the Church owe the Sunday school? I. W. Royer, David Hostetler.

The Church should recognize the talent of our young people and make provision for its development.

The relation of the Church to the Sunday school is as that of parent to child; therefore the prosperity of the Sunday school will largely depend upon the spiritual condition and activity of the Church.

How does the Sunday school help to build up the Church? P. R. Liechty, Benj. Gerig.

It prepares material for the building of the Church. Many parents are won to Christ and the Church through the influence of their children who attend the Sunday school. It is also an important factor in preventing our young people from being lost to the Church through evil inducements of today.

What have Sunday School Conferences done for the Sunday school? N. A. Lind, D. C. Hostetler.

They have developed better superintendents and teachers. Have helped to solve difficult problems in the Sunday school. Have caused the Church and Sunday school to become more united. Have also suggested better methods and have been the means of inspiring and encouraging the workers.

Children's meeting, conducted by J. S. Gerig and Mary Ann Sommers.

What is the Christian duty of parents toward their children in relation to the Sunday school? D. H. Horst, John Sommer.

Parents should diligently seek to develop the spiritual life of the child in the home: (1) By engaging in family devotion. (2) By insisting upon obedience. (3) By studying the lesson together. (4) By establishing them in the principles of the Gospel.

What is the Christan duty of the Sunday school teacher? I. J. Buchwalter, C. N. Amstutz.

He should be a true, prayerful Christian. As his life is read by the world he should live so as to be a light to it.

Such have such a vivid conception of Christ that His image will be reflected upon the pupil. He should be sociable at all times to his pupils and meet them often at the throne of grace. He should be obedient to God's Word, work in harmony with the ministers and laity of the Church, and respond promptly to any call for work.

Methods of teaching. E. S. Hostetler, J. A. Liechty.

Four methods used by Christ, the best of all teachers: (1) Question Method. Attracts attention of inattentive pupils. Develops minds of pupils by causing them to think. (2) Objective method. Makes vivid impressions upon the child mind by drawing lessons from objects in nature. (3) Illustrative method. Relating of stories to illustrate a certain point in the lesson. (4) Lecture method. Should be more prominent in the teaching of adults than children. All or part of these methods may be employed during a recitation.

Teachers should know more than their scholars. They should be systematic and adapt their teaching to their pupils. Should also vary their teaching to conditions and circumstances of their pupils.

Resolution adopted: Since the Sunday school is an organization in the Church of Christ to teach and train her pupils for work in the Church, be it resolved that we as ministers and parents give due consideration to and provide means for this organization to build up the Church in Christ.

The following brethren were chosen as an executive committee: George Lehman, 3 years; Elias Kreider, 2 years; J. A. Liechty, 1 year.

Jesse Smucker was elected secretary for a term of three years.

Collection after deducting expenses amounted to $33.02; donated to the Canton Mission.

Evening Session

Devotional services by Fred Mast.

Address on South America by J. W. Shank.

Topic, **The value of a young people's Bible meeting.** P. R. Lantz.

Young people will meet. It is therefore very important that the time spent together will be to their edification, and spiritual as well as intellectual development.

These meetings afford an opportunity for the training of young workers to fill the places of older ones who are being called away. Personal work ought to be encouraged in the Y. P. B. M.

The Y. P. B. M. promotes Bible study among the young people and draws them away from undesirable gatherings.

Sermon by Joseph Mast from Heb. 2:1-3.

Closing prayer by John Sommer.

Secretaries.

REPORT

Of the Bible Conference held at the Allensville A. M. Church, Mifflin Co., Pa., Nov. 16-18, 1912

For the Gospel Herald.

Organization was as follows: Mods., S. K. Yoder, Joshua B. Zook; Chor., David E. Plank; Secys., Oliver H. Zook, Ruth Kauffman and Corinne Byler.

Instructors, John S. Mast, Elverson, Pa., and Geo. R. Brunk, Denbigh, Va.

Bro. Mast gave lectures on the following outlines: The Word inspired, Faith, Godly courage, The Church, Vanity, and The Christian's relation to the government.

Bro. Brunk gave two lessons on The two Covenants, and four on Prophecy.

Each evening an interesting and profitable song service was held which was followed by a workers' meeting and a Gospel sermon.

The Holy Spirit's power was greatly manifested and marked interest and attention marked each session.

Following are a few of the many good things taught during the sessions:

Faith is of two kinds, dead and living. Faith and perfect works of God bring justification. Whatever God says to you, **Do.**

The old covenant was taken away and the new established.

Jeremiah prophesied that the old should be changed and Paul said it was necessary.

The first law no one could keep and the second every one can keep.

There is no difference in inspiration but of use.

Children of Israel got into Jewish Church by blood as children and into the Christian Church by will of God.

Under old covenant they were bought with money, under New by blood of Christ.

Under old law, do and live, under new live and do.

Justified by works under old and by faith under new.

Time is coming when saints will rule the world.

The route of wicked has no new heaven and new earth.

Christ's presence can be in the heart only when sin and Satan are out.

There is one thing that makes the teaching of holiness hard, that is there is so much sham holiness in the world.

Israel is going back to Jerusalem in unbelief and will not know of the great love of God until after the tribulation period.

The Virgins will be separated at the coming of Christ for His saints.

Conscience must be enlightened and controlled by the Word of God.

What would Jesus do? should be our guide in life, we should always stay on the safe side by staying as far from the world as possible.

Trust is the crowning work of faith. Grace is no benefit without faith. These three go together, grace, faith, and works.

The reason people do not do what the Bible says is because they do not believe it.

Godly courage is prompted by prayer. Many people who are on the verge of despondency are saved by a little encouragement.

God established the Church of Israel and Christ the Christian Church.

In the Old Testament the Church was called the congregation, in the New the Bride of Christ.

The Church must be kept pure and clean. Among the great evils that threaten the Church we name the following: pride, popularity, display of attire, unequal yoke, extravagance, and worldly literature.

The soul is the life of the body and the Spirit is the life of the soul.

Never tell a lie and be careful not to keep back the truth.

Evil imaginations should be crowded out of our minds with good thoughts. The wicked walk after vanity.

Many people refuse to listen to sound doctrine. The Bible is inspired of God and written by holy men.

A strong proof that the Word is inspired is that it was written by at least 36 different authors during hundreds of years of time and it all harmonizes.

The Bible has stood the test of trials and storms of all ages and **still lives.**

The Bible is milk to feed, a living fount,

a lamp, a mirror, a rare casket, the Spirit's sword, and its value cannot be estimated.

May God bless these truths to the encouragement and enlightenment of all who attended these meetings.

The Secretaries.

Married

Mast—Stoltzfus.—On Nov. 10, 1912, at the home of the officiating bishop, Bro. C. M. Brackbill of Kinzer, Pa., Bro. David C. Mast of Cochransville, Pa., and Sister Mamie E. Stoltzfus of Gap, Pa., were united in the holy bonds of matrimony. May God bless this union.

Maurer—Stauffer.—On Sunday, Oct. 20, 1912, at the Salem (Alberta) A. M. Church, Bro. Elmer Maurer and Sister Anna Stauffer, both of Round Hill, Alta., were joined in holy matrimony. Bro. N. E. Roth officiated. May their voyage through life be peaceful and prosperous.

Obituary

Hiel.—Clara (Whiting) Hiel departed this life Nov. 9, at her home north of North Lima, O., (Mahoning Co.) at the age of 40 y. 5 m. 25 d. She was taken into the home of Bro. and Sister Noah Blosser when but a child and lived with them until her marriage, and part of the time since. She united with the Mennonite Church about 12 years ago. Funeral services were in charge of A. J. Steiner and Allen Rickert, held at the North Lima Church.

Gerber.—Ralph, son of Levi and Martha Gerber, was born Feb. 22, 1904; died Nov. 12, 1912; aged 8 y. 8 m. 20 d. He leaves to mourn his early departure father, mother, 5 brothers, 3 sisters and a host of relatives and friends. One brother and 1 sister preceded him. He had diphtheria and they had to bury him without a service. He also got paralysis of the heart about three weeks before he died. Jesus said, "Let the children come to me." Funeral service later. Burial at the Walnut Creek A. M. Church, Shanesville, Ohio.

Pfile.—Elizabeth Pfile was born Nov. 26, 1848; died Nov. 24, 1912; aged 63 y. 11 m. 28 d. She was united in marriage to Matthias Pfile Dec. 3, 1867, who preceded her to the spirit world eight years ago. To this union were born nine children, of whom all survive and are mourning the loss of a kind and loving mother. Also one brother and one sister are living. She was a faithful and consistent member of the Mennonite Church for many years. Funeral services were conducted by the brethren E. M. Shellenberger and S. E. Graybill.

Hochstetler.—Claude, son of H. W. and Artie Hochstetler was born June 10, 1902; died Nov. 15, 1912; aged 10 y. 5 m. 5 d. He leaves to mourn his early departure father, mother, 3 brothers, 2 sisters, grandparents on both sides, and great-grandparents on the father's side. He was the oldest of the children. His sickness lasted only a few days. A week before his burial he fell from a small stack at his uncle's place. He died of tramatic paralysis due to the fall. He was buried on Nov. 17. A large concourse of friends attended the funeral services, which were conducted by S. H. Miller in English from Isa. 40:11 and in German by Corsan Mast. Buried at the Walnut Creek A. M. Church, Shanesville, Ohio.

Blosser.—Noah Blosser died Nov. 14, 1912; aged 91 y. 8 m. 11 d. He was born in Rockingham Co., Va., March 3, 1821. He was married to Mary Nold, who preceded him to the spirit world 13 years ago. Most of his life was spent in Mahoning Co., O., on his farm, but a number of years ago he left the farm and moved to Leetonia, Columbia Co., at which place he died. He was an active member of the Mennonite Church since his early married life. Funeral service was held at Midway. Services conducted by A. J. Steiner, assisted by David Lehman and Allen Rickert.

Rice.—Mary Rice was born in Huron Co., Canada, Sept. 29, 1885; died at Berne, Huron Co., Mich., Nov. 23, 1912; aged 27 y. 1 m. 25 d. She leaves to mourn her early departure a sorrowful father, mother, 3 sisters, and 1 brother. Two brothers have preceded her to the spiritual home. She united with the Mennonite Church in her youth and lived a faithful Christian life till called to her eternal home. She will be greatly missed by her many friends and the sweet hymns she used to sing will long be remembered. Funeral services conducted by Bro. C. Schrock in German. Text, John 11. Followed in English by Bro. P. Ropp. Text, Prov. 27:1, John 11:28. The body was laid to rest in the Mennonite cemetery.

Zimmerman.—Henry W. Zimmerman was born in York Co., Pa., Sept. 29, 1832; died Oct. 24, 1912; at Eberly's Mills; aged 80 y. 25 d. He lived in Cumberland Co., for the last 47 years. He is survived by a widow and 4 sons (one son preceded him), 5 grandchildren, also 1 sister and 6 brothers, besides many friends. He was a kind husband and father and a good neighbor and will be much missed in the community and in the Mennonite Church of which he was a member for fifty years. He was very active for a man of his age until Mar. 1, when he fell from a wagon and broke a bone in his limb, he partly recovered from that when pneumonia developed and death claimed him in forty-eight hours. Funeral services on the 27th at the Slate Hill Church conducted by John H. Mosemann and Samuel Hess. Text, Rom. 6:23. Interment in the Slate Hill cemetery.

Brandeberry.—Samuel Raymond, son of John and Lida Brandeberry fell asleep in Jesus Nov. 1, 1912, at their home in West Liberty, O.; aged 13 y. 8 m. 25 d. He was sick only one week with appendicitis. The deceased leaves to mourn his sad departure a bereaved father and mother, 3 brothers and 2 sisters. How sad to think that one so young, with a life so full of promise should be called away so soon. But as the Lord giveth so He taketh, and again we realize how uncertain life is and how sure is death. The funeral services were conducted at the Copperville Freewill Baptist Church by T. J. Mawhorter and interment in the cemetery nearby.

Samuel dear, how much we miss thee,
In our earthly home below;
But with joy we hope to greet thee,
When we home to Jesus go.

Schrock.—John Harvey Schrock was born Nov. 29, 1880; died Nov. 14, 1912; aged 31 y. 11 m. 15 d. He was married to Sister Amanda Helmuth Dec. 20, 1903. This union was blessed with 3 children. They with his bereaved widow, father, mother, 3 brothers, 5 sisters and his many friends, mourn his departure. Bro. Harvey was somewhat afflicted for over a year and had undergone an operation for appendicitis one month ago and was seemingly improving until a few days before his departure he was taken seriously ill and soon passed to the great beyond. His life was that of an honest, quiet, pious, Christian. He was a consistent member of the Sycamore A. M. congregation. Funeral Nov. 17, conducted at the house by C. A. Hartzler from John 14:1-6; I Thes. 4:13-18, at the church by J. J. Hartzler, II Cor. 5:1-10, by J. C. Driver, James 4:14, second clause, and concluding remarks by C. A. Hartzler. Interment in Clearfork cemetery.

Gehman.—Pre. Solomon B. Gehman was born July 21, 1841; died at his home near Waterloo, Ont., Nov. 19, 1912; aged 71 y. 3 m. 28 d. About 30 years ago he was ordained to the ministry in the Mennonite Church, in which calling we believe he was faithful in performing his duties. He was in good health, until about 3 months ago, when he was stricken down with a complication of diseases causing his death. He was a powerful speaker, full of Spirit and life, and no sacrifice was too great by day nor night, in going out, especially in bringing the lost to Christ.

The writer is especially impressed in remembering the time (about 27 years ago) when Bro. Gehman and different others came into our midst holding the first evening meetings, as we then called them, when quite a number of us became willing to accept Christ as our Savior. In this Bro. Gehman was an instrument and we believe there will be stars in his crown. Funeral was held on Nov. 21st. Services at the house by Noah Hunsberger and at the Waterloo Church by Jonas Snider in German, and Noah Stauffer in English, from II Tim. 6:8. Buried at the David Eby cemetery.

He is survived by the widow, 3 sons and 2 daughters; one son, John Allen preceded him.

Harman.—Daisy E. Harman, daughter of Sister Armeta Harman of near Lanesville, W. Va., died Nov. 19, 1912; aged 21 y. 11 m. 26 d. After having suffered for about six weeks with typhoid fever the disease finally resulted in a form of appendicitis. This finally ended her physical life.

All her life she had an ideal moral character. She had merited a No. 3 certificate for teaching school in W. Va., and had taught one year with excellent success, but it is thought that the up and down journey to and from her school during last winter was the cause of her sickness. During her sickness her submission and patience became so marked that some said she is converted, but as before her sickness so still when the minister of the Gospel came he found her unsurrendered on just a few points in I Cor. 11 and I Pet. 3:3, 4; I Tim. 2:9, 10. He, with the brethren C. Good and Abram Simmers, considered this far from a complete surrender and therefore could not administer Christian baptism and sanction church fellowship until from a willing heart all the Word or all of God was accepted. She requested a preaching service of Bro. Good who preached from Acts 3:19, which brought the desired result. May this be a testimony again as it is where it stands in the Word. Her surrender was so complete and the blessing likewise, that it is bringing similar blessing to all who come in touch with her experience, the writer no exception. From the morning of the 6th of Nov. when she was born of God, until the 19th when she died, forming the beginning of her eternal life, she was a light and a living example of Christian piety to all who met her in her room; and even though the Lord has taken her home in youthful days and we miss her in her home, her congregation and in her neighborhood yet we say, "Thy will be done," for in His wisdom she was ripe for heaven and her work for Him on earth was considered very great by many who came in touch with her in her Christian life. Amen.—H. B. K.

Items and Comments

A scratch on the finger cost the life of George W. Vale of Waterloo, Ont., lately. A "small sin" has cost many a person his eternal life.

A Pittsburg woman 75 years old, attempted to save the picture of her absent son from her burning house and lost her life in the attempt.

It is proposed to erect a monument to the memory of Queen Victoria, in Washington, in commemoration of the hundred years of peace between the United States and Great Britain.

A peculiar accident occurred in the Straits of Magellan recently when a school of fish crowded a British steamer in such numbers that they clogged the take-in water pipes and almost wrecked the ship.

"General" William Booth's eldest daughter, Mrs. Catherine Booth-Clibborn (known as LaMarachale), is planning to come to the United States this fall or winter. Arrangements for her meetings are being made by the Moody Bible Institute of Chicago.

Just now military anxiety in Europe is finding exercise in discussing Germany's proposed new fleet of twenty air-ships, each capable of carrying crew of 18 men and a ton of explosives. Other nations are wondering whether they have any appliances that could reach an air-ship six thousand feet above the earth and destroy it.

The latest news from the seat of the Turkish war is that a protocol is to be signed on Tuesday of this week. This means that if nothing takes place to obstruct the peace proceedings the hostilities will stop for two weeks at least. The danger of a general European war is not great for the present. Let us hope that the present prospects for a speedy settlement of the difficulties in the Balkans will be realized.

Spelling teachers are having difficulties in Canada. The word meaning haven is spelled harbour in England and harbor in the United States. Many other words present a similar difficulty, such as honour, honor. Some people have even questioned the loyalty of a Canadian who spelled these words with "o" instead of "ou." Yet the friendliness of the English speaking nations of the earth is a cause for thankfulness.

At a Scranton, Pa., hospital the other day a miner gave of his blood to save the life of another miner who came too much exhausted by loss of blood to live, according to the opinion of the surgeons, unless transfusion of blood was resorted to. The man gave his blood cheerfully and never stopped to inquire who the man was whom he had helped until the next day. Jesus Christ gave His blood to save the life of the world.

LIBERAL OFFER

Our young people's paper, the Christian Monitor, is finding its way into new homes. The steady increase in circulation is evidence that it is being favorably received. Many are taking advantage of the exceptionally liberal offer now in force. Those who have not yet subscribed can take advantage of this offer now. **We will send the Christian Monitor to new subscribers all of next year, including a few copies of the most recent issues, while they last, for 50 cents, or one-half the regular subscription price.** This offer will be withdrawn January 1, 1913. Subscribe now. This paper is needed in many more homes. Send for free sample copy. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will open on Jan. 6, 1913, and continue for four weeks. Besides the regular Bible teachers of the school, Bro. J. S. Shoemaker will have a leading part as instructor. One feature of his work will be to give instruction on mission and special lectures on life and conditions in the Holy Land and the Orient. Work will be offered in Bible History, Bible Georgraphy, Book Study, Doctrines, Plan of Salvation, Methods of Bible Study, Workers Training and Vocal Music. For further information, address either D. H. Bender or J. B. Smith, Hesston, Kans.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Hudson, O., Dec. 3-6, 1912. Instructors, D. J. Johns, A. J. Steiner.

Kauffman Church near **Johnstown, Pa., Dec. 4-10, 1912.** Instructors, J. S. Gerig, Ed Miller.

Harmony, Roanoke, Metamora and Union churches near **Roanoke, Metamora** and **Washington, Ill., Dec. 9-11, 1912.** Instructors, Samuel Gerber, D. D. Miller.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Bethel Church near **Garden City, Mo., Dec. 10-14, 1912.** Instructors, J. P. Berkey, J. A. Heatwole.

Nappanee, Ind., Dec. 15, 1912—Jan. 1, 1913. Instructors, A. D. Wenger and others.

Freeport, Ill., Dec. 11-18, 1912. Instructors, D. D. Miller, A. H. Leaman, A. M. Eash, and others.

Diller Church near **eNwville, Pa., Dec. 13-15, 1912.** Instructors, E. J. Berkey, Daniel Kauffman.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Lost Creek Church, near **Oakland Mills, Pa., Dec. 3-6, 1912.** Instructors, D. H. Mosemann, L. A. Blough.

Wilmington Junction, Pa., Dec. 3-8, 1912. Instructors, E. L. Frey, S. H. Miller.

Oak Grove, Bethel and South Union Churches near **West Liberty, O., Dec. 24, 1912 to Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

A. M. Church near **Archbold, O., Dec. 27, 1912, to Jan. 4, 1913.** Instructors, D. D. Miller, Silas Yoder.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

"And Jesus went about doing good."

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

FAMILY ALMANAC
for 1913
(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

561—Editorial

562—The Glory of Grace
The A B C on Baptism

563—Where Art Thou?

564—Can the Master Count on You (Poem)
From our Mission Stations
Missions and Waste

565—Were Our Fathers Missionaries?

566—Without Pushing (Poem)
The Erring One
Attending Church
Carefulness Needed

567—The Sunday School
Our Young People

568—Field Notes
Correspondence
How Stem the Tide of Worldliness

571—Three Prayers (Poem)
Our Literature
Life's Enigma

572—War
Causes of Weakness

573—Obedience
Our Duty Toward the Church
Reports

575—Married
Obituary

576—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, DECEMBER 12, 1912 No. 37

EDITORIAL

"Strait is the gate, and narrow is the way, that leadeth unto life."

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

Give your most wakeful moments to prayer, Bible reading and meditation. It will help you to keep spiritually awake the rest of the time.

The man who reads a novel with a greater relish than he does the Bible should examine himself to see whether he belongs in the class mentioned in Matt. 5:6.

What is the first thought that comes to your mind when the word "Christmas" is mentioned? Practically all people agree that it should be a time of rejoicing. Some rejoice because of the salvation which the infant King brought to man, others because of the foolishness planned by foolish people. Consult Matt. 6:33, I Cor. 10:31, and Phil. 4:4, before making your plans for the Christmas holidays.

As suggested in an article which appears elsewhere in this issue, one of the best things which a church can do is to lend a helping hand to the poor and the distressed. One of the most worthy forms of charity in this respect is to help the widows who are left with small children in their charge. No one but a true mother bereft of her companion knows how heart-rending is the thought of being compelled to be separated from her children or of seeing them lost to God and the Church for lack of attention. Under such circumstances the Church may do a great work by helping those fond mothers by making it possible to keep their children with them and bring them up for the Lord.

A mother's love was vividly brought to light in the fire reported in last week's issue. Two mothers were down stairs ministering to the comforts of their loved ones. Suddenly it was discovered that the house was on fire. They remembered their darling babes upstairs, thought not of their comfort and safety, rushed through the smoke and flames to rescue their precious little jewels, one of them perished in the attempt while the other one reachd the borderland of death.

Greater love than this was manifested in the sacrifice of our blessed Lord and Savior Jesus Christ, who forsook the glory of heaven and died the death of a criminal upon a cruel cross that His enemies might be reconciled to God.

The time has come when we ought to do more working and praying to awaken sleeping church members. The momentous realities of life and death are not impressing themselves upon the rank and file of Christian professors as they should. We can not account for the fact that people are more easily stirred by matters pertaining to this life than they are by matters pertaining to the life to come on any other ground than that they are not spiritually awake as they should. Church members who live the life of worldlings should not be left sleeping undisturbed. A few sleeping church members will give others the disease. "A little leaven leaveneth the whole lump." Brother, sister, get fully awake yourself, and then do all you can to awake others. While sleep is contagious spiritual fervor is likewise contagious. What are you doing by way of fervent prayers, consistent living and active Christian service to help lift people to a higher plane? Wake up. Sound the alarm. Say to your sleeping brothers, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

One of the most fruitful sources of good and evil is the telephone. A man can step up to the phone, give the general ring, and in a few minutes a community knows of a preaching service, is called together to aid in the work of rescue during a fire, or may be called to some other useful or important service. On the other hand a man may call up a near friend, tell him a few things detrimental to a third party whom they both dislike, while some one else may be "evesdropping" ready to spread the gossip. When you talk about getting "all upon the altar," do not forget the telephone.

As we read the reports of active Christian work from our several congregations we are impressed with the fact that perhaps a larger percentage of our congregations are putting forth a continued effort for the salvation of the lost than ever before. The Church is being strengthened, sinners warned, and many brought into the fold. Many more might be brought into the fold if all of our congregations would keep in mind the fact that continued meetings are but a means to an end, not an end in themselves. There is a great work to be accomplished, but which can only be done through faithful and continued and continual efforts. The faithful are to be instructed, encouraged and strengthened, indifferent church members are to be awakened and put to work; the wayward are to be reached, sinners won for Christ. Satan's forces are strong, numerous, cunning and win some. That means prayer, hard work, consistent living and great sacrifices on the part of God's people. The evangelist should never be regarded in any other light than as an assistant called to help out in a work undertaken by members who feel the burden. When such conditions prevail we may look for definite and glorious results.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned —Titus 2:7, 8

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

LIGHT

By W. L. Stoltzfus.

For the Gospel Herald.

1. Zacharias prophesies concerning his son John the Baptist.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins. Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.—Luke 1:76-80.

2. John the Baptist bears witness of Christ.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.—Jno. 1:15.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.—Jno. 1:22, 23.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.—Jno. 1:29, 30.

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.—Jno. 1:35-37.

3. Christ, the True Light.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

As long as I am in the world, I am the light of the world.—Jno. 9:5.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.—Jno. 12:35, 36.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

4. As Christ's existence on earth was but for a season He gives promise of an abiding Comforter.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you, and shall be in you.—Jno. 14:16, 17.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—Jno. 15:26.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:7.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.—Jno. 16:13.

5. Descent of the Holy Ghost and results that followed.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:1-4.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—Acts 2:41.

And fear came upon every soul: and many wonders and signs were done by the apostles.—Acts 2:43.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.—Acts 4:4.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4:33.

And Stephen, full of faith and power, did great wonders and miracles among the people.—Acts 6:8.

6. Knowing then that the true light came into this world nearly 2000 years ago, that the Holy Ghost was given, that the Church was established, and that the Lord confirmed it with signs, miracles, and wonders, which followed; the following passages of Scriptures will help us determine what should be our attitude toward the ites, the isms, the scripture twisters, and the comeouters, who go about the country condemning everything that is or has been, and who blow their horn with a great, **We are the people!**

Now therfore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. 2:19, 20.

As we said before, so say I now again, If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Gal. 1:9.

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.—II Cor. 11:4.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth theron. But let every man take heed how he buildeth thereupon. For other foundation can no man lay that that is laid, which is Jesus Christ.—I Cor. 3:10, 11.

HOW CAN I KONW RIGHT FROM WRONG?

By A. K. Kurtz.

For the Gospel Herald.

The Word of God is very plain on this subject. In Isaiah 54:18 we read, "All thy children shall be taught of the Lord." Heb. 8:10, "I will put my laws into their minds and write them in their hearts." And in I Jno. 2:27, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." I have quoted parts of these verses to save space, but any one interested can read them. We are not quoting these scriptures to prove that it is needless or wrong to ask questions on points of faith and doctrine. But questions pertaining to my personal self, as the dress question, or the use of tobacco, and such like, these are things that the above scriptures teach, ought to be known, or understood by God's children, through the conscience where the word is not sufficiently plain, regarding the thing in question.

We know that one who has the Holy Spirit in possession cannot do that which is questionable without first being warned through that silent monitor, the conscience. And when questions are asked by professing Christians as to what style of dress is proper to wear, it depends all on the motive that prompts the asking whether it be right or not, for very often the question is asked with the end in view of more liberty in fashionable attire. The fact that questions are asked whether it is right or not to do this or that, is evidence that the questioner has not come to that state of Christian experience that brings that spiritual illumination that is promised in the above scriptures, and in the blessed heritage of God's children. God will not allow His children to go into sin ignorantly, but has placed within us something that He can speak to, with that still, small voice, so that we are alone responsible for our sins.

Asking questions about dress and such like also discloses the fact that we are more or less in doubt whether the wearing of them is the right thing to do, and the scripture says, "He that doubteth is damned."

There is no liberty like that enjoyed by God's children, no freedom like being free from condemnation; then why live under the lashes of a guilty conscience merely for the sake of being looked upon as something in the world? "Be not deceived; God is not mocked."

Smithville, Ohio.

THE A B C OF BAPTISM

By a Brother.

For the Gospel Herald.

It is not necessary to study Greek to find the meaning of the word baptize. Jesus tells what it means by the way He uses the word. The mode of baptism is specifically stated in the Bible as shown later. It was translated out of the original Greek language by Greek scholars, and they allow the four ways in which Jesus used the word. Greek scholars today have no better way of knowing the language, than Jesus and the writers of the New Testament had, or the Greek scholars who translated it. It is not what sectarian historians and learned men of all ages have said, but what the Bible says. Scholars of equal intelligence differ. The meanings of various words must be determined by the way they are used. For example, the word "spring" may be used to denote a number of entirely different things, and each may be correct, but the meaning must be determined by what it designates in the way the word is used. The Bible establishes the meaning of the word "baptize" in each case where it is used and we can go to no higher source for information.

What does the Bible say is the meaning of the word "baptize?" That depends on how the Bible uses the word. If it refers to the baptism with the Holy Spirit it unquestionably means an outpouring of the Holy Spirit. If it refers to baptizing with water, it means symbolizing the Spirit's baptism with water. Water baptism is the sacrament of the work of the Holy Spirit. If the Bible refers to baptism with fire, it has reference to a manifested zeal and power of influence, and work of the Holy Spirit. The word "baptize" which the Master here chose to express the illumination of the Christian has a sacredness which has shone as a star through the midnight of the dark ages. It shines as brightly today, and will shine through all the Christian era if allowed its proper significance. If it refers to a baptism of suffering and death, it has a meaning entirely different from the other three named.

It is necessary to understand the nature of the subject in which the word is used to understand its meaning. We will notice these separately and try to show their relation to each other. The baptism of the Holy Spirit was promised, and is called baptism by the highest authority in the Bible. "Jesus commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). What would they receive not many days hence? Jesus says plainly it would be baptism. At its fulfillment Peter explains it in Acts 2:16-18. He says "this is that which was spoken by the prophet Joel . . . . I will pour out of my Spirit." Jesus says, "but ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The Holy Ghost coming upon them and filling their hearts was baptism: Jesus says so. Peter quotes the prophecy "I will pour out of my Spirit." John's baptizing with water was foreshadowing the Holy Ghost baptism. Things which are equal to the same thing are equal to each other. If it was pouring in the real it was pouring in the shadow. Therefore pouring and baptism as far as mode is concerned, are equal to each other. This answers the question in regard to the meaning of the word "baptize," as far as the mode of Spirit and water baptism is concerned.

The Bible is its own interpreter, and it says pouring is baptism. God has given us in His written Word, the form of pouring, and man has no right to change His methods. In plain, simple language God has told us that His method of baptism is pouring, and has told man to symbolize His work with water. It was prophesied and its fulfillment was an outpouring from the fountain head of the Christian religion. Through the prophets, and through His own Son, whom the Father says we should hear, God speaks of baptism by pouring, and places baptizing with water in parallel terms with the baptism of the Holy Spirit. This constitutes Christian baptism, and should be recognized as such by all evangelical churches everywhere, no matter of what denomination they may be. Where Bible modes are not recognized Christianity is not orthodox.

John's baptism may not have been Christian baptism, but there is nothing in the Bible to indicate any change in mode when some of John's disciples were rebaptized in the name of the Lord.

It should be observed that in every instance where the Holy Ghost baptism is spoken of in the Bible, it is by descending, and that the relation of water baptism is a symbol or shadow of the real, and therefore should correspond with it: The manner of using water should correspond to the thing signified by it. Water can not purify the heart, regenerate the soul, or secure salvation; but it signifies the Spirit and blood by which the soul is born into the kingdom of God.

Then there arose a question between some of John's disciples and the Jews about purifying, and they came to John and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come unto him" (Jno. 3:25, 26). The question was about purifying which baptism represents. Water baptism is a type of the cleansing, purifying, and sanctifying influences of the Holy Spirit which is poured into the heart of the true child of God. "The blood of Christ which cleanseth us from all sin, was shed for the remission of sins" (Heb. 9:22). "By the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "Unto him that loved us, and washed us in his own blood, and both made us kings and priests unto God"(Rev. 1:5, 6). All these washings, purifyings, and cleansings, are typified by water baptism.

(To be continued.)

WHEN THE SUMMONS COMES

We shall part with our kindred, our loved ones, as we enter the dark valley. Our earthly possessions we shall leave behind. Though we may be in the midst of some great undertaking, when our strength suddenly begins to fail and the tools of our labor fall from our hands, we shall toil no more. One more glimpse of this world, one more thought of the past, and then we shall turn our attention toward the future. Earth, its wealth, its pleasures, and all the temporal things which are so dear to our hearts now, will not concern us then. Our backs turned upon this world, our eyes peering anxiously into the mists before, eternity begins to burst into view. Friend, are you prepared for that moment? Will you then be ready to exclaim with joy: "'Father, I have finished the work which thou gavest me to do?"—Sel.

Numbers may be a delusive standard of judgment. A class or school is not strong simply because it has a large following—but because of the faith of their members and their useful, fruitful, faithful lives.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

GOD HAS DONE ALL HE CAN

Sel. by A. Mary Hershey.

God has done all He can to save you,
He has done all He can.
He has given His Son, and left nothing undone,
That an infinite Savior could do.

God has done all He can for your soul,
He has done all He can.
His own Spirit He sent, to lead you to repent,
And to point you by grace to the goal.

God has done all that majesty could,
He has done all He can.
And has caused you to know where the living streams flow,
So that you might be saved if you would.

God has done all He can,
He has done all He can.
And has published His plan
And the rest is for you to do.

EN ROUTE FOR INDIA

For the Gospel Herald.

S. S. City of Athens, Port Said,
Nov. 14, 1912.

Dear Editor and Readers of the Gospel Herald, Greeting in Jesus' Name:—Today we are due at Port Said. Since leaving Naples on the 10th inst. our voyage has been pleasant. We had a few days of rough sea but the ship was steady and we did not mind it.

It is constantly getting warmer and we realize we are far south from where we started on our journey. By the time this reaches you we hope to be settled at Dhamtari.

We hope to go ashore at Port Said. The ship coals at this port and it is very disagreeable to remain on board while coaling on account of the dust.

We ask an interest in your prayers that we may be used of Him in the uplifting of humanity.

Yours in His service,
Anna Stalter.

A WORD FOR OUR SMALL CONGREGATIONS IN THE RURAL DISTRICTS

By C. Z. Yoder.

For the Gospel Herald.

Many good articles have been written for our church papers, giving encouragement for the extension of religious work in the rural districts. This is commendable. But as we have had opportunities of laboring with several of the small congregations in these districts we also see the importance of encouraging and supporting the work already begun in such places lest our workers become discouraged and abandon the fields already opened up. Then the efforts that have already been put forth to open up new fields and the seed that has already been sown will be lost and consumed by the wicked one.

But very few of our people who live in our large churches in the eastern states, located in a well improved country with the swift and pleasant traveling facilities, living in commodious houses, having fine furniture with all kinds of modern conveniences, have any idea of the self-denial that our brethren and sisters make to live in such districts where they are deprived of all such conveniences and ofttimes must endure trials and hardships that our larger congregations know nothing of.

Frequently we hear much said of the large amount of money that is being spent for automobiles which might be spent more profitably in spreading the Gospel of Jesus Christ, yet the same might be said of our costly buildings, fine furniture, luxurious living, when we compare the same with the humble homes, the plain furniture, etc., which many of our brethren and sisters are contented with in the West. Then too we can see that the children and young people of these small congregations do not have the privilege of associating with young people of like precious faith as those who are reared in our large churches. This frequently becomes a serious problem for the parents that their children might choose life companions of like faith. But we find that all who are truly consecrated to the Lord can overcome such disadvantages. These earthly conveniences do not bring contentment and entire satisfaction as does the consciousness of knowing that you are in the service of your Master, helping to extend the borders of Christ's kingdom. Almost invariably you can see more spiritual activity in the small congregations than in the larger ones, the reason of it is evident. The more you exercise your talents in advancing Christ's cause the better you will enjoy your religion and you will have a desire to do more for the Lord in seeking to rescue the lost. Any one can readily see that where there are only 10 to 50 members that the opportunities to exercise your talents spiritually are far greater than where there are several hundred members in a congregation, when only a few of them become real active workers.

It is true in these latter times the work of convicting and converting men and women apparently goes slow but this is the work of the Lord, our business is to "go into all the world and preach the gospel to every creature," and leave results with God. Truly many Christian professors are becoming lovers of pleasure more than lovers of God. In a certain community where there are about 20 members of our faith where they have Sunday school and preaching services, also young people's meetings every Sunday the whole year there is also a church of 150 or more members of one of our fashionable churches who have preaching services but once a month and their Sunday school is about to be closed because of such a very small number attending. One reason is their members, men and women nearly all belong to some secret order in which they become more interested than they are in religious work. Time will tell what influence that small Mennonite church has in that community but God has promised never to leave nor forsake those who trust in Him, and His Word when proclaimed shall not return unto Him void. In other districts where we have small churches, the people generally have not had the Christian training that they have in many places. Much patience and persistent teaching are required to bring such to a Gospel standard of living. Other places infidelity and Sabbath desecration are more prevalent sins. However all souls belong to God and they all need salvation and it is God's will that they should have the Gospel preached unto them which is a means unto salvation. What we wish to impress upon the minds of all is that in our efforts to extend the work that we will not neglect to try and strengthen these small congregations. Ministers should more frequently visit these small congregations to encourage them, they generally appreciate such visits more than the large congregations do, also laymembers, young and old, might greatly encourage and aid them in visiting them and if possible, labor with them awhile instead of just following after the larger congregations which do not need your help near so much. May there be many of our young people who contemplate establishing an earthly home of their own, remember the good they can do in strengthening the weaker congregations by moving among such where they can have good opportunities to develop spiritually and thus lay up treasures for the heavenly home.

Wooster, Ohio.

Those ships which sail with Jesus as Captain need have no fear of tempests; for His bark was filled with waves and began to sink. Doth that man love his Lord who would be willing to see Jesus wearing a crown of thorns, while for himself he craves a chaplet of laurel? Shall Jesus ascend to His throne by the cross, and do we expect to be carried there on the shoulders of applauding crowds?—Sel.

A VISIT TO CHICAGO

Clarksville, Mich.

For Beams of Light.

Dear Herald Readers, Greeting in His Blessed Name:—We recently visited the Home Mission in Chicago, where we found the workers all well and happy. After supper we went to the Happy Hour Mission where we heard a number of talks on the sinful condition of Chicago, then on Thursday Sister Ruth Buckwalter showed us some parts of Chicago, which were of much interest to us. In the evening we held services in the Home Mission, and on Friday evening we held services in the Happy Hour Mission. This was a service long to be remembered. After being disturbed by some who were intoxicated we had the pleasure of seeing five confessions among them a sailor who decided that he had left his captain on the boat, but had found a better Captain, the Lord Jesus Christ. Saturday evening Sister Lydia Lefevre took us to hear a number of Bible lectures which we enjoyed very much. From here we went to the 26th St. Gospel Mission and on Sunday morning we enjoyed church and Sunday school services well attended. In the afternoon we were at Sunday school at the Home Mission and in the evening at the same place they had children's meeting and young people's meeting and preaching service and if we shall judge from the good attendance their present quarters will soon be too small to accommodate the audience. On Monday evening we were at the Pacific Garden Mission and there we heard some testimonies that brought tears to many eyes. One man especially; he said he was 55 years old and he had been brought up by well-to-do parents, he was well educated and had all that this world could afford but he said he had drank whisky since he was fourteen years old. He was married to a wealthy girl, they had two children and he a total wreck, he knew his mother and sister would do any thing they could for him as well as praying all the while he said he had came to the Mission for thirteen years but of no avail. He said he would find himself in the gutter time and again. He said whisky was not strong enough for him, he used opium, such large doses it would have killed an ordinary man but he said about one year ago he accepted Jesus as his Savior and now he is free from the awful curse. He said his sight was almost gone and that has been restored. He said his mother is 85 years old and with tears in his eyes he said his mother' prayers were answered and that she is a happy mother. With tears in my eyes at this moment I am wondering how many mothers would be made happy by those she loves turning to Jesus for salvation.

Aldus Brackbill and wife.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Since the old law says, "Thou shalt not kill," and the same law says that for certain sins they should kill—or stone to death—could we conclude from that that we are not to do any thing for the sake of revenge or with a getting even spirit? But for the sake of keeping down thieves, robbers and murderers, we in the spirit of love are to resort to capital punishment for their good and the protection of our country? G. D. S.

The command "Thou shalt not kill" meant thou shalt do no **murder** (Matt. 19:17, 18). This is wrong in all ages and circumstances being a violation of **moral law** and based upon **injustice**.

The key word of the Old Testament is **justice**, which God dealt out to His enemies and commanded His people to do the same which they did by His help. Samson by God's help destroyed his enemies as also did Elijah and others (Judges 15:11; II Kings 1:12).

The key word of the New Testament is **mercy** and to destroy the wicked in this dispensation is **sin** because God has positively forbidden it to the Church.

"The wicked are reserved unto the day of judgment to be punished" (II Pet. 2:9).

The tares shall be left growing with the wheat (Matt. 13:300). We are to do unto others as we would have them do unto us (Luke 6:31).

We are to be as **lambs** among wolves —as harmless as doves (Luke 10:3; Matt. 10:16).

Jesus said He was not come to destroy mens lives but to save them (Luke 9:54-56). As He is so are we in this world (I Jno. 4:17).

Under the law God commanded His people to destroy the wicked which was JUST, but now since Christ by His blood has purchased a day of grace God is exercising **mercy** towards us and requires under pain of destruction that we do the same (Matt. 18:32-35).

In line with this we see in the whole New Testament no case after the Church was established where a drop of blood was shed **for any cause** by a Christian or a soul hurled thus into the presence of its Maker. To cut off a man in his sins is to send a soul to perdition—or if he has repented it is dipping your hands into the blood of your brother neither of which a Christian will do.

Let Mormons talk of killing the wicked for their own good who believe in **"blood atonement"** of that kind—it is enough for the Christian to know that God forbids it—that the example of Christ is opposed to it, that the New Testament Church is free from it, and the new nature of the Christian revolts at the thought of it and the wicked are free to do it and the devil delights in it. Christians do not resist evil (Matt. 5:39; II Cor. 11:20; Jas. 5:5, 6). They do not avenge themselves but suffer the wrath of their enemies (Rom. 12:19).

They suffer themselves to be defrauded and their goods to be spoiled (I Cor. 6:7; Heb. 10:34).

Vengence belongs to God and to Him only (Rom. 12:19).

He will restrain the wicked by outside agencies but not by carnal weapons in the hands of the Church (II Cor. 10:4; Rom. 13:4). God at last will take vengence upon all the wicked (II Thes. 1:7, 8). Geo. R.

Is it right for sisters to leave their prayer head coverings at the church house and just wear it at church and Sunday school? O. S. K.

Why should they want to do anything of the kind? Should they not be in a prayerful mood and engage in holy meditation and conversation both going to and coming from the house of the Lord? and should not the "sign" be even then upon their heads? Is worship in the home any the less worship than worship in the house of God? and is not the "sign" needed there just as much as it is in the church? This question needs no answer from our pen. It needs prayerful meditation and reverential, glad obedience.

Why should brethren wear plain coats, as well as preachers? O. S. K.

Who are preachers, but "brethren?" Where is the Scripture that says that preachers should not be conformed to the world, but that it is not so important for other brethren to conform to the same model? Where is the Scripture that holds up one standard for preachers and another for laymen? Having answered these questions there remains but little of the original question to answer. The collarless coat is not a preacher's garb, as some imagine, but it is the coat which by common consent has been agreed upon as being appropriate for all brethren subscribing to the doctrine of entire separation from the world.

THE NIGHT COMETH

I know the night is near at hand,
The mists lie now on hill and bay,
The autumn leaves are drifting by;
But I have had the day.

Yes, I have had, dear Lord, the day;
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

SOME CAUSES OF FAILURE IN MARRIED LIFE

The great attainments of human happiness are all attended by big risks, and marriage, perhaps, has the biggest risk of all. A really happy marriage is the best and deepest of human joys, and an unhappy marriage the most woeful disaster that can befall man or woman.

Considering the risk and danger, it is wonderful that so many marriages turn out fairly well, broadly speaking, and though some early dreams may have been rudely shattered, husbands and wives settle down into quiet affection and contentment.

That the romance of early life does often fail, after a very brief period of marriage, is the result of the great mistake that youth is so apt to make—the mistake of taking mere sex attraction for love, and endowing it with ideals of sympathy which are absolutely non-existent. We are told, by people who speak from considerable personal knowledge, that the French marriages, which are arranged for the young people by the parents on both sides, are almost always attended with the best results, and that the French middle-class family life is quite exceptional in its happiness and devotion. The parents, it is argued, know the characters and temperaments of their children, and are able wisely to choose for them partners in life with whom they will be likely to secure sympathy and comradeship, which are more lasting and substantial in the battle of life than the romantic fancies and attractions of inexperienced youth. We have no desire to see the introduction of the French methods of matrimony, but there is a solid grain of truth at the bottom of the argument, and that is, that in order to achieve a really happy marriage, there must be something deeper and more enduring than sex attraction.

We can all call to mind sad examples of such dire mistakes. A young man falls head over ears in love with a girl on account of her beauty, or some subtle charm of personality or manner, which is often more potent than mere beauty. He rushes into marriage without one real thought as to whether any true sympathy exists between him and the woman of his choice—any real friendship, any communion of thought or interest. Probably there is not a single subject on which they could hold an intelligent conversation together for ten minutes, nor have they any common aim in life.

Falling in love, on the part of a young woman, is a more complex proceeding than in a young man, but the same dire mistake is made on both sides. Many a girl, dazzled by her own power and the tribute paid to her beauty and charm, thinks she has found love. She awakes, after a few months of married life, to find herself tied to a man with whom she has nothing in common, whose interests in life are as far apart from her as the poles, and with whom she can have no real friendship. In such cases, salvation often comes from the children. In them, at least, there is a deep bond between husband and wife, and for several years of life an ever-growing interest. The initial mistake of taking mere sex attraction for a love which is to endure through the battles and storms of life is one of the first and greatest causes of failure in married life, and it is a fault which does not rest with young men and women alone. Even among good Christian people the subject of love and marriage is too often treated with an incomprehensible amount of levity. It is a question fraught with the deepest consequences of good or evil to every human life, and with corresponding influences that reach far beyond the individual to humanity as a whole. In spite of these tremendous, issues, it is generally true that, whenever the subject is mentioned or discussed in any way, the occasion is marked by an outburst of silly jokes and spirit of frivolity. Even in our churches, when preachers occasionally allude to this all-important subject, an observer will see that a silly, self-conscious smile spreads itself over the faces of the congregation. The ideas evidently uppermost in their minds are mainly those of amusement instead of serious concern and responsibility.

It is the duty of all high-minded men and women to combat such ideas and influences with every power they possess. If youths and maidens know that the subject of marriage, when spoken about at all, is greeted with foolish remarks and senseless jokes, is it likely that they will be led to think of it solemnly and seriously themselves?

One of the questions that are now engaging the attention and perplexing the minds of those who are deeply concerned in the purity and elevation of the masses of the people, is that of the moral training of children and young people. Among other points of great importance this question of high views on marriage stands out pre-eminent. We have to teach our young people that a true marriage, which is to be happy and blessed, must be based upon a devoted, faithful companionship, a deep friendship, a united aim in the interests and work of life, and a mutually selfless love. The beautiful record of the life of Mrs. Ramsay Macdonald, which has been printed for private circulation among her friends, gives a glimpse of one such true marriage. The old saying that "marriages are made in heaven" was exemplified in her case. In a very deep sense there is an element of the divine in every true marriage, and without it no marriage can be perfect.

Another cause of failure in married life is the failure to give, for, of all the relationships in life, it is the one where there ought to be the most generous giving on both sides. "Selfishness is caught from those who have least of it," and too often it is one side that gives and the other that receives. How often one sees in life an unselfish, devoted wife toiling day and night for the comfort and welfare of her husband, all of which he placidly receives as his right and due, without any thought as to the return he can make to her, or what joy and help he can bring into her life. On the other hand, we know the self-centered, exacting wife, who absorbs the care and attention of her husband, and refuses to make any sacrifice of her convenience and inclinations so as to advance his welfare and bring happiness and interest to him. The unselfish wife would be a more real friend and helper to her husband if she demanded consideration from him, and the unselfish, devoted husband would help his wife if he demanded certain things from her. There must be generous giving, but it is helpful to all human beings, even in the highest and deepest relationship of all, to have demands made upon them. It is in meeting the demands of duty that the soul rises and finds its wings.

There ought always to be, on both sides, in a happy married life, respect for individuality. The husband must remember that the wife is a free human being as much as he is, answerable to God for her life, and with a mind and soul that it is His intention she should develop; and the wife, on her side, must realize that her husband has mental attitudes and characteristics both of thought and action that belong to him, and which do not, perhaps, appeal to her nature, but which must be accepted and respected because they are his and belong to his individuality.

There are some wives who set themselves against their husbands' relatives and personal friends, or against any enterprise likely to call forth qualities of heart and affection, simply because they have the desire to possess utterly, and are jealous of any outgoing not directed to them personally. Husbands, on their part, have often repressed anything in their wives which they thought would divert attention from their exclusive claim, and

(Continued on page 586.)

Sunday School

For the Gospel Herald.

Lesson for Dec. 22, 1912.—Isa. 9:1-7

CHRISTMAS LESSON

Golden Text.—Unto us a child is born, unto us a son is given.—Isa. 9:6.

Introductory.—At first thought it seems out of the ordinary to go back to the consideration of the birth of one whose life we have been studying for a whole year; but it is never out of place to go back for review, and at this time of the year it is especially appropriate that we should meditate upon the event that changed the whole history of the world, to say nothing of the hope it brought from the glory world. Since the fall of man the faithful looked forward to the coming of the Messiah. The prophets wrote about it, Isaiah being especially clear and specific in his prophecies. An accurate history of the life, labors and death of Christ may be had by placing the prophecies concerning Him together. The lesson before us deals with His coming to earth.

Judah's Deplorable Condition.—At the time Isaiah wrote Judah was in a most pitiful condition. The same sins which led to the downfall of Israel were playing sad havoc with the people of Judah. The bright promises of God's guidance and blessings were being ruthlessly brushed aside in the lust for sinful things. The nation was sinking in the depths of the most shameful immorality. It was only a question of time when the people who had already rejected God were to be still further humiliated by having to work as slaves to a heathen power. It is when compared with such darkness that the bright picture presented in our lesson shines out in brilliant splendor.

The Redeemer Promised.—Turning from this dark picture of sin, poverty, wretchedness, degradation and misery, the prophet adds a brighter chapter, saying, "Nevertheless . . . ." There is a brighter time coming. God in righteousness and glory will turn the darkness to light. "The dimness shall not be such as was in her vexation, when at first he afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict . . . . The people that walked in darkness have seen a great light." It was the light from heaven which came in the person of Jesus Christ the only begotten Son of the living God. Of Judah it was said, "Thou hast multiplied the nation, and not increased the joy." What joy they had was that of sordid selfishness. "They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." But when the Redeemer came the angel thus made known the event to the pious shepherds of Bethlehem: "Behold, I bring you glad tidings of great joy: for unto you is born this day, in the city of David, a Saviour which is Christ the Lord." Contrast, if you can, the selfish, carnal pleasure of the sin-besotted soul whose sense of decency and of propriety is so completely seared that he can sit down to the table, gloat over the good things to eat before him without a single feeling of gratitude toward the bountiful Giver of the same; who can close his eyes to the goodness and mercy of the Giver of all good and follow in the ways of the evil one without a compunction of conscience—with the humble, devoted child of God whose soul rejoices in that he has been washed white in the blood of the Lamb and who rejoices day and night for the glorious privilege of walking on the highway of holiness with hopes of still brighter times ahead. Yea, verily, when the cities that sat in darkness opened their eyes at the birth of the Son of Man they beheld a great light. Jesus, the light of the world, is our only hope.

His Name.—The character and office of the Messiah is indicated by His name. Rejoice, ye nations; the Son of God is come down from heaven to redeem sinful man. Listen to His name. It "shall be called **wonderful.**" Yes, wonderful is His work and His being. The miracle of grace performed in the soul of the hardened sinner which stamps upon him the image of his Maker is one of the many things which He does which entitles Him to the name, "Wonderful." **"Counsellor"** is the next name by which we know Him. His whole life was spent as a counsellor. At His feet sat the twelve disciples. Before Him were the multitudes. His whole Gospel is wholesome counsel, which has led men to unite these first two names and call Him "Wonderful Counsellor." **"The Mighty God"** is another name proved appropriate by His many mighty works. **"Everlasting Father"** is an appropriate name because His whole earthly career was noted for the Fatherly care which He exercised over those who put their trust in Him. His life was full of tenderness and compassion, and His fatherly care and protection is not only for a moment but "everlasting." Blessed be the name of God, glorified in His Son. **"The Prince of Peace"** is the crowning title of this wonderful Being. Listen to His teachings. Peace was the key-note of all His doctrines. You find it in the Sermon on the Mount, in His model prayer, in His promises, in His instructions on various occasions. His last instruction to His disciple previous to His final arrest was "Put up thy sword . . . . all they that take the sword shall perish with the sword." All glory to this greatest among men, this God incarnate, this mighty Prince of Peace."—K.

Our Young People

WHAT HAS THIS YEAR MEANT TO ME?—Eph. 5:1-21

Topic for December 29

MOTTO

"The Lord is my shepherd."

OUTLINE OF TOPIC

I. It Has Meant God's Providence.—

1. His eyes and ears attentive.—Psa. 34:15.
2. Our need supplied.—Phil. 4:19.
3. Our pathway led.—Isa. 48:17.
4. Our labor blessed.—I Cor. 15:58.
5. Our lives corrected and chastened.—Heb. 12:5-11.

II. It Has Meant Opportunity.—

1. To do good.—Gal. 6:10.
2. To learn more of Jesus.—II Pet. 3:18; 1:8.
3. To serve the cause.—Phil. 1:21-24.

III. It Has Meant Experience and Growth.

1. In time of trial.—Rom. 5:3-5.
2. In time of rejoicing.—III Jno. 3, 4.
3. In the Lord's labor through us.—Col. 1:29-2:2.
4. In time of mistakes or transgression.—Jas. 5:16; Gal. 6:1.

STUDY OF THE TEXT

Eph. 5:1-21

"Walk in love"—V. 2. What a noble spirit in which to walk! How sweet in communion with God! How blessed in fellowship with saints! How fragrant in our intercourse with our fellowman!

"Fornication," "all uncleanness," covetousness," "filthiness," "foolish talking," "jesting."—So revolting, so unbecoming a saint. Let them not be named or indulged in. "Walk as children of light." "Have no fellowship with the unfruitful works of darkness."

"See then that ye walk circumspectly."—Upright, clean, sober, godlike. Use the time well, avoid indulgence of appetites, "Be filled with the Spirit." Exercise yourself in spiritual things and be an agreeable brother among brethren.

PERSONAL THOUGHT

The march of time from year to year is more vividly brought to view when we near the last days. A review of the meaning of the past will help me to consider the purpose of what may come. Happy are we if each passing hour is crowded full of sweet attempts at loving duties.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Watch.**
2. Make a List of the Past Year's Blessings.

For Young People.—

1. The Opportunities of Time.
2. The Value of Doing Every Duty.
3. Taking Christ in Our Years.

For Older People.—

1. How Profit by Mistakes?
2. What Constitutes a Successful Past?

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

COMMITTEES
Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.
Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.
Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

THURSDAY, DEC. 12, 1912

Field Notes

Bro. J. M. Shenk of Elida, O., visited his son Levi of near Denbigh, Va., last week.

Bro. P. E. Brunk of Elida, O., has been visiting his son, Dr. A. S. Brunk at La Junta, Colo.

The Children's Home at Millersville, Pa., is in quarantine on account of chicken pox and measles.

Sister Anna L. Miller has again returned to Springs, Pa., after spending several months at the Altoona Mission.

Bro. W. C. Hershberger of Hollsopple, Pa., expects to begin a series of meetings at the Casselman Church, Garrett Co., Md.

Bro. Jacob A. Heatwole of La Junta, Colo., stopped at the Kansas City Mission Wednesday, Dec. 4, on his way to the Bethel Church, Cass Co., Mo., where he expected to start Gospel meetings that evening.

On account of the ill health of Bro. Henry Keener of the Job, W. Va., mission station, Bro. Joshua B. Zook of Allensville, Pa., began meetings at the Glade Church, Garrett Co., Md., Sunday, Dec. 8.

Bro. David A. Yoder of Elkhart, Ind., is continuing to improve. We praise God.

Bro. Elias R. Miller and wife of Fentress, Va., started Dec. 6 on an extended trip, visiting among the brotherhood of Pennsylvania and Maryland.

The eighth quarterly mission meeting of the Pacific Coast churches is to be held on Dec. 27, 1912, at Hubbard, Oreg. An interesting program of this meeting is before us. All are welcome.

A series of meetings was announced to begin at Habecker's Church near Mountville, Pa., on Sunday evening, Dec. 8. The meetings are in charge of Bro. John W. Weaver of Union Grove, Pa.

Bro. S. G. Lapp of Keota, Iowa, preached at the Kansas City Mission Sunday evening, Dec. 1. He was on his way to Carver, Mo., where he aimed to begin a series of meetings on Tuesday evening, Dec. 3.

Bro. E. S. Hallman, formerly of Guernsey, Sask., has moved to Goshen, Ind., where he has accepted the position of assistant business manager of the Goshen College. His many friends will wish him every success in his new work. He requests our prayers.

A profitable day was enjoyed at the Kansas City Mission on Thanksgiving day. At this writing Bro. C. Z. Yoder of Wooster, O., is engaged in revival work there. Lost souls are turning to God and Christian professors are seeking grace for more whole-hearted obedience.

Brethren J. S. Shoemaker and J. B. Smith are engaged to hold a Bible conference in the Mennonite Church near Roseland, Nebr., beginning on Christmas day of 1912. An interesting and profitable time is promised—if we may judge from the full program we have on hand.

Bro. John B. Senger of Kinzer, Pa., closed a series of meetings at Millersville, Pa., on Sunday evening, Dec. 1, with seven public confessions as one of the visible results. He expected, the Lord willing, to commence another series of meetings at Rohrerstown, Pa., on Thursday evening, Dec. 5.

On account of failure in health Bro. H. B. Keener and wife have had to give up their work in the West Virginia field and have moved to Harrisonburg, Va. Correspondents will note the change of address. They are on rural route 4, box 22. Let us remember Bro. Keener and the work he loves so much in our prayers.

Bro. W. B. Stover of the Church of the Brethren, eighteen years a missionary in India, stopped over in Scottdale for a few hours on Monday. Bro. S. feels that what his Church and ours needs most is the spirit of missions greatly increased among us.

Correspondence

Goshen, Ind.

(Yellow Creek congregation.)

Dear Herald Readers:—Dedication services were held in the new house of worship at this place last Sunday morning, Dec. 1.

Bro. P. E. Whitmer of Goshen, Ind., preached the dedication sermon. Bro. Ezra Mullet of Nappanee, Ind., also preached a helpful sermon in the evening of the same day. Both of these services were quite well attended and we trust that we may all profit by the messages brought to us by the brethren.

Since we now have the privilege of holding services every Sunday morning instead of every alternate Sunday, as before, it should inspire us with new zeal to labor more earnestly for our Master who has done so much for us.

Cor.

Farmersville, Pa.

Dear Readers of the Gospel Herald:—A happy greeting to you all in the name of Him who is called "the fountain of living waters," which never failed to heal any that ever used it. The precious promises of the spiritual abode in every faithful soul is the gracious presence of the indwelling of Christ, the Ark of our strength. "Be of good cheer" that we might receive the promise of eternal inheritance" (Heb. 9:15).

Over a quarter has passed since we acknowledged in the Herald the prospects of this part of God's vineyard, this is indeed a small part of one corner in the great field and is enough for me. Realizing that the help of the helpless abides with and takes care of all those who are born again by the supernatural power of God's spirit. In addition to the staff of comfort I am happy and content with my lot, and ask an interest in your prayers, so that I may prove a blessing wherever I go, as my father and mother are no more, household goods are all scattered, it is useless to look back but look forward and set our affections on things above where the souls of the departed ones dwell, and try to set our house in order to be prepared to join the happy reunion over yonder with Christ Jesus our leader. "His will be done."

As ever your unworthy co-laborer,
Lizzie M. Wenger.

Nov. 24, 1912.

Hubbard, Oreg.

(Zion A. M. congregation.)

Dear Herald Readers, Greeting:—Thanksgiving services were duly observed today in our regular place of worship. Truly we have many reasons to be very grateful to Him who supplies all our needs both temporal and spiritual. During the past summer our church building was remodeled, including a basement. The light and heating plant are now in operation.

The Lord willing the eighth quarterly mission meeting will be held with us on Dec. 27. A cordial invitation is extended to all who may wish to attend.

Albert D. Erb.

Nov. 28, 1912.

Kalona, Ia.

(East Union congregation.)

Greeting to Herald Readers:—Our new house of worship is nearly completed and have announced a dedication service to be held Sunday, Dec. 15, all are invited who wish to attend.

Bro. Simon Smucker and family of Nappanee, Ind., are visiting here at present.

Bro. W. C. Brenneman and family expect to start for Upland, Calif., next Tuesday to spend the winter there in the hope of improving Sister Brenneman's health. Trusting they may have a pleasant and helpful trip.

J. A. Boller.

Dec. 1, 1912.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—We are thankful to our Heavenly Father for all blessings which we receive from Him especially for the spiritual blessings which we enjoyed in the past two weeks.

On Saturday November 17, Bro. C. Z. Yoder of Wooster, Ohio, with five brethren from Marion Co. came into our midst. Bro. Yoder preached that night and on Sunday we had an all day Sunday school meeting which was very interesting and helpful. It was a beautiful day and a good crowd was present. The Lord blessed us with very beautiful weather all through the meetings which continued until Nov. 28. Bro. Yoder conducted a children's meeting each night for one half hour which we believe was a great help and encouragement to the children and to all who were present. After children's meeting there was a Bible lesson and a sermon. The brother also preached Nov. 24, and also on Thanksgiving day. We are glad that the brother could be with us and that we had the privilege of attending all these meetings. There were no souls willing to accept Jesus as their Savior and yet we had reasons to believe that the meetings were a great blessing and help. May God bless the efforts of our brother; from here he went to Kansas City to labor there.

Sister Ada Swartzendruber and son were also here visiting parents, and relatives and attended these meetings. We are always glad for the visit of brethren and sisters. Bro. J. G. Detwiler and wife are still visiting in Illinois. We ask an interest in your prayers that we may be faithful to God.

Barbara Detwiler.

Dec. 1, 1912.

Manchester, Okla.

We reorganized Oct. 1 with ,Supts., Chris Butz, Sam Kouns; Treas., Julius Hess; Secys. Fred White, Mae Yoder.

We had a series of meetings conducted by Bro. Shoemaker. We have no preacher now, but two come up from Milan Valey and Bro. Burkey from Harper, too, and preach at times.

We had communion service Nov. 17. Bro. Miller was here from Milan Valley and communed with us.

In His precious name,

Fred White.

Dec. 2, 1912.

Worcester, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to let you hear from this place again. Friday night Nov. 29, Bro. Abram Metzler of Martinsburg, Pa., was at our church, and preached a very helpful and encouraging sermon. May the Lord bless him.

Our congregation is small, and we very much appreciate visiting brethren; and we also feel very thankful for the love the brethren and sisters of the neighboring churches have shown in attending.

We extend the Macedonian call to all "Come over to Worcester and help us."

Pray for the work at this place.

Yours for the Master,

Aldus K. Hertzler.

Dec. 2, 1912.

Dale Enterprise, Va.

Greeting to all:—The meetings conducted on South Fork by Joseph W. Coffman closed on the first Sunday of October with two confessions. Bro. Coffman and Bro. Shank returned home the day following. The brethren, C. Good and Abraham Simmers, who spent a few weeks assisting in the work about Job, W. Va., where Bro. Good received one member into the church by baptism and reinstated another, returned to South Fork and on the second Sunday of October received two into the church there by baptism and also conducted communion services when fourteen resident members partook of the sacred emblems and also four visiting members.

Bro. S. E. Allgyer of West Liberty, O., is conducting a series of meetings at the Bank Church at present and will continue for some time. There have been several confessions. On last Saturday we had a very interesting Sunday school conference at the same place.

Bro. S. H. Rhodes has been in Pendleton Co., W. Va., for about two weeks holding meetings.

Bro. C. Good was called to Springdale, Augusta Co., Va., last Saturday to assist in the funeral services of Bro. H. L. Rhodes of Faquier Co., Va.

S. M. Burkholder.

Dec. 3, 1912.

Mount Joy, Pa.

Greeting to all Herald Readers:—"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

On Thanksgiving day in the afternoon we had services at Mount Joy. Bro. Daniel Lehman of Millersville, Pa., was with us and preached a very instructive sermon, using as his text II Cor. 4:15. God has given us so many things; health, strength, sunshine, rain, peace and plenty and above all the plan of salvation. Should we not have thankful hearts to Him for all these blessings, and give to those who are in need, of those things with which God has blessed us?

"Count your many blessings and it will surprise you what the Lord hath done."

On Sunday, Dec. 1, we had the following brethren, Jesse Mack, Henry Lapp and Bro. Cassel and their wives, of Montgomery Co., Pa., with us in the services at Mount Joy in the afternoon, and at Kraybill's in the evening. Bro. Mack preached for us at both places, using as his texts, Isa. 3:10, 11, and I Cor. 15:58. We were glad for their visit.

In His service,

Rhoda R. Eby.

Dec. 3, 1912.

Fairview, Mich.

Dear Herald Readers, a Greeting of love to all:—Thanksgiving day is past and I wonder how many of us have really appreciated the kindness of our president in specifying a day for thanksgiving unto God. Are we as thankful to God as we should be for giving us such a government that we can worship the true God when and where we will? We as a brotherhood enjoyed ourselves in a Sunday school meeting on that day where many good thoughts were brought out and we hope have made a lasting impression upon many. We are anxiously waiting for the time of our Bible conference during holiday week. Pray for the work and workers.

Katie Bontrager.

Dec. 3, 1912.

Inman, Kans.

Dear Herald Readers, Greeting:—Bro. Noah Mack who so faithfully labored with us for two weeks went to Hesston on Nov. 25. May the Lord bless his work there.

On Thanksgiving day Bro. D. H. Bender came and received 20 precious souls into the West Liberty Church, seven by letter and thirteen by baptism.

We expect to have an all day Sunday school conference on Christmas day. We invite all that can to come over to help us and be helped. We can learn a number of good things at these meetings, if we only put them to practice then as we should.

Pray for the work at this place.

V. Y. C.

Dec. 5, 1912.

Orrville, Ohio

(Oak Grove and Pleasant Hill congs.)

The attendance at the Bible conference was very good. There were twenty-two converts. May the Lord bless them and may we pray for others and also seek the lost that have strayed away.

A. I. Hartzler.

Dec. 6, 1912.

Columbiana, O.

Dear Herald Readers:—The meetings held at East Lewistown, by Bro. Stoltzfus of Lima, O., closed Sunday evening with six confessions. Bro. Stoltzfus preached a Thanksgiving sermon at Midway on the 28th. This meeting was not as well attended as usual, as many from here went to Youngstown, to attend the Sunday school meeting held at the mission.

Our annual business meeting will be held at Midway on Dec. 7.

Dec. 5, 1912.

(Continued from page 582.)

love becomes self-absorbed—a mere lust of possession. In these conditions love does not grow and deepen and become the fountain from which streams of blessing flow out to the world, but it dwarfs and shrivels, and breeds satiety and discontent.

The deepest, truest love between man and woman is that which lives and moves and has its being in a higher love.

The more men and women love, the more surely will their love flow out to all the world around them. Their home will be a sacred place, but none the less a place where the lonely, the sad and suffering will find welcome and cheer, and the love given to others is a fire which returns to their own altar.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs.

—Bombay Guardian.

Miscellaneous

NO MATTER WHAT OTHER FOLKS DO

Sel. by A. Mary Hershey.

Stand firm in the right, do not quail,
And falter when tempted to wrong,
For right must with heroes prevail,
And hearts must be fearless and strong.

Don't stumble o'er faults of a friend,
Tho' storms may in fury descend,
Be onward and upward your way;
Clouds will not obscure all the day.

Look up! wear a brave smiling face;
Be patient and earnest and true;
You'll win at the end of the race,
No matter what other folks do.

No matter what other folks do,
Be genuine, loyal and true
Be honest and kind, serene keep your mind,
No matter what other folks do.

MIXING RELIGION AND THE WORLD

It seems we are never too old to learn.

Some times we learn things which never ought to be learned among professed Christians.

About the time our beloved Bishop Weaver first heard of a chewing-gum party I learned of something new to me.

I learned of the arrangement also, and was not left to "imagine" as he was.

I went to a prayer meeting with members of a certain church; and, after praying and talking some, they changed the order of things to discuss the matter of a Christmas celebration, to give the Sunday school a good time.

The all important question was how to raise money to meet the expenses of a few presents, a supper, and of replenishing the library.

After a few suggestions, one of the members ironically proposed that they should perform Uncle Tom's cabin, remarking that all the members would be there.

Finally it was decided they would start with a "mum social," then follow up with oyster suppers, concerts, etc., until they secured the needful.

A **mum social,** I never had heard of such a thing before, and wondered what it could be.

Pretty soon one who happened to be ignorant like myself called for an explanation of the term; and for the gratification of others who may also fail to be up to the times of culture in which we live, I will give the explanation.

First, they would get every body to attend whom they could; then every one must of course speak, and all who spoke should pay a fine.

The one who spoke first, should pay 20 cents, the next 15 cents, etc. They were anticipating "lots of fun" in getting each other to speak.

So what commenced as a prayer meeting ended in "fun."

I went home sick at heart and did not go to their prayer meeting for a long time.

I could realize no real communion of spirit with those who mix and mingle with the world in such foolishness, for the sake of a few pennies.

If I should do such things I would lose my hold on the promises of God, and the dear Savior would frown on me.

My mind would become dark, and I could not hold up my hands and raise my voice in honor of our holy religion, recommending a full and complete salvation which demands separation from the world as a condition of securing constant peace, the abiding presence of Jesus, and a holy joy.

I find nothing in the good Book which to me has any resemblance of a mum-social, unless it be the weary days and nights when poor old Job, and his pretended friends sat together mum.

The history of that scene seems unpleasant; for when they did speak some of them only troubled him.

A short time ago I read of a church whose members got up a doll show.

To me this was another "new thing under the sun."

We little children used to fix up our old doll babies and show them to each other, free; but just to think of grown up people exhibiting doll babies.

I wonder if the gentlemen had each of them one.

Now I pray God to help Christians to let alone such folly, to keep off the devil's ground, and let him arrange his own affairs.

Oh, it is too much mixed. There is a better way.

More faith in God and more holiness of heart and life, would, in my opinion, bring more of the "needful, and, in a way, more pleasing to Him, who is "of purer eyes than to behold vanity."

"Shall we do evil that good may come?"

May the Lord preserve the Church of my choice from such folly.

I pray that its members may never dishonor or humiliate themselves and the cause we love so well by joining hands with the world, the flesh, and the devil in their fun and frolic, to get money for religious purposes.

Oh, how such customs rob the soul of perfect peace, and the churches of their power, holy zeal, and influence.

I wish to say to dear kind friends, scattered abroad, keep your lamps burning, labor on, and never falter.

By the grace of God, I am still in the highway; and though almost entirely isolated, for awhile, from the

people of my choice and those of like faith I can sing:

"I stand upon His precious Word;
My soul rejoiceth free;
The glorious light the Gospel gives
Is light that shines for me."

—Written by Lucinda Adams, and selected by Sister J. F. Brunk, Saragosa, Texas, from an old scrap book her father made nearly 40 years ago.

JESUS CARES. DO WE?

By Minnie E. Schload.

For the Gospel Herald.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?—Jno. 9:35.

The person to whom Jesus put this question was the man born blind and Jesus had given him sight. In those days the Pharisees showed a great hatred to Jesus and His followers. Why? Simply because He was pure and holy and they were not, although they kept the outward ceremonies and traditions made by men. The Pharisees had taken a stand to excommunicate any Jew who followed Jesus, as we read in verse 22.

Seems hard to think that the parents were afraid to say anything in favor of the One who without money cured their son who had seemed to be incurable. Were they not thankful? We believe they were. But they would have their son answer for himself as to who cured him and what he thought of this Physician.

As to how matters turned out, we find, by reading the entire ninth chapter of John, that the Jews thought they had full evidence to put this man out of the synagogue. Did this action take his name out of the Book of Life? By no means. He had done nothing that was wrong; simply confessed his faith in Jesus as a great prophet or man of God. The Pharisees failed to fulfill their mission which was to uphold the Law of Moses which was the Word of God. Ah sacred mission and awful doom if they fail to lead others closer to their Redeemer!

The poor man was now cast out of the synagogue. He believed Jesus was a man of God but he had not the knowledge that Jesus was the Son of God. He had befriended him in his physical weakness; but where was He now? Here was the poor man, an outcast of the higher, better (?) class of God's professing people. What was he to do? Did Jesus not know of his circumstances now? Yes, He did. He had heard of it also, and searched for him. He found the poor man and led him in thought by His talks until the man realized that this indeed was the Son of God. And he was saved.

Do we meet cases much like this among the poorer class of people who are not wanted by the richer churches? Can we help them, or are they too common, ignorant for us to help them? What would Jesus do? He certainly will search for them and try to bring them to the fold. He has given part of this work in our hands. Do we realize this and are we concerned enough to try to win them? Jesus cares for them whether we do or not. But sad for us if we miss our calling. Let us pray to God for His divine love and power to help others.

Ephrata, Pa.

LENDING A HELPING HAND

By Anna M. Swartz.

For the Gospel Herald.

I was very much impressed concerning giving and lending a helping hand after reading of the misfortune of Sister Emma Hess recorded in the Herald of Nov. 7. I ask the question, Why is it when a family is left without father or mother and in almost destitute circumstances that those who are in better circumstances and blest with this world's goods, will withhold a helping hand? May we heed the Scriptures, such as, "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17) and, "For the poor shall never cease out of the land, therefore I command thee, saying thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land" (Deut. 15:11).

Then, says one, if we help those we must help such and such and they have boys and girls to work for them, but we must remember those boys and girls must be clothed and fed and many times the family has hard work to get a few acres of land of the brotherhood, and then the rent is so high that the few acres scarcely produce enough for the rent and a scant living. Have we not often seen discouraged ones, whom we are almost driving from the church and the faith? In Gal. 6:2 we read, "Bear ye one another's burdens, and so fulfill the law of Christ." Some families have life-long afflictions of one or more members of the family that it is impossible to make more of the few acres than the rent, a scant living, and medicine for the afflicted one. One family thus afflicted came under my notice that applied to the church for $1.50 to buy a bottle of medicine and was refused. Is the reason for this that we are too much concerned for the mighty dollar or too careless to heed such calls? The disappointment and feelings of that family can better be imagined than described. How careful we should be that we discourage none by the wayside. How careful we ought to be that we do our duty and do what we could so easily do and are commanded to do by the all-wise God and Father?

A few days ago I was visiting in a home and a sister from one of the missions came in an was urged to spend the night there. She said, "I can only stay a few days and I want to visit my sister and be with her all I can." Then one said, "Come during the holidays to our Bible conference!" "Oh," she said, "We mission workers can't travel much for want of means, but I would be very glad to do so if I could." We who are enjoying the companionship of our families and abundance of this world's goods should be more thoughtful and more willing to lend a helping hand to those who sacrifice all this and are daily striving for the Master and the saving of lost souls. How necessary it is to obey the commandments of the most high God in giving of tithes and offerings of our world's goods so richly bestowed upon us.

We should remember that to be present and partake of a spiritual feast would be greatly enjoyed by our mission workers and perhaps encourage them to make special efforts in their work when they know and feel that they are remembered at home by a hlping hand. "The Lord loveth a cheerful giver." "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)? Where is our beloved church drifting to? Not until we comply with these and all Scriptures can we truthfully ascribe our names as, "Yours in Him," "Yours in the Master," "Yours in Christian love," and so forth.

REALIZING BLESSING IN SURRENDER

By Sarah E. Wenger.

For the Gospel Herald.

Surrender is the yielding of ourselves or possessions one to another. In this case it means yielding our all to God.

Consecrated lives are what are wanted, lives that have given up everything and not retained a single part.

We can scarcely realize the unfathomable depth of rich blessings God has stored up for those who have fully surrendered everything to Him. Not only a part but that we present our bodies, soul, thoughts, mind and service holy and acceptable unto Him, for we are bought with a price, therefore we are His.

Moody gives a very good example in one of his sermons. It is as follows: In one of our cities a few Christian people gathered together at the beginning of the war to see what could be done about building a church. After they had discussed the matter they wanted to see how much money could be raised. After the collection was taken they only got about half the amount that was needed and it was

thought they would have to give up the project. But away back in the meeting a washer woman arose, and said her little boy died about a week ago. All he had was a gold dollar and that was all she had. But she would give that for the cause. This incident stirred the hearts of many and soon the whole sum was raised. We see she was concerned and had her whole heart consecrated to it and gave all she had. If God's people have given up all and give the last thing they have would there not be more true Christians? And no doubt the whole world would be better.

If we live true to God's Word and live godly, pious lives, even if others do laugh us to scorn, who shall receive the greatest blessing in the end? Christ willingly died the death of the cross that our sins might be washed and made whiter than snow. And yet how hard it appears for us to lay all on the altar.

How many of us can bow humbly down at Jesus' feet and truly say,

"All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live."

If this can be truly said, God will take care of the rest.

In conclusion, Let us remember what Jesus says in Matt. 19:29: "Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife or children or lands for my name's sake, shall receive an hundredfold, and shall inherit eternal life."

Versailles, Mo.

REPORT

Of Meetings on Missions and Instructions in Christian Living given near Peabody, Kans., Nov. 18-24, 1912

For the Gospel Herald.

Conducted by J. S. Shoemaker.

The brother gave us three interesting and instructive talks on his visit in Palestine, which gave us a clearer understanding of Bible places and scenes and a more complete knowledge of the customs which throw light on the scripture records.

Three lectures were given on India, which made the condition and need more real to us because told by an eye-witness.

The torture, sacrifice, the frenzied and almost demoniacal ceremonies of the heathen in their efforts to find peace for their sin-burdened conscience, inspire pity and an earnest desire that they might know the peace and rest that Jesus gives to all who can believe.

The morning sessions were given to the discussion of the following subjects:

Preparation for Christian work, Self-denial, The Christian's relation to the world, to the Church, and to God, Duties of a young disciple to the Church, Financing a mission, Love, Longsuffering, Evils of the tongue, The Word of God as a standard of right and wrong.

We give a few gleanings from the many instructions and practical lessons given.

The Lord desires all to be saved and so delays coming for the saints till the Church has fulfilled her obligation. Matt. 24:14.

He holds us responsible for the way we answer this call.

We do not lift our eyes high enough above our own interests to see that the Lord's harvest is ripe (Jno 4:35).

A life of obedience will follow regeneration.

When we receive a new heart we lose our taste for the world and worldly amusements.

Godliness causes us to be content even if we do not have so much to eat.

Eph. 5:18, A drunken brother is censured, but when one is not filled with the Spirit, nothing is said. Why? are we to keep only what we choose and ignore the weightier commandments?

Discouragement totally unfits us for service.

Give till it causes us real inconvenience, that is self-denial.

The vulgar, foolish and unchaste conversation of many professed Christians is an index of what? Matt. 12:34, 35.

We are not to be part of the world, we are citizens of heaven, our names are written there, but we, by the grace of God, will do all in our power to win other citizens for Christ's kingdom. If the older people lived devout, consecrated, and exemplary lives the young would not need so much special instruction.

Human standards vary and are unequal, but the Word is a standard that never changes.

The feeble-minded and unlovely especially need our love.

Don't take the letter to reconcile a transgressor, but take the spirit of the Word.

The "second mile" is a mile of love.

Secretaries.

REPORT

Of S. S. Meeting Held at the Olive Church Elkhart, Co., Ind., Nov. 28, 1912.

Opening lesson, Jas. 5. Prayer by Bro. Claud Lininger.

Sermon by Bro. Henry Weldy from Eph. 5:20. Theme, Thankfulness. Jesus is an example of giving thanks to God for all things up building to the souls of men.

How can we derive the greatest benefits from the Sunday school meeting.

Exchange of thought. Making the meeting a matter of prayer.

Name the qualifications for the superintendent as a leader and soul winner.

Souls at heart, high moral character, good executive ability, gentle, patient, cheerful, prompt, systematic, full of Holy Spirit.

Afternoon Session

Devotional, E. Martin. Gal. 5.

Children's meeting.

Effective and defective teaching.

Our teaching is effective only to the amount of change made in the pupils' lives. Get work that is adapted to the pupil.

Benefits and characteristics of teachers' meetings.

Uniformity in teaching.

Evening Session

Song service.

Devotional, Irvin Long. Psalm 121.

Short sermon by Bro. Silas Weldy. Theme, Overcoming life.

Our relation to the Sunday school of our daily life.

Our preparation of lesson.

Our devotion to the cause.

Study the Word. Be careful of our conversation. Pray and work.

S. C. Hartzler, Sec.

WOMAN'S SPHERE IN THE CHURCH

By H. S. Holsinger.

For the Gospel Herald

In this as in all other matters it is not what we think or say, but what God says, that is important (Gen. 31:16). Let us be sure we have "Thus saith the Lord" before we make a firm decision. "All scripture is given by inspiration of God" (II Tim. 3:16, 17).

I find no instance of women being ordained by Jesus or the apostles to do public work in the church, nor have I been able to find any scripture that forbids women to admonish a man, even though he be a minister or bishop, in private. This is clearly seen in the case of Apollos whom Priscilla and Aquilla taught (Acts 18:26).

Paul evidently meant what he said in I Cor. 14:33-37.

Woman is very influential in her place and has a great work in the home, where her place cannot be taken by man. See Titus 2:3-5.

It is true, the prophetess Anna spoke in public, but she was still under the old law.

Some have tried to argue that women should teach women, but there is no difference in the value of souls. I think that we have women who are as capable of teaching as men, but the Word specifies where she shall not teach so we should yield obedience.

The devotional covering gives woman, as I understand it, power to approach God without man as an intercessor. It is also to be used in prophesying. That women are expected to prophesy is clear from Acts 2:17, 28. There is evidently a difference between prophesying and preaching.

There is a glorious time coming when all teaching shall be unnecessary. It is the time when all shall know the Lord. See Jer. 31:33, 34.

REPORT

Of the Seventh Annual Church Conference Held at Nampa, Idaho

For the Gospel Herald.

Opening services, J. D. Mishler.

Organization: Mods., J. P. Bontrager, A. M. Shenk; Secys., C. E. Mitchell, Jno. A. Hilty; Committee on resolutions, D. Hilty, F. H. Hostetler, G. B. Hilty; Chors., Kate B. Hilty, D. U. Kauffman, L. H. Yoder.

Conference sermon preached by Bro. J. D. Mishler, basing remarks on last five verses of Matt. 28.

Upon motion F. H. Hostetler was elected a member program committee for term of three years.

Upon motion C. R. Widmer was elected member local mission board for term of three years.

Upon motion J. P. Bontrager was elected district evangelist.

As we are in a needy field of mission work, does this Conference encourage and grant the power to any qualified brother or sister in good standing in the Church to organize Sunday schools as needed?

As there is great need of mission work be it resolved that the Conference grant such power to qualified members by consent of the ministers.

How about ministers moving from one congregation to another without counsel of congregations concerned?

Be it resolved that this Conference does not favor any such move without counsel of such congregations.

Resolved that this Conference exempt the superintendent of Nampa Home Mission from serving as a member of local mission board.

The following questions were also discussed:

1. My part in this Conference.
2. The condition and responsibility in rural districts.
3. What method would this Conference advice to look after neglected fields?
4. The lost and the church's responsibility for their salvation.

Secretaries.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

November, 1912

1. Bro. E. J. Berkey moved with his family from Waynesboro, Va., to Fauquier Co., Va.
2. Two received into the church by baptism and one on confession at the Glade Church near Bittinger, Md.—Preparatory services held and four received at Fentress, Va., and one received at Peabody, Kans.—Bible Conference begins at Scottdale, Pa.—Meetings begain at Palmyra, Mo.
3. Six added to the fold at Woodriver, Nebr.—Bible Conference opens at New Wilmington, Pa.—Three received into the church at Skippack, Pa., and five by baptism and one on confession at Souderton, Pa.—Meetings close at Flanagan, Ill., with ten confessions.—Five were received by baptism at Manson, Iowa.—Sunday school reorganized at the Harmony Church in Illinois.—Communion services and the ordinance of feet washing held at the following places: Lauver's Church, Juniata Co., Pa.; Fentress, Va.; Lititz, Pa.; Glade Church near Bittinger, Md.; Protection, Kans.; Manistee Co., Mich.; Kokomo, Ind., and Washington Boro, Pa.
4. Sixteen precious souls received at Tiskilwa, Ill.—Mission Meeting at Albany, Oreg.
5. Sunday School Workers' Meeting held at Lancaster, Pa. — Pacific Coast Church Conference convened at Nampa, Ida.
6. Bible Conferences in session at Scottdale, Pa., and New Wilmington, Pa.
7. Bible Conference began at Versailles, Mo.
8. Pacific Coast Conference closed at Nampa, Ida.
9. Bible Instruction Meeting at Frazer, Pa.—Preparatory services at Paradise, Pa.
10. In the following churches the ordinances of communion and feet-washing were observed: Paradise, Pa.; Manson, Ia.; Metamora, Ill.; Roanoke, Ill, and Pond Bank, Pa.—Meetings close at Lancaster, Pa., with ten confessions.—Bible Conference closed at Scottdale, Pa., and New Wilmington, Pa.—Bro. Moses Hackendorn of Breslau, Ont., ordained deacon.
11. Bible Conference in session at Versailles, Mo.
12. Meetings began at East Lewistown, O., and close at Continental, O.
13. Evangelistic meetings in progress at East Lewistown, O., and Bible Conference at Versailles, Mo.
14. Bible Conference began at Cherry Box, Mo.—Sunday School Meeting began at Allensville, Pa.
15. Meetings close at Palmyra, Mo., with 2 confessions.—Sunday School Meeting closed at Allensville, Pa.
16. Bible Conference opened at Scheilburg, Pa., and Allensville, Pa.—Meetings began at Marion, Pa., and Versailles, Mo.—Preparatory services held at Mount Joy, Pa., and at the Midway Church near Columbiana, O.
17. Communion services held at Ephrata, Pa., Columbiana, O., Springs, Okla.—Dedication services and communion held at Hudson, O.—Meetings began at Millersville, Pa. — Bible Conference held at Doylestown, Pa.—S. S. Meeting at Cherry Box, Mo., and Landis Valley, Pa.
18. Bible Conference closed at Schellburg, Pa., and Allensville, Pa.
19. Bible Conference begins at Milford, Nebr.—Pre. Solomon Gehman of Waterloo, Ont., passed peacefully away.
20. Bible Conference began at New Hamburg, Ont., and Port Trevorton, Pa.
21. Bible Conference closed at Milford, Nebr.
22. Bible Conference in session at Doylestown, Pa., and Port Trevorton, Pa.
23. Bible Conference opened sessions at Markham, Ont.—Preparatory services at Greencastle, Pa.—Bible Conference closed at Doylestown, Pa.
24. Sunday School Meeting at La Junta, Colo.—Sunday school reorganized at Low Point, Ill.—Meetings began at the Bank Church near Harrisonburg, Va.—Bro. Noah Weaver of New Paris, Ind., called to the office of deacon.—Communion at Greencastle, Pa.
25. Sunday School Meeting at Fairview, Mich., also at the Olive Church near Elkhart, Ind.—Bible Conference began at Smithville, O., and at Harper, Kans., and closed at Port Trevorton, Pa.—Sunday School Meeting at the Youngstown, O., Mission.—Fifteen added to the Church by baptism and 7 by letter at West Liberty, O.—Sunday School Workers' Meeting at Elizabethtown, Pa.
26. Meetings close at Versailles, Mo., with 6 confessions.—Preparatory services at La Junta, Colo.—Meetings begin at Hesston, Kans.
27. Communion services held at La Junta, Colo.
28. Bible Conference in session at Markham, Ont.—Thanksgiving services held in many churches.
29. Bible Conference in session at Smithville, Ohio.
30. Meetings began at the Glade Church near Bittinger, Md.—Sunday School Meeting at the Bank Church near Harrisonburg, Va.—Bible Conference closed at Smithville, Ohio.

Married

Koons—Risser. — On Nov. 28, Frank Koons of Lebanon, Pa., and Sister Mary Risser of Lawn, Pa., were united in matrimony at the bride's home by John G. Ebersole.

Landis—Myers.—On Nov. 28, Bro. Andrew Landis of Rheems, Pa., and Sister Bertha Myers of Milton Grove, Pa., were united in matrimony at the home of the officiating minister, John G. Ebersole.

Lichty—Roth. — On Oct. 29, at the East Zorra Church, Bro. Menno Lichty of New Hamburg, Ont., and Sister Maria Roth, of Tavistock, Ont., were united in holy matrimony, Bro. J. M. Bender officiating.

Roth—Jutzi. — On Nov. 21, 1912, at Steinman's Church, Bro. Daniel M. Roth and Sister Fannie Jutzi, both of Baden, Ont., were united in the holy bonds of matrimony, Bro. D. H. Steinman officiating.

Stauffer—Habecker.—On Tuesday, Nov. 28, 1912, at the home of the bride's mother in Florin, Lancaster Co., Pa., Bro. Norman M. Stauffer and Sister Mary E. Habecker, were united in marriage by Bishop Peter R. Nissley. May the Lord abundantly bless their union.

Martin—Ebersole. — On Nov. 24, Bro. Alvin S. Martin of Bainbridge, Pa., and Sister Sallie W. Ebersole of Elizabethtown, Pa., were united in martimony at the home of the bride by John G. Ebersole.

Enck—Shotzberger. — On Nov. 28, Bro. Samuel Enck of Lancaster, Pa., and Sister Salome K. Shotzberger of Elizabethtown, Pa., were united in matrimony at the home of the officiating minister, John G. Ebersole.

Leis—Schwartzendruber. — On Nov. 12, 1912, at the East Zorra Church, Bro. Simeon Leis of Wellesley, Ont., and Sister —— Schwartzendruber were united in the holy bonds of matrimony, Bro. Peter Boshart officiating.

Eichelberger—Stutzman. — On Nov. 17, 1912, at the home of the bride, Bro. Edd. Eichelberger and Sister Mattie Stutzman, both of Shickley, Nebr., were united in marriage by Bro. Peter Kennel. May God bless this union.

Yoder—Easch. — On Nov. 10, 1912, Bro. Enos S. Yoder and Sister Annie Easch were married at the Zion A. M. Church near Hubbard, Oreg, Bro. A. P. Troyer officiating. May God's protecting care follow them through life.

Hynicker—Oberholtzer. — On Nov. 28, Frank Hynicker of Maytown, Pa., and Mary Oberholtzer, daughter of Dea. Abr. Oberholtzer of near Bellair, were united in matrimony at the home of the officiating minister, John G. Ebersole.

Oberholtzer—Gall. — On Nov. 26, Bro. Walter W. Oberholtzer, son of Pre. Samuel Oberholtzer of near Elizabethtown, Pa., and Sister Katie Gall, daughter of Benj. Gall of near Conewago, were united in matrimony at the home of the officiating minister, John G. Ebersole.

Horst—Keefer. — Bro. Harvey B. Horst and Sister Carrie M. Keefer, both of Franklin Co., Pa., were united in holy bonds of matrimony Nov. 28, 1912, at the home of and by John S. Burkholder. May God bless them and may they prove faithful together in their new life.

Ebersole—Sollenberger. — On Nov. 12, 1912, Bro. Noah W. Ebersole and Sister Maggie I. Sollenberger of Franklin Co., Pa., were united in holy bonds of matrimony at the home of the minister, John S. Burkholder. May their pathway of life be strewn with blessings of God.

Burkholder—Frey. — Bro. Samuel J. Burkholder and Sister Maria Frey, of Franklin Co., Pa., were united in matrimony on Nov. 26, 1912, at the home of the bride's father, Bro. Samuel Frey, by John S. Burkholder. May God keep them true to each other at all times through life.

Charles—Mowrer. — Bro. Landis E. Charles of Strasburg, Pa., and Mary E. Mowrer of Willow Street, Pa., were united in holy matrimony by Bro. Frank M. Herr at his residence at Willow Street, Pa., on Thanksgiving day at 11 o'clock A. M. May God richly bless them, and may they prove faithful together in their new life.

IN MEMORY

For the Gospel Herald.

Of David Ira Shoup, who met death by accident, Oct. 18, 1912. Written by his wife, May Shoup.

The clouds of grief and gloom
Lie heavy on our head
Our loved one we had here below
Is numbered with the dead.

He left us, oh! so suddenly,
Oh, can it be he's gone,
Our hearts are sad and lonely,
He's absent from our home.

We tried to stay the message,
The thought to us did seem
(When our dear one was taken)
As though it were a dream.

A happy home was ours,
And family circle sweet
That sought the loving, tender care,
At Christ the Master's feet.

We miss him, Oh! we miss him,
We miss him everywhere,
Can we help but shed a falling tear,
To see his vacant chair

God chose to take him from
This world of toil and care,
To his dear home beyond the skies,
We hope to meet him there.

IN MEMORY

For the Words of Cheer.

Of Mabel Rebecca, daughter of Levi J. and Amanda M. Shenk, whose body perished in the flames of her burning home, near Denbigh, Va., Nov. 26, 1912; aged 3 years, 1 month, and 13 days.

Little Mabel, heavenly blossom,
Sent to bloom a little while,
Now returned to Him who gave her,
How we miss her lovely smile!

Stilled the voice that like sweet music
Helped to cheer us on our way;
And the little feet that pattered
In our presence day by day.

Mild and loving disposition,
Showing sympathy for all;
Pure emotions, sweet affection—
Ah, we miss these most of all.

Why, O why? now comes the question,
Why, O Lord, must these things be?
To our bleeding hearts He answers,
"Only be resigned to Me."

Fiercest elements of nature
Heavenly things can not destroy
So for us life's fiery trials
Naught consume but base alloy.

When our testing time is over—
Faithful to the God of love—
Loss on earth brings gain eternal
In the realms of joy above.

—By her Grandfather, S. P. Yoder.

Obituary

Nolt.—Barbara Nolt, widow of the late Joseph Nolt, of near Farmersville, Pa., was born July 1, 1849; died after an operation on Thanksgiving day, Nov. 28, 1912; aged 64 y. 4 m. 27 d. She is survived by 4 daughters and 1 sister. Interment at Groffdale where services were conducted by Joseph Wenger and Jonas Martin. Text, Isa. 55: 6, 7.

Nold.—Abram Nold died at the home of his daughter, Mrs. E. E. Morgan in Leetonia, O., from infirmities of old age. He was one of 13 children of whom only 4 remain. He was a life-long member of the Mennonite Church, his age being 87 years. Five children survive him. Funeral took place on Dec. 4 at Leetonia, A. J. Steiner officiating.

Hoover.—David L. Hoover was born in Columbiana Co., O., Feb. 20, 1830; died near Goshen, Ind., Nov. 21, 1912; aged 82 y. 9 m. 1 d. He was the youngest of a family of 12 children and the last to answer the summons of death. Surviving him are his wife, 2 children, 13 grandchildren, and 5 great-grandchildren. He was a faithful member of the Mennonite Church. Services at the Yellow Creek M. H. by D. J. Johns, assisted by Jonas Loucks.

Schlegel.—Clarence Schlegel, son of Bro. Peter and Sister Mary Schlegel, was born June 10, 1912; died Nov. 21, 1912; aged 5 m. 11 d. His sickness was pneumonia. He leaves to mourn his early departure, father, mother, and 2 sisters. Services were conducted by Bros. Jos. Rediger and Jacob Stauffer at the East Fairview Church near Milford, Nebr. Interment in cemetery near by. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Miller.—Anna (Yoder) Miller was born Nov. 13, 1837; died at her home Nov. 13, 1912. She was married to Jost B. Miller. She leaves to mourn her departure a husband, 11 children, 32 grandchildren, 14 great-grandchildren and a host of friends. She will be greatly missed in her home and the church, but her bright testimony assures us that she is at rest.

Funeral services were conducted at the Martin's Creek Church near Millersburg, O., by S. H. Miller and Fred Mast. Interment in the church cemetery.

Kennel.—Christian Kennel was born in Seward Co., Nebr., March 17, 1888, and entered into rest Nov. 24, 1912, at his home near Strang, Nebr.; aged 24 y. 9 m. 24 d. Funeral was held Nov. 26, with short services at the house by Bro. Lee Schlegel, and at the A. M. Church by Bro. Joe Whitaker and Bro. Will Schlegel in English and Bro. Jacob Stauffer in German. His sickness was rheumatism and pneumonia. He is survived by a sorrowing wife, father, mother, 6 brothers and 1 sister. But they mourn not as those who have no hope. Bro. Kennel was a faithful member of the Amish Mennonite Church. May God's comforting grace abide with the bereaved ones.

Christner. — Peter Christner was born July 13, 1833, at Byer, Germany; died near Aurora, Oreg., Nov. 9, 1912; aged 79 y. 3 m. 27 d. He was married to Barbara Hass, Jan. 12, 1858, in Henry Co., Ia. There were born to this union 10 children. Wife and 3 children preceded him to the spirit world. He leaves to mourn his departure 7 children, 23 grandchildren, and 40 great-grandchildren. Bro. Christner preached in the Mennonite Church for 53 years.

Funeral services conducted at the Bethel Church, A. P. Troyer and Christian Geiger preached; the former in English, text Psa. 90:12; the latter in German on II Cor. 5:1. The remains were laid to rest in the Bear Creek Cemetery, according to his request.

Bitschy.—Jonas Bitschy was born May 14, 1843; died at his home near Millersburg, O., Nov. 21, 1912. He leaves to mourn his departure a wife, 2 sons, 4 daughters, 27 grandchildren, 3 great-grandchildren. He was a member of the A. M. Church at Martin's Creek.

Funeral services were conducted by S. H. Miller, Fred Mast, and Jonathan Hartzler of West Liberty, Ohio. Interment was made in the church cemetery.

Shenk.—Mabel Rebecca, daughter of L. J. and Amanda M. Shenk, was born Oct. 13, 1909; died Nov. 26, 1912; aged 3 y. 1 m. 13 d.

Little Mabel was a victim of the disastrous fire which swept away the home of Bro. and Sister Shenk on Nov. 26. She was fast becoming familiar to all as a most loving child and with a degree of incline toward usefulness that makes it hard to understand why He that gave hath so soon taken away. Thus her sudden and early departure has become a large part of a scene which is so completely shrouded in mystery that it calls for the most profound submission to God and an attitude toward Him which can say, "blessed" be His name. A loving father and mother, grandparents, and a large number of relatives and friends are deeply mourning the early flight of little Mabel. Her remains were buried in the graveyard near the Warwick River Church Nov. 28. Funeral services will be held later. J. M. S.

Coffman.—On the morning of Thanksgiving Day, Nov. 28, 1912, Frances Coffman, the widow of the late Bishop Samuel Coffman of Rockingham Co., Va., was stricken with paralysis, and died after lingering for three days in unconsciousness on the 30th at the advanced age of 87 y. 7 m. 3 d.; sickness and death having taken place at the home of her son, Jos. W. Coffman, near Rushville, Va. The closing years of her life were marked by an oft expressed longing to be called out of this world, but in it all was willing to await patiently the Lord's own time.

She was born in the Smith's Creek section of Rockingham Co., Va., April 27, 1825, and when yet but a child, her father, Samuel Weaver, located on a farm near Weaver's Church, 3 miles west of Harrisonburg, same county. Here she grew up to womanhood and was married to Samuel Coffman Nov. 11, 1847, who later became an active minister and bishop in the Mennonite Church in Virginia. Through all these years of homemaking and the rearing of a large family, which fell centrally upon the trying and often harrassing period of the Civil War, she stood faithfully to her post as director and provider for the comfort of the family during the frequent and often prolonged absence of her husband in the Lord's work.

The first-born to this home was John S. Coffman, who in time became widely known throughout the Mennonite Church in America as the moving spirit that brought about the first evangelistic efforts in this denomination. Of her offspring the number is, 6 sons and 6 daughters; 72 grandchildren and 44 great-grandchildren. Of these 3 sons and 4 daughters survive. Of her own people, 2 sisters; Mary (Polly) Brunk, of Elida, O., and Sarah Sharpes of Harrisonburg, Va. are left of a family of 11.

She had been a member of the Mennonite Church from early life,and though enfeebled in late years as not being able to attend public worship regularly, she always made it a rule to be present at each communion meeting as it occurred annually with her home congregation.

A largely attended funeral service was held at the Bank Mennonite Church on Dec. 2, with S. E. Allgyer and Chr. Good officiating. Text, Psa. 17:15.

Derstine.—Naomi, daughter of Bro. William and Sister Ella Derstine, was born Sept. 26, 1911; died Nov. 28, 1912; aged 1 y. 2 m. 2 d. She suffered about 4 weeks from the results of an abscess on her ankle. All that tender hands could do was of no avail, God thought it best to call her home. It is hard to part with her, she was such a sweet child. She will be sadly missed, but we think of her now as being "Safe in the arms of Jesus." The funeral was held on Dec. 3, with services at the home, conducted by Mahlon Souder and at the Rockhill M. H. by William Landis and Christian Allebach. Text, Job 1:21, latter clause.

"Peacefully lay her down to rest;
Place the turf kindly o'er her breast;
Sweet be the slumber 'neath the sod,
While the pure soul is resting with God."

Stauffer.—Milton B. Stauffer was born April 4, 1883; died Nov. 30, 1912; aged 29 y. 7 m. 26 d. He united with the Mennonite Church in early manhood in Lancaster Co., Pa., and later came to Scottdale, Pa., where he worked as a machinist. He was an active worker in the church, Sunday school, and young people's meeting, and felt a deep concern for the welfare of the Church and her institutions. He was married in May, 1907, to Anna Mary Byers, who, with two children, Mark and Harry, survives to mourn his departure. His father, mother, 3 brothers and 1 sister are also living.

A short service was held at his late home in Scottdale on Sunday evening, and the regular funeral service was held on Tuesday, Dec. 3, from the home of Bro. Stauffer's father, Bro. Frank Stauffer, near Farmersville, Lancaster Co., Pa., where services were conducted at 10 o'clock by Bro. Benj. Wenger and Bro. Detweiler, and at the Groffdale Church by Bro. Benj. Weaver, assisted by Bro. Banks S. Winey. Text. Rom. 11:33. Interment in the Groffdale Cemetery.

Layman. — Isa Viola, daughter of J. H. and Maggie H. Beery, was born in Rockingham Co., Va., Jan. 29, 1889. She united with the Mennonite Church in March, 1910, and was united in marriage with J. C. Layman, March 17, 1910; died Nov. 26, 1912; aged 23 y. 9 m. 27 d.

Isaac Beery, son of J. C. and Isa Viola Layman, was born Dec. 20, 1910; died Nov. 26, 1912; aged 1 y. 11 m. 6 d.

David Martin, son of J. C. and Isa Viola Layman, was born Jan. 29, 1912; died Nov. 26, 1912; aged 9 m. 27 d.

Sister Layman and her two little ones, representing the entire family of Bro. J. C. Layman, were the victims of the angry flames which, on the morning of Nov. 26, quickly swept away the home of Bro. and Sister L. J. Shenk. Bro. Layman moved his little family from Rockingham Co. to this place in the early part of the year. During these few months the sister has impressed herself upon this community as a quiet, consistent member of the body of Christ, thus asuring us that the sudden departure of herself and her little ones, who were indeed "like olive plants" around the bereft brother's table, was but a transition from this world of sorrow and reverse to a better and brighter world above. They leave behind to deeply mourn their departure, a tender, loving husband and father, and scores of relatives and friends. Funeral services were held at the Warwick River Mennonite Church, Nov. 28, conducted by Daniel Kauffman, assisted by I. D. Hartzler and Daniel Shenk. Text, "Thus saith the Lord of hosts, Set thine house in order for thou shalt die and not live" (II Kings 20:1). Interment in the church graveyard near by. J. M. S.

Rhodes.—Henry L. Rhodes was born in Rockingham Co., Va., Dec. 8, 1836; died Nov. 27, 1912; aged 75 y. 11 m. 19 d. He was married to Delila Baker Feb. 3, 1859. To this union were born 9 children, one daughter of which preceded him to the spirit world. There remain 4 sons and 4 daughters, together with the widowed mother to mourn the loss of a loving husband and kind father, who leaves evidence of having met God's approval and reception to glory. In the year 1882 this family moved from Rockingham Co. to Augusta Co., Va., where they lived four years, after which they removed to Fauquier Co., Va., where they resided when death laid claim to the deceased. Of his parental family one sister survives, Susan Early of Rockingham Co., Va. He united with the Mennonite Church 52 years ago and remained faithful to the end. Some years ago he was ordained to the office of deacon in which capacity he labored to the time of his affliction.

Funeral services at the home on the 28th conducted by Elam Horst from I Thes. 4:13, 14. The body accompanied by the family was taken to the Springdale Church, Augusta Co., where a funeral service was held on the 30th, conducted by Christian Good of Rockingham Co., assisted by Etter Heatwole of Augusta Co. Text, II Tim. 4:6-8, which scripture Bro. Rhodes repeated three times before breathing his last, saying he was ready to go, his work was done. The body was laid to rest in the cemetery near by.

Heckler.—Isaac R Heckler of Montgomery Square, Montgomery Co., Pa., was born Feb. 14, 1837; died Nov. 13, 1912; aged 75 y. 8 m. 29 d. He was married to Susan Swartley. This union was blessed with 1 son and 5 daughters, one daughter having died in infancy. About a year and a half before his death he became paralyzed and although confined to his bed most of the time was very patient till the last. He often wondered why God saw fit to lay him upon a bed of affliction for so long but to all who visited him he proved to be a living example of Christian faith and fortitude. He often expressed his desire to depart and be with his Savior, and we believe his wish has been gratified and that he is now resting preacefully in the arms of his loving Savior in the mansions of rest.

He was a loving husband and father, a good friend and a kind brother and his life was an inspiration for good to all around him and to all who knew him. His daily life was one of sympathy, unselfishness and love toward others and he will be greatly missed by all who knew him as all loved him.

He united with the Mennonite Church in early age and remained a faithful member for over fifty years. He leaves to mourn his departure an aged companion, 5 children, 16 grandchildren and a host o friends, but we mourn not as those who have no hope.

Funeral services were held at the Mennonite Church at Line Lexington on Oct. 18, where a large concourse of friends and relatives gathered to pay the last respects to this departed loved one.

His desired text was Rev. 21:7: "He that overcometh shall inherit all things, and I will be his God, and he will be my son."

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
This boon His love had given
And though the body slumbers here
The soul is safe in heaven."

Pletcher.—Harrold D., son and only child of Bro. Curtis and Sister Anna Pletcher, was born April 21, 1912; died Nov. 25, 1912; aged 7 m. 4 d. Little Harrold was sick only a few days with pneumonia. It was indeed a trial to give up their only darling child which seemed to be the light of the home. The little flower has budded on earth to bloom in heaven.

The little crib is empty now,
The little clothes are laid aside,
And loving hearts are mourning
For our little pet that died.

Go, little Harold, to thy home
On yonder blissful shore,
We miss thee here, but soon will come
Where thou hast gone before.

Funeral services at the Clinton Brick M. H. by John Garber and D. J. Johns.

Allgier.—Mary Plank Allgier was born in Logan Co., O., May 10, 1852; died at the home of her daughter, Mrs. Oak V. Yoder, in Bellefontaine, O., Oct. 10, 1912; aged 60 y. 5 m. She was the youngest of 9 children of the family of Samuel and Juliana Plank, of whom 5 are dead,one of them, Bishop David Plank, preceded her but six days; four are living: Joseph Plank of Bellefontaine, O.; Mrs. Mattie Yoder of Belleville, Pa.; Mrs. Barbara Detweiler of Bellefontaine, O., and Mrs. Anna Yoder of Ada, O. She was married to J. C. Allgier Dec. 9, 1875. To this union were born 7 children, 5 of whom are living; she also leaves 4 grandchildren.

In health she very much enjoyed making home beautiful and pleasant, no work or task being too great for her. In the home a mother, in society a friend. Her motherly advice to her children will long be remembered.

Jan. 27, 1910, she was stricken down with paralysis, since which time she had been an invalid, but always patient and fully resigned to her lot, much as she wished to minister to others, and very much appreciated the care and attention she received from her faithful husband, sons and daughters.

She united with the Amish Mennonite Church at the age of 17 years, and was a consistent member. Her place in the church was seldom vacant so long as health permitted. She was not without her faults as human, but as a Christian she read her Bible daily for several years, and her faith in Jesus Christ as her Savior was to her a source of great joy. For some time before her departure she longed for the time when she might, as she expressed it, "go home." Three days before the final call she called her companion and children one by one to her bedside, and as by God-given strength talked to each, thanking them for what they had done for her and told them to be good to and respect each other.

"Weep not that her toils are over,
Weep not that her race is run;
God grant we may rest as calmly,
When our work like hers is done.

"Till then we yield with gladness,
Our mother to Him to keep,
And rejoice in the sweet assurance
'He giveth his loved one sleep.'"

"Companion, mother, neighbor,
Now is o'er your weary labor,
But in fancy still we hear you
Softly whisper, 'God be with you.'"

Funeral services were held at Walnut Grove Church, Saturday, by Bro. I. W. Royer, assisted by Bro. A. I. Yoder. Interment was made at the Alexander Cemetery. A Friend.

Items and Comments

A novelty in the form of a circular barn, 300 feet in circumference, is being erected by Hershey, the chocolate man, on one of his Lebanon county farms. It is to have enough cows to go around when it is finished.

A man in Tamaqua, Pa., fell under a tree he was felling, had both legs and three ribs fractured, and his heart and lungs exposed by a cut of the ax, and still lives in the hospital, with probabilities of his recovery.

The cause of the wreck of the fast passenger train on the Pennsylvania railroad at Glen Loch, 25 miles from Philadelphia, last week, is found to have been a broken cover plate on the bridge. The plan of construction was such that the break could not be noticed in an ordinary inspection.

We little think of the dangers other people are exposed to that we may have comfort. A miner was standing at the foot of a shaft 900 feet deep when a lump of coal fell from the mouth of the shaft and struck him on the shoulder almost severing his arm from the body. The arm had to be amputated.

There is a movement on foot for a "sensible Christmas." True Christians have long felt pained at the desecration of the day that is observed as the birthday of our Lord, and will welcome any legitimate means of bringing about an observance of the day that is more in accord with the true Christ-spirit than the folly which often marks the day.

In a conference of state governors at Richmond, Va., recently, the governor of South Carolina spoke publicly in defense of lynching, using language so shocking that it caused many women, some of them the wives of governors, to get up and leave the hall where the meeting was being held. Other governors spoke forcibly in favor of upholding the law and declared that mob law is always an evil. Mob law always means the rule of passion rather than the rule of reason or justice.

Chicago, Dec. 8.—Gov. Chas. E. Osborn of Mich., preached a sermon here today from the pulpit of his friend, Myron E. Adams, of the First Baptist Church. The governor took for his theme a plea for less ostentation on the part of women church members. He suggested a uniform church dress that would be plain, inexpensive, black in color, and would not frighten away poor women who now stayed away from church because they could not compete in dress with prosperous women.—Pittsburgh Gazette-Times.

The latest news from the Turkish war is that an armistice has been signed and that terms of peace are being discussed in a conference of representatives of the contending powers. During the interval the soldiers at the front are said to be exchanging supplies in the most friendly way. It is to be sincerely hoped that there need be no more bloodshed to end this cruel and most disastrous conflict. One result of this conflict will undoubtedly be to lessen the boastful spirit of Moslems, which is so prevalent in countries where the Mohammedan religion prevails.

LIBERAL OFFER

Our young people's paper, the Christian Monitor, is finding its way into new homes. The steady increase in circulation is evidence that it is being favorably received. Many are taking advantage of the exceptionally liberal offer now in force. Those who have not yet subscribed can take advantage of this offer now. **We will send the Christian Monitor to new subscribers all of next year, including a few copies of the most recent issues, while they last, for 50 cents, or one-half the regular subscription price.** This offer will be withdrawn January 1, 1913. Subscribe now. This paper is needed in many more homes. Send for free sample copy. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will open on Jan. 6, 1913, and continue for four weeks. Besides the regular Bible teachers of the school, Bro. J. S. Shoemaker will have a leading part as instructor. One feature of his work will be to give instruction on mission and special lectures on life and conditions in the Holy Land and the Orient. Work will be offered in Bible History, Bible Georgraphy, Book Study, Doctrines, Plan of Salvation, Methods of Bible Study, Workers Training and Vocal Music. For further information, address either D. H. Bender or J. B. Smith, Hesston, Kans.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Slate Hill Church, near **Shiremanstown, Pa., Dec. 10-12, 1912.** Instructors, B. F. Zimmerman, C. M. Brackbill, Daniel Kauffman.

Bethel Church near **Garden City, Mo., Dec. 10-14, 1912.** Instructors, J. P. Berkey, J. A. Heatwole.

Martin's Church, near **Orrville, O., Dec. 16-20, 1912.** Instructors, A. J. Steiner, S. H. Miller.

Leo, Ind., Dec. 17-21, 1912. Instructors, E. L. Frey, B. B. Stoltzfus.

Nappanee, Ind., Dec. 15, 1912—Jan. 1, 1913. Instructors, A. D. Wenger and others.

Freeport, Ill., Dec. 11-18, 1912. Instructors, D. D. Millers, A. H. Leaman, A. M. Eash, and others.

Diller Church near Newville, Pa., Dec. 13-15, 1912. Instructors, E. J. Berkey, Daniel Kauffman.

Near **Roseland, Nebr., Dec. 25, 1912.** Instructors, J. S. Shoemaker, J. B. Smith.

Fairview, Mich., Holiday week. Instructors, S. H. Miller, B. B. King.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Oak Grove, Bethel and South Union Churches near **West Liberty, O., Dec. 24, 1912 to Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

Holdeman Church near **Wakarusa, Ind., Jan. 6-11, 1912.** Instructors, O. D. Wenger, Henry Weldy, Silas Weldy.

A. M. Church near **Archbold, O., Dec. 27, 1912, to Jan. 4, 1913.** Instructors, D. D. Miller, Silas Yoder.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

FAMILY ALMANAC
for 1913
(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

577—Editorial
578—Light
How can I Know Right from Wrong?
579—The A B C of Baptism
When the Summons Comes
580—God has Done all He Can (Poem)
En Route for India
A Word for Smaller Congregations in Rural Districts
581—A Visit to Chicago
Question Drawer
The Night Cometh (Poem)
582—Some Causes of Failure in Married Life
583—Sunday School
Our Young People
584—Field Notes
Correspondence
586—No Matter What Other Folks Do (P)
Mixing Religion and the World
587—Jesus Cares. Do We?
Lending a Helping Hand
Realizing Blessing in Surrender
588—Reports
Woman's Sphere in the Church
589—Daily Records of Events
Married
590—In Memory
Obituary
592—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, DECEMBER 19, 1912 No. 38

EDITORIAL

"Glory to God in the highest, and on earth peace, good will toward men."

Whenever the Bible fails to find its place as the principal book in the library of any home the religion taught by that Bible has little hold on the inmates of that home.

And whenever the Bible is accorded that rightful place in the home, care should be exercised that none of its companion books in the library are out of harmony with its teachings.

On page 606 will be found a review of the new book, "Missions in the Orient," taken from a denominational paper. We suggest that you turn to it and see what others think of this work.

A Chicago woman is reported to have sued her husband for divorce because he insisted that she act as his barber. Thus another reason is added to the already long and growing list of causes for separation.

The federal council of the Churches of Christ in America closed its sessions at Chicago Dec. 9, and adjourned to meet some time in the fall of 1914. One of the resolutions passed favored the extermination of the hookworm.

If the brother from Cullom, Ill., who ordered the Gospel Herald and fifty almanacs, enclosing $2.75, will tell us his name, his order will receive prompt attention. We hope he will pardon this public reference to it, but it is the only way we can think of for finding out who wrote the order.

The other morning we picked up a paper and our eye fell on this sentence: "Dont be a quitter. Stick as long as the path leads up." To this we would add, let us be sure that the path we are on does lead upward. The only upward path is the one that leads us nearer to God. All the other paths lead downward.

Owing to the unusual demand upon our space by reports of various conferences and meetings, the welcome inflow correspondence, and the necessity of printing holiday literature at the proper time, a number of excellent essays and articles are being held back for future publication. We hope the authors will patiently bear with us.—R.

There are two kinds of strife. One is the peaceful endeavor to maintain the truth and to lead others into the light, the other is the warlike effort to overcome others with sheer force of superiority of tongue or intellect or physical power and compel them to yield to our desires. One uses the power of love and truth, the other the power of carnality.

There are two things which make an editor think that his work is not in vain. One is a red hot letter from some irate reader with an explosive "Stop the paper" as the climax. The other is evidence that some are through the influence of the paper led to Christ or encouraged to a higher plane of Christian living. A paper dedicated to God and honestly edited will accomplish both results.

We have always testified against labor strikes as being detrimental to the best interests of labor and breeders of lawlessness and anarchy. But if they can be instrumental in putting an end to war, as was proposed in the recent International Socialist Congress at Basel, Switzerland, we shall conclude that after all labor strikes may not be an unmixed evil. It is probable, however, that this will be no more successful than any other man-made substitute for the nonresistant doctrines promulgated by the Prince of Peace.

Christmas.—What are the emotions which this word awakens within you? What is the first thing you think of when the name is mentioned? How do you expect to spend the day this year? No doubt it is to you suggestive of emotions of joy. What are the things which are most calculated to stir these emotions?

Our mind goes back to the time of the first Christmas eve. There, on the hills of Bethlehem, we behold the pious shepherds doing their duty by keeping their flocks by night and, as we imagine, enjoying a godly and delightful privilege in gazing into the starry heavens. But an unusual sight met their gaze when suddenly an angel appeared bringing the joyful tidings that the Savior of men appeared on earth. How it must have thrilled their enraptured hearts as they heard the heaenly chorus: "Glory to God in the highest, and on earth peace, good will toward men."

This message embodied the keynote of the teaching of Christ among men. Faithfully and lovingly did this mighty Prince of Peace proclaim the doctrines which if accepted will bring inexpressible peace to the heart, promote perfect peace among men, and will move the purified soul to proclaim the glory of God and the salvation of men. The message of God brings "good tidings of great joy" to all those who will admit this Prince of Peace into their hearts.

As each anniversary of the birth of Jesus comes around it brings to our minds afresh the memory of a Savior born to earth. It ought to renew our feelings of gratitude and call for expressions of sincerest praise and adoration—for Him who left the courts of glory to bring salvation to fallen and helpless man. With the hope that your emotions of joy will be stirred by the same causes which occasioned that outburst of heavenly joy on the first Christmas eve, we wish you a happy Christmas.

GOOD TIDINGS OF GREAT JOY

CHRIST IS COMING

Sel. by Alice H. Nissley.

Christ is coming, Christ is coming.
He will come to earth again;
Though no angel may announce Him.
To the shepherds on the plain.
In no lowly Bethlehem manger
Shall the King of glory be:
Christ is coming,
With a shout of victory.

Christ is coming, Christ is coming,
Not to bear our sins and pain;
Never as the "Man of sorrows"
Shall He tread our earth again.
Cruel men shall not deride Him,
Thorns will never pierce His brow;
Christ is coming,
Earth before her King shall bow

Christ is coming, Christ is coming,
To this sinful world again;
Not in form of lowly servant,
As a King He'll come to reign.
Then His enemies will tremble
When they see their Judge appear:
Christ is coming,
Lo! the King is drawing near.

Christ is coming, Christ is coming,
Sing with joy the glad refrain;
To His chosen ones the Savior
Soon is coming back again.
He our mansion is preparing,
Soon His voice will call us home;
Christ is coming,
Even so, Lord Jesus, come.

A CHRISTMAS GIFT

By I. S. Mast.

For the Gospel Herald.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isa. 9:6.

Through the mercies of God we are nearing another Christmas day, when all Christian nations will again celebrate the birth of Christ. Dear reader, have you planned how you are going to spend the day? We noticed a caution some time ago. It contained these words: Stop, Look, Listen!

Probably it would be well for us to stop and look at the world and the inducement it presents for people to spend their means. We know that many outside of Christ will spend their means and time in drinking, like the prodigal son in riotous living. No doubt some of us have planned for a big dinner, but listen! Think of the many millions that have never learned to know their God or the love of Jesus. May we then spend the time and our means in such a way that we may help in bringing this glorious message of the Prince of Peace to the teeming millions that are on the broad road of eternal destruction. We think of Christ as the Author and Finisher of our faith. What joy it brings to our heart when we for a moment think of how He was ushered into the world. Not through the society of the palace, where many times there is luxurious feasting. The message brought to the shepherds, by an angel, was "For unto you is born this day in the city of David a Saviour which is Christ the Lord." A sign was given them, that they should find Him wrapped in swaddling clothes, lying in a manger.

The Mighty God, the Prince of Peace, came by the way of the manger, let us note this wonderful character as a pattern for our life work here below. May it be the means of helping us to celebrate His birth and bringing the glorious Gospel to others.

Christ's Character in Alphabetic Order

A—Altogether lovely.—S. of S. 5:6.
B—Benevolent.—Matt. 4:23, 24.
C—Compassionate.—Luke 19:41.
D—Divine.—Matt. 3:17; Jno. 1:14.
E—Endured the cross.JHeb. 12:2.
F—Forgiving.—Luke 23:24.
G—Good.—Matt. 19:16.
H—Humble.—Luke 22:27; PhPl. 2:8.
I—Image of God.—Heb. 1:3.
J—Just.—Jno. 5:30.
K—King of kings.—Rev. 1:5; 17:14.
L—Lowly in heart.—Matt. 11:29.
M—Merciful.—Heb. 2:17.
N—Needed no sacrifice for Himself.—Heb. 7:27.
O—Obedient to God the Father.—Jno. 4:34; 15:10.
P—Prince of Peace.—Isa. 9:6.
Q—Quick to serve.—Matt. 9:27; Jno. 6:6.
R—Resisting temptation.—Matt. 4:1-10.
S—Sinless.—Jno. 8:46; II Cor. 5:21.
T—True.—Jno. 1:14; 14:6.
U—Unblamable.—Col. 1:22.
V—Vine.—Jno. 15:1.
W—Word.—Jno. 1:14; I Jno. 5:7.
X—The sign of the cross.—Jno. 19:17.
Y—Yielding to Father's will.—Luke 22:42.
Z—Zealous.—Luke 2:49; Jno. 2:17.

"When our life's work is ended
And we cross the swelling tide
When the bright and glorious morning we shall see,
We shall know our Redeemer,
When we reach the other side."

Minot, N. Dak.

MISSION OF ANGELS TO MAN

By Rebecca S. Shenk.

For the Gospel Herald.

"Angels are ministering spirits sent forth to do service for the sake of them that shall inherit salvation." We think this a blessed and delightful subject to meditate and talk upon. Especially does it appeal to us more strongly at this time of the year, "The time we hold sacred as the birth of our Saviour." For was it not the angels that heralded the glad tidings of great joy, the tidings that have meant so much to generation after generation down to this present time, and shall as long as time shall last. We like to think of the time when, while the shepherds were herding their sheep, the whole plain was lighted up with the bright shining hosts of God sweetly carolling forth "Glory to God in the highest, and on earth peace, good will toward men," and to think how the little Christ child, and its earthly parents were protected.

It is well known how Herod tried to destroy the Child's life. "Behold, an angel of the Lord appeared to Joseph in a dream, saying arise and take the young child and his mother and flee into Egypt and be thou there until I tell thee" (Matt. 2:13). As we trace the life of the Holy One on and on, see Him in the wilderness going through severe temptations, and when the tempter left Him angels ministered unto Him. Go with Him down to the garden of Gethsemane and there undergoing untold agony, angels, true to their mission, came and strengthened Him.

It is claimed by some (and not without reason) that each child of God has an angel assigned to care for him or her. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

Paul when he was in prison was cheered by an angel. It is the mission of angels to cheer God's children in hardships.

Daniel was protected by an angel. He says, My God hath sent his angel, and hath shut the lions' mouth, that

they have not hurt me; here we see the mission of angels to protect from danger and evil.

We could find many more incidents, where angels fulfilled their mission to man, but let us come down to the present time. Is the mission of angels to man the same as it was in centuries gone by? Are they concerned for the welfare of the children of men now as they were in those days when they met men face to face and talked with them? I like the way a certain writer answers the question. She says, "Heaven and earth are no further apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude. Angels are as anxious to minister to, and help God's children on the heavenly way as in any age of time. To us in the common walk of life heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."

"Much that God does for His children," says a writer, "He does through their fellow men. Other things He does through the angels. While angels have a great mission, we do not want to forget the mission of man. Since we know that angels are ministering spirits (or servants of God and man) sent forth to do service for the sake of them that shall inherit salvation, we want to remember our mission and position though lonely it may be. God uses also men and women to minister to the needs of one another, and angels may attend and strengthen them in life's privileges and duties."

May we not forget the angels who protect us from danger seen and unseen, who watch over us through the dark of the night, who hover around us while on our beds of repose, who cheer us on our way and make life worth living.

All praise to God for the heavenly hosts. And may they attend our steps as we go forth as the servants of God. And may all be so happy as to have the angels attend us to our expected home in glory. "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. 24: 31).

THE CHRISTMAS SPIRIT

By H. F. Reist.

For the Gospel Herald.

The Christmas spirit is that of giving, not receiving. It was a divine measure of love and sacrifice on the part of the Father that gave birth to this spirit—a measure that cannot be comprehended by the finite mind. It was love that God alone could comprehend and a sacrifice that He only could make. This heaven-born spirit is yet the real Christmas spirit—the spirit that should manifest itself in our life toward all of our fellow creatures.

There are those who would tell us that Christmas has changed. Christmas has not changed. The spirit of it will ever remain the same. If there is any change it is within us. As customs have changed and Christmas has become shrouded with artificialties and superficialties; as it has become commercialized and sensualized, all of which would hide from view the true spirit, we too may have been led astray by these worldly associations and consequently think that Christmas has changed. It would be well for us to examine ourselves and see whether we too have been affected by the spirit of carnality so prevalent today.

What is your motive in giving gifts? Is it "to curry favor, to pay social debts, to settle scores and to display wealth?" Do you give because you expect to receive or because you have received and consequently it is expected that you give in return? Are you lavishing your love upon those who are well-to-do, or upon those who are poor and needy, the friendless and homeless, those who, perchance, have not the wherewithal to secure for themselves a good, nourishing Christmas meal nor apparel to shield them from the wintry blasts? Upon such, we believe, Christ, if upon the earth in person at this season, would be found pouring out in profusion of His love, and be prodigal in lavishing gifts, rather than upon those who are blessed with an abundance of this world's goods. We are told to be Christ-like. Luke 14:12-14 is an excellent command to heed at this season as well as at other times. Such a spirit is nearest akin to the true Christmas spirit.

May God help us to break away and rise above custom that would bind us to the worldly and selfish spirit so evident at this season. Cheerfully let us lavish of our means, effort and Christian cheer upon those less fortunate than we. Instead of giving costly gifts to our well-to-do friends and those near us by the ties of nature who are not in want, let us give more and do more for those about us who suffer want and are in need of comfort and encouragement such as the Christian alone can give. By so doing we shall taste of the real Christmas spirit and experience a joy and soul-satisfaction born from above. A consciousness that God through you has been enabled to bless the needy brings the real joy of Christmas. Living for others and not for SELF is the spirit of the Christ—the spirit of Christmas.

Scottdale, Pa.

Never stand waiting and hesitating about doing a thing when your conscience is awake and keeps saying, "Do it."—Sel.

CHRISTMAS

By Lina Z. Ressler.

For the Gospel Herald.

For a long time before and since the coming of Christ to the Bethlehem stable, that event has been looked upon as of wonderful meaning. It was the great theme of prophets' song—the one hope for a much-tried people, down-trodden and crushed under the galling yoke of sin. It was an event that was misunderstood and unappreciated by most of those for whom it took place. It was, nevertheless, wonderful.

To those who look back to the event in loving remembrance, Christmas day bears no less meaning than it did to those for whom it was still in the future. How many a ruined, hopeless, helpless life has been brightened and blessed and filled with joy because of the wonderful coming of the Babe of Bethlehem. No wonder that the very air seems to breathe the joy; and to all hearts comes a longing in some way or other to spread the Christmas message.

There is danger in this as in all other good things to misinterpret true meanings. In our Christian land, however, all may know the Christmas story and all should have a hand in spreading it. "Peace on earth, good will to men," is the natural outflow of the Christmas truth. If a gift will help anyone to understand this better and get more of the deep sweet meaning of the Christmas message, that is the proper way to tell the story. If a sermon will tell the story better, it is only right that it should be used.

Sermons alone, however, can mean but little to those in bodily want or physical suffering or lonely confinement. Christ's example in dealing with various classes of people clearly and simply tells how He felt about reaching different ones. It is our privilege to get suggestions from Him, the great Teacher. It is so easy for us to think and to plan just how others should do their work or live their life. This may sometimes be all right, but the tenderness and loving thought of the Christ-life can certainly be lived out and worked out only in His Spirit and under His direction.

Let the Christmas message sink deep into your own heart, bask in the richness and joy, in the spirit of Him who makes it possible, and then lovingly, faithfully joyously let the message flow from you to others, so that none of Christ's own need lack the joy of helping to spread the glad message.

Scottdale, Pa.

Those who pitch their tents toward Sodom will most likely next be found inside the city, as was Lot.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

A SOUL'S DECISION

"There is joy in the presence of the angels of God over one sinner that repenteth."

Walk softly; a soul in a balance
Is weighing earth and heaven.
Which shall it be? The angels wait,
And breathless pause at heaven's gate.
To which will the choice be given?

Shall it be earth, with its glittering toys,
That soon must fade away?
Or heaven, with its crowns and harps of gold,
Its joys and pleasures yet untold,
Which never shall decay?

But hark! a glad sound rings aloft,
As the angels speed away;
A soul is saved! Heaven's arches ring
With glad songs to our Savior, King—
There's joy in heaven today!

—Sel. by Mrs. J. F. Brunk.

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.

Dear Herald Readers, Greetings to all in the ever blessed name of Jesus, who has borne our griefs and carried our sorrows:—How truly blessed it is to have such a Savior, not only for ourselves, but to offer to those who are lost.

We have many things to be thankful for, as we have been having several encouraging events take place of late.

Our meetings which were held in October were surely a means of inspiration to the brotherhood here, two weeks after they closed we were favored by having Bro. George Lapp with us and gave two very interesting talks on the work in India. In the evening he also baptized ten precious souls and received them into church fellowship. There were several others who should have been among the number but let others stand in their way, but we are still holding on to God in their behalf, that they may go all the way with God, and not stop with having peace spoken to their souls.

We also had our communion services on Nov. 24. This was an encouraging time to all who were present, we were only sorry that all could not be present at the time; some were not able to be here, while a few may not have been in preparation to partake of the sacred emblems. We are always sorry to know that there must always be those things to think of, with our joys.

Bro. I. R. Detweiler was with us on the first Sunday in this month and gave three very interesting and helpful sermons. We are always glad and feel enouraged to have our ministering brethren come in to help in the work.

We have also been kindly remembered by the brotherhood at large, by sending us such lovely boxes of clothing for workers and the poor, and also barrels of fruit for the winter and a couple boxes of eatables which were surely much appreciated as we get very tired of cooking, over and over of the same things, week in and week out. We wish at this time to thank you for all your kind remembrances and labors of love toward the work at this place, and know if you could see some of the happy faces and light hearts made by the things that were sent, you would all feel more than repaid.

I do not suppose there is a home in our reading circle which is not thinking of the happy Christmas time, when our hearts will be made glad, some by loved ones coming home, or being made a blessing by giving gifts and such like, but hope our hearts are most gladdened by the great Gift, Jesus, whose birth we are commemorating, do we really appreciate this gift as we should, or are our minds more taken up by the natural things? We hope not. We at the mission stations are all undoubtedly thinking of this time as there are plans to be made as to how to do our best with the least work, as there are many looking to us for help. Our plans for this year are not to give a dinner as heretofore as we are too scarce in help. Bro. King will also be out in Bible conference work, so we will only serve basket dinners, for once, and hope God will receive glory, and the dear ones who send in the provisions receive a blessing, because of being made a blessing.

All are well here at present among us. We will close by wishing you all a Merry Christmas and Happy New Year.

Do not forget to remember us in your prayers.

Yours for His service,
Melinda M. King.

Dec. 10, 1912.

Youngstown, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—"Go ye therefore and teach all nations . . . . and, lo, I am with you alway."

We are so glad that we today can claim Christ's promise and that he is ever near to encourage and strengthen us.

He has again been with us during the past month and has blessed us.

Bro. Eli Stoltzfus was with us from Nov. 3 to Nov. 12, and preached for us each evening.

Thanksgiving day we enjoyed an interesting all day Sunday school meeting. Quite a number of brethren and sisters from the country came in. Six counties were represented.

Dec. 1 the brethren A. J. Steiner and John L. Yoder were with us. One young man was received into the church by water baptism, after which the sufferings and death of our Lord and Savior were commemorated.

On the evening of Dec. 8 Bro. S. H. Miller was with us and preached for us from I Jno. 4:19.

Our Sunday school attendance is increasing, 154 being present on Sunday, Dec. 8. This is the largest attendance in the history of the mission.

Nov. 12 Bro. Hershey was called to the bedside of a woman living a short distance from the mission, who was lying unconscious as the effects of a stroke. She lay unconscious for several hours when she passed away, as far as we know, unprepared.

Early the next morning little Lucille Whetstone was called from our circle to blossom in heaven. Sister Whetstone is undergoing severe trials at present. Will those of you who know the worth of prayer remember her at the throne of grace, that through these trials she may be drawn closer to her Master.

Grandpa and Grandma Butcher have not been very well for some time.

Thanksgiving Day the home of Bro. and Sister Hershey was blessed by the arrival of a baby boy.

Work on the new mission building is progressing, the foundation being almost completed.

Wishing God's blessing on our fellow workers we again ask you to pray for the work and workers in Youngstown.

Ella F. Shoup.

Dec. 9, 1912.

Chicago, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Leaman was taken sick and for that reason we tried to help in the work during the time of his sickness, but we are glad to say he is able to be about again.

On Thursday evening Bro. Geo. J. Lapp preached to a well filled house at the Home Mission and Sister Lapp and her little girl sang a hymn in Hindi for us which was very much appreciated. On Friday we were at the Happy Hour Mission. It does make our heart sad when we meet at these missions and have these benighted souls come to the meetings with the lines of sin in every detail of the countenance when we are made to think that God looks through all their sin and loves them still. On Sunday we were at the Home Mission and had the pleasure of enjoying church services in the morning and Sunday school in the afternoon, at which time Bro. Leaman took part. It does one good to see how eager the

children come to the mission stations to hear the old, old story; surely these are wortly institutions and should be remembered at the throne of grace as well as by temporal support. In the evening we had children's meeting and young people's meeting and preaching services, all these meetings were well attended and interest was good.

We expect to go on to Cullom, Freeport, and Iowa, and visit in the west and get back to the Bowne Church near Elmdale, Mich., for Bible conference and meetings beginning the second week in January.

Yours in the service for the Master,
Aldus Brackbill and wife.
Dec. 2, 1912.

KANSAS CITY MISSION

By C. Z. Yoder.

I have had the pleasure of visiting the workers and members of this place during the past week, and have been favorably impressed with the work that is being done here. Bro. and Sister Mininger who came here last spring to superintend the work can adapt themselves very well and are enjoying the work. Sister Lena Horst and Martha Buckwalter who have been here for several years are also laboring faithfully and are happy in the service of their Master, winning souls for Him. I have been in the homes of several members who were converted here that have a bright Christian experience, trusting in the Lord amidst severe trials and opposition, which gives one new courage, to meet with them and hear what God has done for them. It is also true here as elsewhere that there are those who confess the Savior but when the testing time comes they can not stand, others who are weak need to be dealt with as Paul admonishes, "Warn the unruly, comfort the feeble minded, support the weak, be patient toward all men," but these souls belong to God and they must be taught, but when we consider the sinful environments they have had, we are not so much surprised when we see how that members of our older and larger congregations who have had good Christian training, and surrounded with Christian influences all their life time and yet many do not prove faithful. This mission station has been especially blest the past ten days with ministerial visits from the east and west. Such visits are always much appreciated by the mission workers. On our arrival we found the brethren, Benjamin, Sebastian, and J. S. Gerig, on Sunday following Bro. S. G. Lapp came and preached for us on Sunday night, a day later Bro. Jacob Heatwole called then Bro. Abner G. Yoder, next Bro. Levi J. Miller, who preached for us on Friday night, then Bro. John L. Zook with his daughter Viola. This morning Bro. Noah Mack came and soon after Bro. J. S. Shoemaker came. Most of these ministers were either going to or coming from the various fields of labor for the Master. During the past week there were six confessions, most of whom we have good hopes of being genuine. The attendance at Sunday school yesterday afternoon was 102, with good interest. In the evening we attended Sunday school and preaching services at Argentine, a station opened at one time for mission work, but has been for some time abandoned. Attendance and interest yesterday was encouraging when two souls confessed, but one, a mother, when she found she could not be received into the church because she is living with her second husband, went away sorrowful. We hope the work at Argentine may be revived in the near future. This mission home has in charge one little boy 5 years old whose mother is a poor widow, and is willing to release all claims to any Christian who would adopt the child. Is there not some one who is willing to receive the little one in Jesus' name? Any one desiring to know more will please write to J. D. Mininger, 200 South 7th Street, Kansas City, Kans.

EDUCATION IN INDIA

By J. A. Ressler.

For the Gospel Herald.

Statements recently made in the papers regarding the Mission High School at Dhamtari, India, and its being recognized by the Government of India and the University of Allahabad, have raised questions in the minds of some of the very best friends of the India Mission.

The fact that so many higher institutions of learning in this country, notably the universities, are tinged with various forms of infidelity from mild "higher criticism" to rank atheism, is reason enough to make those whose faith is firmly grounded on the "old paths" doubt, if not deny, the wisdom of our mission being "affiliated" with a university in a non-Christian land. A few words of explanation may help the situation both in India and in America.

The University of Allahabad is not a school of instruction, but is, like the English universities, only a government board of examination. It has nothing whatever to do with the instruction in the schools which send students to its examinations. Its only power is to see whether the students pass certain requirements in certain studies.

In this country most schools have prescribed courses. In most government schools certain subjects, especially those of a religious nature are forbidden. But in India a "recognized" school has certain studies which are required, and may teach any other subjects it chooses. So it happens that all students in the Dhamtari Mission High School study the Bible. They would not be admitted to the school if they refused to study the Bible. The Mission has the right to make this and similar requirements. All the Government examiners of the university require is a knowledge of the secular studies in the course, as determined in their examinations.

It is thus seen that the school at Dhamtari is a means of reaching a class of people that would not listen to Bible instruction in any other way. They take the Bible because they cannot attend the school unless they do. In this way the seed is being sown. The harvest will be revealed in eternity.

Scottdale, Pa.

LETTING THE LIFE TALK

It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason the questionable stories were dropped and the none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticising just before he came. What wrought this change? There was goodness in his life and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life and then it will speak a convincing and helpful message.—Sel.

CHRISTIAN LIVING, NOT FEELING

Life denotes action. When all actions cease we conclude that there is death. The Christian life is more than a profession or an ideality; it is doing. Sometimes when people are asked if they are Christians, they answer, "I feel that I am." It is not the feeling that determines whether we are Christians, it is the doing. And it is not the few greater things we may do that make life of such great value, but the daily doing of the smaller things.

"Let us then be up and doing."

Actions speak louder than words. Words are not so loud but that their sound may die away, but actions never die. They live in the character of the actor; and they also leave their imprint on the character of another. Character will last eternally—C. E. O.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ON THE TWENTY-THIRD PSALM

In "pastures green?" Not always; and yet, sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

And "by still waters?" No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I!"

So where He leads me, I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

—Selected.

THE WINNING CHRIST-CHILD

As told in a mining camp.

I used to be a little afraid of the angels, because a boy told me they were ghosts; but my mother told me better, and I didn't fear them any more. And the Baby, the dear little Baby—we all love a baby. I used to peek through under to see the little one in the straw, and wonder what things swaddling clothes were. Oh, it was all so real and so beautiful!

But one Christmas Eve there was no one to tell me the story, and I grew to forget it, and went away to school, and learned to think it was only a child's tale and not for men. Then bad days came to me and worse, and I began to lose my grip of myself, of life, of hope, of goodness, till one black Christmas, in the slums of a far-away city, when I had given up all, and it seemed as if the devil's arms were about me, I heard the story again. And as I listened, with a bitter ache in my heart, for I had put it all behind me, I found myself suddenly peeking under the shepherd's arms with a child's wonder at the Baby in the straw. Then it came over me like great waves, that His name was Jesus, because it was He that should save men from their sins. Save! Save! the waves kept beating upon my ears, and before I knew, I had called out, "Oh, can He save me?" It was in a little mission meeting on one of the side streets, and they seemed to be used to that sort of thing there, for no one was surprised; and a young fellow leaned across the aisle to me and said, "Why to be sure He can!" His surprise that I should doubt, his bright face, and confident tone, gave me hope that perhaps it might be so. I held on to that hope with all my soul, and He hasn't failed me yet, not once, not once.—Selected.

"ONE IN OUR MIDST"

If Jesus were to come into our midst now as He came before, not revealing the essential majesty of His person, carefully wrapping Himself once again in the humble garb of humanity, with the glory veiled as before from our eyes, would there be a crowding out, think you? A cold-shouldering, and turning away to something else with uplifted eyebrow and half-critical, half-suspicious look on the face? Or would there be a delight, subdued only by a tender awe? What think you?

It is good to ask that question, and to learn the only right answer. For every asking of it, and every thoughtful reading of its answer, will lead the sincere and earnest seeker into clearer light, and purer life, if the leading that comes be followed.

If there should step into your church next week a plainly clad, quiet-looking man, unknown to any present, with a pure, thoughtful face and gentle manner, and if, as some proper opportunity presented, he quietly rose, and, in speech quiet in tone but unmistakeable in plainness, told how things looked to His eye, as He did when He visited the Jerusalem temple, or later as He visited in spirit the circle of churches in Asia Minor—if so, what, think you, would be His reception, remembering, as you think, that He bears no official credentials, and is unknown by previous acquaintance to any present?

It's a startling question. It is all the more startling as we remember that, in spirit, He will be there, looking, listening, and speaking. He will be in your church, and in your home, in your bedchamber, and in your business office. There standeth One in our midst whom we recognize not.

One forenoon a stranger entered a publishing establishment in a Russian city; I think in Moscow. He was dressed in a very plain homely garb. He quietly drew a manuscript from his pocket, and requested that it be published. But the publisher, taking in his homely appearance with a quick glance of his shrewd, practiced eye, answered him very curtly, refusing his request. He said, "There's no use looking at your sketch. I really cannot be bothered. We have hundreds of such things in hand, and have really not time to deal with yours, even though you were in a position to guarantee the cost—which I very much doubt."

The stranger rolled up his manuscript, saying that he must have been laboring under some misapprehension, as he had been told that the public liked to read what he wrote. "The public like to read what you write?" repeated the publisher, eyeing the rugged figure before him. "Who are you? What is your name?" The stranger quietly said, "My name is Leo Tolstoi," as he buttoned his coat over the rejected manuscript. Instantly the astonished publisher was on the other side of the counter, with most humble apology, begging the privilege of publishing the manuscript. But the famous, eccentric genius quietly withdrew with the coveted paper in his inner pocket.

The Christ of the manger is in our midst. Even though not acknowledged perhaps, yet He is not unknown. He is not unrecognized. No one ever yet refused Christ's admittance in ignorance of what he was doing, not really knowing Whom he was crowding out. He may have failed to realize the seriousness of what he was doing, and the wonder of Him who was knocking; quite likely. But he knew that he was refusing entrance to Him who should be admitted. There is always a quiet, inner messenger making that unmistakably clear. — From Crowding Out the Christ-Child, by S. D. Gordon.

MEMORIES OF HOME

Home duties and restraints are not always relished by boys and girls. They regard things as too common and too invariably irksome, and long for the years to slip by when they will have their freedom. Then they will enjoy life to its full. Well, that may seem to be just the thing to bring happiness, but remember that things are not always as they seem. Many a boy who chafed against home duties and restraints, looks back now in grown-up years and thinks of the old home as a haven of peace, and love and safety, and wonders why he ever felt otherwise.

Often the best memories of a life are those of the boyhood home. "Though home is but a name, a word, it is a strong one." It lies in the power of most boys and girls to make their later memories of home only loving and sweet and tender.

Let home be cherished now as the dearest spot on earth, and all future memories of it will be sweet.—Sel.

It is a sign of nobleness in a child's heart when he respects his parents. No moral duty is more clearly taught in the Bible than that of a child honoring and ministering to parents. One will not be likely to treat his heavenly Father any better than he does his earthly parents.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Dec. 29, 1912.—REVIEW

Golden Text.—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—Jno. 7:17.

Introductory.—The last lesson of the year. We shall now pause to consider what we learned during the past few months. As next year begins with the Old Testament, it is well that we consider well what we have just gone over, to the end that we may not have forgotten it entirely after we take up this study again after having devoted some time in the Old Testament. Our lessons have been rich in instruction, the personality of Christ giving them a special interest. The whole series of lessons, outside the temperance and Christmas lessons, may be considered under two heads: historical and doctrinal.

1. Historical.—Most of the lessons of this quarter are found in the sixth, seventh, eighth and ninth chapters in the book of Mark. It is a continuous story of incidents in the ministry of our Savior, probably the first half of His last year's ministry. We start in with an account of His miraculous appearance upon the waters. The disciples learned anew and more completely the lesson of trust. At one time Christ went out of Jewish territory, as some say to get out of Herod's jurisdiction. The healing of the Syrophenician woman's daughter and of the nobleman's servant brought to light the fact that Christ was not only a Savior of the Jews but of all people who call upon Him in faith. This lesson is a sublime lesson in the power of faith.

The most determined opponents of Christ were the Pharisees. They tried to belittle His work and hinder Him in every way they could. This gave Him an opportunity to do some important teaching. Among the thoughts thus brought out is the fact that moral defilement is much more to be dreaded than any physical defilement resulting from a disobedience to traditions. In answer to the request for a sign Christ told them that they needed no sign and none would be given them. He realized that what they needed was not some new thing to convince them but rather a willingness to open their eyes and see what would convince any unprejudiced man.

Among the stirring incidents recorded in the lessons before us is the story of the Transfiguration, the healing of the lunatic boy and Christ's practical lessons on greatness and forgiveness.

Doctrinal.—The lessons before us are rich in spiritual instruction. Among the doctrines set forth are the following:

1. True religion is of the heart, not a matter of traditional ceremony. The Sermon on the Mount is a forceful exposition on this point.

2. The blessings of the Gospel are for all mankind. Both Jews and Gentiles have access to the same. "In every nation, he that feareth God, and doeth righteousness, is accepted with him."

3. There is great power in faith. Lack of faith is the cause of failure in matters spiritual. They who have perfect faith have the perfect power of heaven to back them. "And this is the victory that overcomes the world, even our faith." The soul that comes to Jesus in faith, never goes away unblessed.

4. Signs are unnecessary for those who have their eyes open and are willing to accept what they know to be truth. The Pharisees asked for a sign, when they had all the evidence necessary to establish the fact that Jesus was and is the Christ, the Messiah. So today they who shut their eyes to revelation and seek the truth according to direction of human intelligence will never find it. What we want is to accept the truth as already revealed and with this as a basis search for more.

5. "The end of a rebellious life is destruction." This is true of both individuals and nations. "The wages of sin is death." "The wicked shall be cast into hell, and all the nations that forget God." The fate of Israel is a fearful warning to all people of all ages.

6. The divinity of Christ is the foundation-stone of the Christian faith. You acknowledge Him as a great man, as a man of great achievements; you may reverence Him even to the point of worshiping Him: but unless you acknowledge Him as "Christ, the Son of the living God" your worship is but superstition and your religion is vain. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

7. Greatness in the kingdom of God consists not in great achievements or noble qualities of mind and character, but a complete emptying out of self that God may fill us with Himself. Christ says, "If any man will come after me, let him deny himself."

8. Forgiveness consists not in lip confession. We can only be said to have forgiven those who have trespassed against us when there is no malice toward them in our hearts. Forgiveness must be "from the heart" before it puts us in line to enjoy God's forgiveness toward us.—K.

Those who gain anything worthy of possession must do so through their own self-denial.—Sel.

Our Young People

HOW TO MAKE THIS YEAR A SUCCESS.—Psa. 1

Topic for January 5

MOTTO

"Godliness is profitable unto all things."

OUTLINE OF TOPIC

I. The Successful Way.
1. A way of true aims.—Heb. 12:1, 2.
2. A way of right means.—I Cor. 1:12.
3. The way of those who endure to the end.—Heb. 3:15.

II. Aims for the Year.
1. Central view.—Matt. 6:33; I Cor. 10:31; Phil. 3:12-14.
2. Subordinate pursuits.—
   a. Christian efforts.—I Cor. 15:58.
   b. Temporal business.—Eph. 5:28; I Cor. 7:29-31.
   c. Social life.—I Pet. 3:8-11.
   d. Intellectual activity.—Phil. 4:8.

III. Means to Attain Success.
1. Godliness.—Tit. 2:11, 12.
2. Diligence.—II Pet. 1:10.
3. Faith.—Heb. 6:12.
4. Purity.—Jas. 3:17.
5. Obedience to the Divine law.—II Cor. 10:3-5.

IV. How to Measure Success.
1. Not by the increase in a certain pursuit.—Luke 12:15.
2. Not by the opinion of men.—Luke 16:15.
3. But by how we have pleased God.—Luke 12:21, 42, 43; II Tim. 2:15.

STUDY OF THE TEXT

Psalm 1

Things to avoid.—V. 1.
1. Counsels of the ungodly.
2. Association of the evildoer.
3. Partnership with scorners.

Things to Seek.—V. 2.
1. Delight in God's law.
2. Meditation in God's law.

Results.—
1. To the Godly.—Vs. 3, 6.
2. To the ungodly.—Vs. 4-6.

PERSONAL THOUGHT

Nothing that I can do this year, however complete I may fulfill my purposes, will be a real success unless it is linked to the Divine and Eternal through favor and friendship with God. All the attainments of civilization are but a colossal failure without Jesus Christ.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Purpose.**
2. Children that Please God.

For Young People.—
1. Keeping in the Pathway of Success
2. Things to Avoid that Destroy Success.
3. My High Calling.

For Older People.—
1. How to Keep Our Balance.
2. Double aims—Their Weakening Effect.
3. Relation of Temporal to Eternal Things, and Their Place in the Measure of Success.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.
CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 19, 1912

Field Notes

A Sunday school meeting is to be held at Lancaster, Pa., Jan. 1, 1913.

Bro. Joseph Mast stopped on his way west at the Kansas City Mission on Dec. 10.

Bro. J. C. Kolb of Spring City, Pa., filled the regular appointment at Frazer, Pa., on Sunday, Dec. 8.

Bro. C. Z. Yoder, after spending a few days in Cass Co., Mo., expects to spend Dec. 16-18 in Chicago.

Bro. J. W. Shank is laboring in Waterloo Co., Ont., in the interests of the proposed South American Mission.

Bro. D. D. Miller, after closing his work at Metamora, Ill., went to Freeport, Ill., to be engaged in similar work.

Bro. Jos. G. Ruth of Colmar, Pa., filled the regular appointment at the Swamp Church near Quakertown, Pa., on Sunday, Dec. 8.

Bro. Perry Brunk of Elida, O., has been visiting his son at La Junta, Colo., recently. On his return east, he visited the churches in Harvey Co., Kans., and also the Kansas City Mission.

Meetings closed at Metamora on Dec. 11, with 15 converts. These meetings were conducted by Bro. D. D. Miller of Middlebury, Ind.

Beginning with Dec. 8, Bro. E. M. Detweiler of Calla, O., has been conducting a series of meetings in Medina Co., O. May the Lord bless his labors.

We were misinformed as to the person assisting in the funeral of Bro. Noah Blosser of Leetonia, O. It was Bro. E. M. Detweiler, and not Bro. David Lehman, who is a son-in-law of the deceased.

In the absence of Bro. E. J. Berkey of Warrenton, Va., who was to have served as instructor in the Bible meeting at Newville, Pa., Dec. 13-15, his place was filled by his co-laborer, Bro. Elam Horst.

Bro. Sanford C. Yoder has been holding meetings at Thurman, Colo. He wrote us while waiting for a train just after a 40-mile drive across the wintry prairie. May God bless him for the sacrifice he is making.

Bro. Henry Rosenberger of Perkasie, Pa., is, we are glad to learn, rapidly recovering from his recent spell of sickness and hopes are bright that he will soon be able to fill his regular appointments again.

Meetings closed at Hesston, Kans., with 5 confessions and several renewals. May these young souls be firmly established in the true Foundation. Baptismal services were announced for Sunday, Dec. 15.

Bro. J. F. Bucher of Mumasburg, Pa., was among those who attended the Bible meeting at Shiremanstown, Pa., last week. Quite a number of brethren and sisters from Lancaster and Juniata counties were also in attendance.

After the two days' Bible conference at the Biehn Church, New Hamburg, Ont., Bro. S. F. Coffman returned to his home, while Bro. L. J. Burkholder assisted the brotherhood there in a series of meetings. Meetings closed Sunday evening, Dec. 1. There are twelve applicants for membership. Baptism is announced for Dec. 22.

Bro. J. G. Wenger, having found the outdoor work at the Orphans' Home rather severe for him in winter, has moved to Wakarusa, Ind., where he will have his home with his sister whose husband was recently killed by lightning. In spring the Orphans' Home at West Liberty, Ohio, will need a helper for the farm work. Bro. Wenger suggests that he be a younger man than himself.

In three of the primary classes in the Fentress, Va., Mennonite Sunday school the teachers gave the children dimes to invest in the mission cause. As a result of the investments the children have returned $41.50 into the treasury to be used in mission work.

Bro. J. C. Clemens of Lansdale, Pa., filled the regular appointment at Providence Church near Yerkes, Pa., on Sunday morning, Dec. 8, and performed a similar service in the evening at the Vincent Church near Spring City, Pa. A large congregation greeted him at the latter place.

Bro. J. M. Kreider and wife of Plainview, Tex., are spending several weeks in Medina Co., O., their former home, where their many friends and acquaintances were glad to greet them after four years absence. The main purpose of the visit, however, is to visit Bro. Kreider's aged mother. Sister Kreider is past 88 years of age.

Bro. I. J. Buchwalter, Moderator of the Ohio Mennonite Conference, informs us that owing to the request of the Medina Co., Ohio, brethren to have it so, the next session of the Conference will be held, the Lord willing, in the Bethel Church, Medina county, instead of at the Martin's Church, Wayne county, on May 22 and 23, 1913.

The brethren, Warren Bean and wife of Collegeville, Pa., Howard Pennypacker and wife of Iron Bridge, Pa., and Benjamin Wismer and wife, spent the greater part of last week visiting among the brotherhood of Franklin Co., Pa., last week, where Bros. Bean and Pennypacker filled appointments in the congregations of the county. They left for their homes on Friday, Dec. 13.

The brethren, J. G. Ruth of Colmar, Pa., and Amos Kolb of Spring City, Pa., were among those who were in attendance at the Bible meetings at Shiremanstown, Pa., and Newville, Pa., last week. They started last Saturday for Mumasburg, Pa., where they expected to remain over Sunday, and afterwards visit the congregations in Franklin and Juniata counties, going as far as Altoona, Pa., before returning homeward.

Correspondence

Rawson, Ohio

A two weeks' series of meetings was held at the Chapel Church near New Stark, O., from Nov. 23 to Dec. 8, by J. S. Hartzler of Goshen, Ind., in which four souls were made to confess and the church was edified. The brother gave half hour talks on Palestine and

India each evening before the evangelistic services, which were very instructive. John Blosser.

Canton, Kans.

Greeting in the Master's Name:—We praise God for the instructions of Bros. J. S. Shoemaker and L. J. Miller during our late Bible normal held from Nov. 25 to Dec. 1. During these meetings two sisters volunteered for mission work as the Lord opens the way. We also rejoiced in seeing two souls confess Christ as their Savior.

We are glad to state that Bro. D. S. Brunk and wife of Colorado expect soon to locate here. E. D.

Dec. 3, 1912.

Portersville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God for the blessings He has showered upon us. We have enjoyed the best of health since we came to this place. The climate is ideal; cool nights and warm pleasant days.

Bro. and Sister Shenk of Dinuba were with us over Sunday. Bro. Shenk conducted our Bible reading and gave us a good talk in the evening. We are glad for visitors, it encourages us on our way. Pray for us, we need more workers at this place.

Dec. 3, 1912. J. R. Miller.

Minot, N. Dak.

Greetings in His Name:—I notice no items sent in from Minot, N. D., for some time so I will take pleasure in dropping a few lines. Sunday, Nov. 3 we had council meeting at Surrey. Harmony and peace prevailed. On the evening of Nov. 6 Bro. D. D. Kauffman of South English, Ia., preached for us a soul stirring sermon on the theme of growing in grace.

Sunday, Nov. 10, we had our communion services at Surrey, and also observed the ordinance of the washing of saints' feet, also two more souls were added to our number; received upon their faith from the old order Amish.

On the evening of Nov. 15 Bro. and Sister L. S. Glick left us on an extended trip through the East.

On Sunday, Nov. 24, we had our council meeting at Baden, N. D. Harmony and peace prevailed. Communion services were announced for Dec. 8. On Sunday, Dec. 1, we held communion services near Coalridge, Mont. We were favorably impressed with the sincerity of the members located at that place. The remainder of the week was spent in visiting several families, scattered members, distant from the railroad. In visiting we were very much encouraged with the expression of their lives. I. S. Mast.

Dec. 3, 1912.

Canton, Kans.

Dear Herald Readers, Greeting in the Blessed Master's Name:—On Nov. 25 Bro. J. S. Shoemaker of Freeport, Ill., and Bro. L. J. Miller of Garden City, Mo., came into our midst as instructors in a Bible normal. Each lesson was followed by a sermon. Such meetings are edifying and inspiring. We had fair weather and good attendance and as results two confessions to live for the Master and four volunteers for some special mission work as the Lord may open the way. May many more become willing to make the consecration is my prayer.

J. L. S.

Dec. 4, 1912.

Columbiana, O.

Dear Brethren:—If you have not yet set the type for the obituary of Abram Nold you might make his age 86 y. 2 m. 4 d., as I had not got that quite right. Also add that H. C. Brillhart assisted A. J. Steiner in the services.

H. A. Metzler.

Dec. 7, 1912.

Baden, N. D.

Dear Herald Readers, Greeting:—Just a few words from this part of the Lord's great harvest field. We are all enjoying the blessing of health and rejoicing in a Savior's love.

Bro. I. S. Mast has again visited the brotherhood in Montana and on his return trip stopped over Sunday with the Church here and held communion service wherein we were glad to see all present take part. Weather has been nice lately but cold, at times 12 degrees below zero, being the coldest so far, I believe. Threshing nearly completed. Yours fraternally,

A. C. Ogburn.

Dec. 9, 1912.

Thompsontown, Pa.

Dear Brethren:—We had a very profitable Bible meeting at the Lost Creek Church, the instructors, Bros. Levi A. Blough, David H. Mosemann and J. F. Bressler, explained the many Bible truths so plainly that we believe, all that were present, were edified thereby. Bro. Blough preached at the Lauver Church on Sunday, Dec. 1, and Bro. Mosemann preached at the Delaware Church on Monday evening. Bro. Blough also preached at the Delaware Church on Saturday and Sunday evening, Dec. 7 and 8, and at the Rockland school house on Sunday forenoon. He expects to continue the meetings at the Lost Creek Church. The brotherhood in this district was certainly edified and strengthened by these meetings, we were also very glad to have with us a number of brethren and sisters from Lancaster county and other places. Pray for the work at this place as the congregation is rather small, because a number of families have moved away, and others have left to seek employment elsewhere.

One of our ministers, Bro. Gehman, was unable to attend the meetings on account of failing health.

Yours in the Master's service,

Dec. 9, 1912. W. Banks Weaver.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—Sunday evening, Nov. 24, Bro. John H. Mosemann of Lancaster, Pa., was with us and read Psa. 32 as an opening lesson. Bro. Reuben Cockley of Boiling Springs, Pa., then preached, using John 12:22-28 as a basis for his remarks. Bro. Cockley had come here to attend the funeral of his cousin, Benjamin K. Gockley of near this borough. (See obituary.)

Bro. I. B. Good was with our congregation on the evening of Thanksgiving day. He used Psa. 103:1-5 as a text. We enjoy many blessings for which we should thank God at all times.

Sunday afternoon, Dec. 1, Bro. Banks Winey preached for us.

Sunday evening, Dec. 8, we had no services on account of the series of meetings in progess at Metzler's M. H., a few miles from here. Bro. Simon Landis of Elizabethtown, Pa., is in charge. There have been several confessions so far. May God bless them.

Minnie E. Schload.

Dec. 10, 1912.

Elkhart, Ind.

To all Gospel Herald Readers, Brethren and Sisters, Greeting in the Worthy Name of Jesus:—We truly thank the dear Lord that we are so far recovered as to be able to write these lines while we sit up in bed. Yesterday was the first time we were in a chair since Nov. 20.

The accident which brought us so near death's door occurred Nov. 15, (Herald said Oct. 15) while playing with my school children. We thought the wound was getting along nicely until Nov. 20, when blood poison developed.

We are convinced that the prayers of the people of God helped to bring about our recovery thus far. We do not want the Christian Church to cease praying for us.

We as a family want to take this opportunity to thank the many people who have so kindly helped us during our great trial. Sister Yoder especially mentioned that she felt very grateful for the sympathy and help given her.

May the Christian Church remember us is the prayer of your unworthy servant, David A. Yoder.

Dec. 14, 1912.

Newton, Kans.

Dear Herald Readers, Greeting:—I feel it my duty to inform the brotherhood that my plans to go home from the hospital as I wrote in my last letter have been hindered.

The weather last week was such that it would not have been safe for me to go out. My legs took rather a back set and got sore around the edges of the skin grafting, which destroyed a little of the newly planted skin. It is at this time rather on the healing order and if nothing else will interfere I think they are on a fair way to speedy recovery.

I suffered considerable pain the last few weeks but the Lord has given me grace to endure it.

I am still at the hospital and am anxious to go home as soon as possible, but my God who answers prayer is with me, giving me patience to remain as long as necessary.

My aged mother, who lives on the edge of town, comes to see me about every other day, which is a lot of comfort to me.

Neighbors and friends give me frequent visits. I spend much time in reading so the time passes quite rapidly. God bless all who are showing so much interest in me. Continue to pray for me.

Yours in love,
T. M. Erb.

Dec. 10, 1912.

Spring City, Pa.

(Vincent congregation.)

Greeting in the blessed Redeemer's Name:—We have been blessed recently with the words of two sermons of Bro. Abram Metzler of Martinsburg, Pa. Bro. D. S. Yoder of Johnstown, Pa., preached for us on Thanksgiving. And oh I thought as I sat in the meeting, how much better to taste of the blessed Gospel and how good it is for us to be here as the world rushes on with her great turkey feast.

Sunday, Dec. 8, Bro. Jacob Clemmens of Lansdale, delivered us a very helpful sermon. Text, Eph. 2:8.

Our one preacher, Bro. Amos Kolb, and Bro. Joe Ruth of Line Lexington, expect to visit in Cumberland Co., and other places, including Altoona.

Our deacon, Bro. Charles Kolb and family are visiting in Virginia at his wife's home, where they expect to spend about three weeks. We wish all God's richest blessings and ask the prayers of all for the work at this place

Yours in Jesus' name,
Paul M. Sheeler.

Dec. 11, 1912.

"Be patient with the old folks and smooth the remainder of life's pathway for them. They've been patient with you."

Miscellaneous

THE MANUSCRIPT OF 1538 ONCE MORE

By John Horsch.

For the Gospel Herald.

Some of the readers may recall an article published in the Gospel Herald some time ago about an old manuscript on Mennonite History, preserved in the Archives of Berne, Switzerland. A good copy of this document, containing 308 type-written pages large size, has now been secured. It proves of very great value, throwing new light on certain disputed points in the history of the early Mennonites.

The manuscript is the account of a great debate held in March, 1538, at Berne between representatives of the Mennonite Church and the Zwinglian state church. It has never been utilized by any student of history, at least none of the available historical works gives any information concerning it. It contains an exposition of the faith as held by our people in Switzerland about the time when Menno Simons was ordained to be a minister of the Gospel, by Obbe Philips. This manuscript brings irrefutable proof that the Church at that time was sound in the faith and that certain accusations in regard to their doctrinal standing were unfounded. Could the value of such a document be expressed in dollars and cents, we should say that it is worth a great sum to the Church.

That this manuscript and others of similar import have been permitted to lie unnoticed so long, seems surprising at the first glance. But our people have never made it their business to bring such documents to the light. What is in any way favorable to the opponents and persecutors of the early Church has all been utilized and published; the important things from our point of view, on the other hand, have been permitted to remain in obscurity. The question is pertinent, Has the Church of America with all her wealth a few hundred dollars to spare which are required to secure the precious documents containing the sources of her history?

We can not help but recognize the hand of the Lord in making a way to obtain this manuscript. He has put our "little faith" to shame. There were no means available for this purpose and the thought of having the document copied (which, by the way, can not be done by any one, since the old script is not easy to decipher and the copy must be very exact) had to be abandoned. But in a remarkable manner a way has opened to obtain this valuable document.

Scottdale, Pa.

A SERMON

By J. Clayton Kolb.

For the Gospel Herald.

Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.—II Kings 20:1.

The average preacher's audience varies from one (Jno. 4) to a few hundred persons. Peter on the day of Pentecost spoke to "devout men out of every nation under heaven." Some one has said, "A drop of ink may make a million think." By the editor's permission we have nearly the whole Mennonite Church (with their families) as an audience—what a privilege then to write, and oh! what a responsibility (Gal. 1:10-12)! The words of our text, spoken by the prophet Isaiah, we wish by the help of the Lord to apply in a three-fold manner. Taken as a whole, the text implies in the first part a change—a preparation—a setting in order. "As it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Our life is but as a "step," a "handbreadth," "a vapor that appeareth for a little time and then vanishes away." God has placed us in this world to glorify Him by a life of faith and obedience to His holy and divine will as revealed to us in His sacred Word.

Our Bodies

Paul speaks of our bodies as our "earthly house" (I Cor. 3:16, 17; II Cor. 5:1). Have we them in Gospel order (I Pet. 3:3; I Tim. 2:9), or are we following the vain fashions of the ungodly? O mothers in Israel—sisters in Christ, knowing the terror of the Lord I plead with you, will you not lay aside those golden ornaments, rings, jewelry and fashionable attire. How can you face the Judge of all the earth in that great day when you must give an account of the deeds done in the body? And you fathers, how dare you fashion yourselves "according to your former lusts in your ignorance" by having your beards and hair trimmed in a worldly way (Lev. 19:27; Rom. 12:1, 2; I Cor. 6:20) and those high shining collars and gaudy neckties, that are so highly esteemed and considered indispensible by men of the world yet are an abomination in the eyes of God?

Is our conversation holy? Do we engage in foolish talking and jesting? Are we pure? Are we in bondage to the filthy tobacco habit? "Be not conformed to this world" (Gen. 35:2, 3; Isa. 52:11.

Our Homes

Our homes, dwelling places, should also be in Gospel order and in conformity to our profession. Is it not inconsistent for us to be plain and modest in our attire and then have fancy painted buildings and homes

with fine and costly furniture and tapestry and the walls covered with costly pictures, and all covered by a policy in some worldly insurance company? Are these the "old paths" (Jer. 6:16-19)? John Bunyan says, "Were wearing of gold, putting on of apparel, dressing up houses, decking of children, and the like, signs of repentance, then I must say the fruits of repentance swarm in the land; but if these be none of the fruits of repentance, then, O, the multitude of professors that religiously name the name of Christ and do not depart from iniquity. Alas! alas! there is a company of half priests in the world, who dare not teach people the whole counsel of God."

The Church

Paul in writing to Timothy (I Tim. 3:15) saith, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillars and ground of the truth."

The house of God should be "a house of prayer for all people" (Isa. 56:7). But how is it desecrated all over our land by oyster suppers, fairs, festivals and markets of all kinds, together with decorated Christmas trees, Santa Claus performances, etc.? Let us not cease to pray that God may raise up faithful men as in days of old (Isa. 1:10-18; 58:1-12; II Kings 18:4-7), that the house of God might be cleansed and the true worship, (Jno. 4:23, 24) and service restored. "Thy testimonies are very sure, Holiness becometh thy house O Lord, forever" (Psa. 93:5; Mark 11:15-17). "The blood of Jesus Christ cleanseth us from all sin." Amen.

Spring City, Pa.

IS OBEDIENCE A DUTY OR A PRIVILEGE?

By Ella Kohl.

For the Gospel Herald.

It seems to me it is both. Obedience to God, that is, being subject to His will, under His authority or command is our duty because it is something due Him, not in the sense of obligation, but from reverence and respect. Again, our obedience is a privilege, for through our obedience we get a peculiar benefit, a special enjoyment of that which is good and become exempt from our burden of sin and evil. We sometimes hate the very sound of the word, obedience, it seems so harsh and hard and we feel as though it took away our rights and privileges as free moral agents. But he who obeys nothing receives nothing. Just as a tree is set into the ground, life meets life, and vitality pours from one into the other. So if we obey the law of Truth, root our lives with that of the Master, its riches and blessings will become a part of us. What if we desired to become students of music or skilled in the art of painting, would we not have to become obedient to some master, some one wiser and more learned than we? By subjecting ourselves to His authority and teaching, we could then expect to lay our hands on the great treasures of knowledge and skill he has collected through years of patient study and toil.

Obedience is not slavery, quite the reverse. It is mastery. There is nothing in the Great Master that he who obeys may not reach according to His power. Find your true masters and obey them and in so doing enrich your life. Obedience calls forth action, turning powers into deeds. Christ taught a great lesson of this in the parable of the talents. The man with one talent was so cautious of doing wrong that he did nothing but wrong all the time. The talent was the Lord's and was to be used in obedience to Him and not hidden away in a napkin. We often see men and women who rebel against the law of truth, they wish to be independent, to live as their sense of pleasure dictates and they are like a wheel that becomes unbelted and detached from the great engine. It whirls for a few moments into space, then falls to the ground, lifeless and still. Blessed is the life that has run its course of folly and dissipation—if again picked up by the Great Master and reforged in the hot furnace of pain and repentance and set again into its true position. But how much finer is the life that learns from the first the glory of obedience and service and works in harmony with the great Central Power.

James Russell Lowell says, Knowledge and will, these two are strong, but stronger yet the third, obedience. It is the great tap root that knits around the rock of Duty and is not stirred, though the tempests spend their utmost skill.

The Old Testament gives many examples of the great benefits derived and wonderful tasks accomplished through the obedience of men and women to God's command. Then we have Christ the perfect example of obedience, we know in what harmony He worked with the Father.

Surely we can say obedience is a privilege as well as a duty.

Elkhart, Ind.

LEARNING WHAT TO DO

There are times when one is puzzled to know what to do. Here is the way a little boy decided on his course of action, "I did not know just what to do, so I asked the heavenly Father and did the thing He seemed to point out." It is not likely that the boy who does this will go very far astray.—Sel.

UNNECESSARY WORDS

By Pearl M. Garber.

For the Gospel Herald.

When something goes wrong or not just our way we are often liable to say things we should not. What does it mean? It means that there is something in our character that should not be there and should be removed at once; namely, impatience.

Sometimes we say unnecessary and angry words and do not really mean them, but that is no excuse because it shows that we have formed a bad habit and bad habits should not exist in any person, especially a Christian. No matter what the reason is let us all avoid unnecessary words hereafter. Often impatience is the cause of it. If that is the cause let us all read our Bibles more and more carefully. Often we use these words to make things more impressive or stirring, but I do not think it gives more meaning to what we are saying but rather spoils what meaning there is.

Even if we have all the other good points which are necessary to make a Christian life useful and good, if this one is missing our life is not what it should be and before our life can be as useful as it might be, the unnecessary and useless words must be kept out of our conversation. Brothers and sisters, let us remedy our bad habits, whatever they may be.

Comins, Mich.

SATAN IS BUSY

By Emma Enck.

For the Gospel Herald.

Among the many devices invented by Satan for leading the children of God astray is the present inclination for people to indulge in pictures. The second command of the Mosaic law forbids the making of images or likenesses. The pictures that are made in these days in this country are not intended to be worshiped as they were in the land of Israel of old, or as they are in other countries at the present time, but yet if people spend time and money in making, looking at, and loving photographs, that could be used in far more useful ways, they are assuming a responsibility that it will be well for them to consider. For every idle word or deed we will have to give an account.

Christ does not add to nor subtract any thing from our lives that is not good for us. He teaches us to count it all joy when we fall into temptations; adds to us all the necessaries of life; subtracts sin from us; multiplies grace and peace; and makes division between us and the world.—Sel.

KANSAS-NEBRASKA CHURCH CONFERENCE REPORT

For the Gospel Herald.

The Kansas-Nebraska Mennonite Conference met in its annual session at the West Liberty Church near Inman, Kans., Oct. 17-19, 1912.

D. H. Bender was moderator during the session assisted by D. G. Lapp.

J. A. Heatwole, C. Snyder, and J. B. Smith were committee on resolutions.

J. S. Shoemaker of Freeport, Ill., preached a very helpful conference sermon from Matt. 16:18.

The following questions were discussed and acted upon during conference session:

1 Should we adopt a different method for selecting our conference officers?

Resolved, That we favor the appointment of a committee whose duty it shall be to nominate candidates for the various offices to be presented to the conference for election.

2. Shall we invite other conferences to send delegates representing their body in our conference sessions?

Whereas we realize the great need of a continuation of the unity of faith and practice and greatly desire that the bonds of love and harmony be maintained and strengthened between our conference body and other conference bodies of like precious faith, be it resolved, That we invite all such conferences both Mennonite and Amish Mennonite to send delegates to our conference sessions, to assist in our deliberations and work for the common good of the church. Eph. 4:3; Phil. 1:27; Jude 3; I Cor. 1:10; Rom. 15:6, 7; Prov. 27:6; Acts 15.

3. Does this Conference favor the appointment of two brethren to work conjointly with other brethren similarly appointed by other Conferences, thus forming a board, whose duty it would be to provide homes for the homeless?

Resolved, That this Conference appoint two brethren to work in connection with those similarly appointed by the Western A. M. and Mo.-Ia. Conferences whose duty it shall be to co-operate with those appointed by said Conferences and also with the Mennonite Orphans' Homes at West Liberty, O., and Millersville, Pa., in further investigating the needs and providing homes for the homeless.

4. What does this Conference say should be done with our unfortunate brethren who through accident are disabled for life, but have not the means to provide for themselves?

Resolved, That it is the mind of this Conference that all such members be assisted or supported from the charity fund of the congregation where the member is at home.

5. What does this Conference believe the Bible teaches on the subject of holiness?

Resolved, That we believe the Bible teaches that without holiness no one can be a child of God (Heb. 12:14; II Tim. 1: 9; I Cor. 12:13); that each believer should so order his life as to meet the conditions for fuller growth in holiness (II Cor. 7:1; II Pet. 3:18; II Cor. 3:18); and that we should trust the Lord for a constant keeping and look forward to a completeness in holiness at His coming (I Thes. 5:23, 24; 3:13).

Furthermore, we suggest that Bro. J. B. Smith write out the points presented on the subject of holiness and that the same be published on the approval of the bishops of the Conference district.

6. What can this Conference do toward meeting amount due C. W. Miller for caring for Bro. and Sister Egleson?

Resolved, That this Conference appoint the brethren, E. W. Byler and B. F. Buckwalter to take up the matter and ascertain the exact amount to be raised by the entire Conference district. The same to be submitted to the local Mission Board for adjustment.

7. Would this Conference favor holding its sessions earlier in the year?

A motion was made that a committee be appointed to investigate the advisability of changing the time of holding the conference and set a date for next conference. This motion was lost.

8. What distinction, consideration and responsibility attaches to the office bishop?

Resolved, That we refer to the Conference Discipline Page 3, paragraph I, as an answer to this question viz.: It is the duty of bishops besides the ordinary work of the ministry, to instruct, baptize, and receive into the Church penitent believers, to hold communion and to preside over other ordinances which pertain to the house of God; to solemnize marriages; to excommunicate with the council of the Church the disobedient, and to have general oversight (I Pet. 5:1-3), and,

Furthermore ask that all members of the Church willingly submit to the rule of the bishops and give them the love, respect and support due them and taught by the Gospel (Matt. 16:19; I Tim. 5:17, 19; Heb. 13:7, 17; Luke 10:16; I Thes. 5:12, 13).

9. To what extent would this Conference encourage our brethren to co-operate with the various so-called holiness associations and kindred organizations?

Resolved, That since we are a peculiar people (I Pet. 2:9), believing that the "all things" of the Gospel (Matt. 28:20) as pertaining to doctrine, faith and practice are essential as well as other religious organizations do not subscribe to all of these doctrines and whereas such affiliation results in discord and divisions in the church we consider it inconsistent and hereby restrain our members, and especially our ministers from co-operating and working with such organizations. We re-affirm the position taken by this Conference in 1899 and our Discipline, page 4, Art. 5, also the position taken by Conference in 1892 which reads as follows:

That it does **not** promote the harmony and prosperity of the non-resistant church of Jesus, nor does it help to the spiritual edification of the individual members who believe in non-resistance and non-conformity, for such members to have fellowship with and take part in the religious experiences and services of such denominations who differ **fundamentally** in faith and practice, and ignore and ridicule the faith and practice as taught by the Gospel of Jesus. Therefore our members **should** keep aloof from such **as much as possible.**

The following resolutions were also passed:

Whereas the question regarding a covering to be worn by the sisters at the Sanitarium at La Junta, Colo., has been referred back by General Mission Board to our Conference and the Local Sanitarium Board, and

Whereas said local board having taken action and presented same to this Conference be it Resolved, That we reaffirm our position taken at the last session of Conference, viz.: That we request our workers at the Sanitarium by virtue of their relation to our Church institution and their consequent responsibility that they be examples of Gospel simplicity in their general attire according to our Church Conference Discipline, page 7, paragraph 9, and I Tim. 2:9, 10; I Pet. 3:3, 4, and since it is the general practice of our sisters at the other Church institutions to wear the devotional covering while engaged in their work we request that the sisters of the Sanitarium conform to the same order.

We, the ministerial body of the Kansas-Nebraska Conference in session assembled at West Liberty Church, Oct. 18, 1912, realizing the need of more ministerial help in the district and believing that Bro. Allen Erb is scripturally qualified for the position, do hereby call for his ordination and instruct the bishop in charge to ordain Bro. Erb with the consent of the congregation with which he is connected.

Since by a sad accident Bro. T. M. Erb has been disabled for the time being and made to endure much physical suffering and since by the same accident their precious daughter Elva has been called to her heavenly home, be it

Resolved, That we the Conference assembled do hereby extend to the family our heart-felt sympathies, uniting our prayers in his behalf for his speedy recovery and that we keenly feel the loss of his help because of his absence in conference and furthermore that a copy of these resolutions be presented to the family.

The following resolution was presented:

Resolved, That this Conference extend an invitation to the General Board of Missions and Charities to hold its next annual meeting somewhere within the bound of the Kans.-Nebr. Conference District.

A committee consisting of A. Schiffler, C. Winey, and J. C. Hershberger was appointed to investigate cause of change of location of D. S. Brunk. The following was reported:

We, as the committee, find after an investigation, that Bro. Brunk can get a letter from the Holbrook congregation and that the congregation at Holbrook will give their consent for him to leave and to bid him God speed. The reasons for him desiring to leave is principally the call from the Church at Spring Valley and to be nearer his children. J. C. Hershberger, Albrecht Schiffler, C. Winey.

It was decided that the next conference should be held at Jet, Okla.

The following officers were elected: Bro. D. H. Bender, Mod.; D. G. Lapp, Assi. Mod.; L. L. Beck, member of Mennonite Board of Missions and Charities; D. G. Lapp and R. C. Yoder, trustees of Kansas City Mission; J. M. Brunk, Sunday school field worker; Committee to meet committee from Mo.-Ia. and Western A. M. to provide homes for the homeless were D. S. Weaver and L. O. King; Committee on program, S. C. Miller, P. J. Zimmerman, L. O. King, and J. M. Brunk.

Thus closed one of the most profitable sessions of conference ever held in this district. Although several important questions on which differences of opinion existed yet true Christian charity always prevailed. May the results of the deliberations of this conference bring honor and glory to the kingdom of God.

L. O. King, Sec.

Names of Bishops, Ministers, and Deacons present:

Bishops

A. Schiffler, Roseland, Nebr.
D. Garber, Saragosa, Tex.
D. H. Bender, Hesston, Kans.
J. S. Shoemaker, Freeport, Ill.

Ministers

J. A. Heatwole, La Junta, Colo.
J. M. Nunemaker, La Junta, Colo.
J. D. Mininger, Kansas City, Kans.
Noah Mack, New Holland, Pa.
J. B. Smith, Hesston, Kans.
Andrew Brenneman, Plainview, Tex.
J. P. Berkey, Harper, Kans.
J. J. Zimmerman, Harper, Kans.
J. M. Brunk, Hesston, Kans.
C. D. Yoder, Windom, Kans.
D. S. Brunk, La Junta, Colo.
Mathias Cooprider, Windom, Kans.
J. T. Hamilton, Harper, Kans.
Andrew Good, Roseland, Nebr.
J. L. Brubaker, Hesston, Kans.
W. E. Helmuth, Garden City, Mo.
Caleb Winey, Peabody, Kans.

L. O. King, Peabody, Kans.
D. G. Lapp, Roseland, Nebr.
C. Reiff, Newton, Kans.
J. M. R. Weaver, Newton, Kans.
D. D. Zook, Newton, Kans.
D. A. Deiner, Canton, Kans.
M. E. Horst, Peabody, Kans.

Deacons

Geo. Reber, La Junta, Colo.
Aaron Landis, Canton, Kans.
J. J. Schrock, Protection, Kans.
J. L. Shellenberger, Canton, Kans.
L. L. Beck, Peabody, Kans.
Cris Snyder, Roseland, Nebr.
R. C. Yoder, Inman, Kans.
E. W. Byler, Hesston, Kans.

REPORT

Of the Second Annual S. S. Meeting Held at the Mennonite Church Near Kokomo, Ind., on Thanksgiving Day, 1912

For the Gospel Herald.

Organization: Mod., Ira Mast; Sec., Glenn Troyer; Chors., Daniel Hershberger, Levi King.

Morning Session

Devotional, Anson Horner.

Thanksgiving Day—How and why instituted? Noah W. King.

A day of general thanksgiving. We should be grateful and thankful towards each other for the things that are done for each other. When the Pilgrims journeyed to America in 1620 they had a hard time at first, and after the first year they set aside a day for Thanksgiving, because God had spared them. In the course of years the Government set aside a special day for Thanksgiving every year.

Value of the soul. Jessie King.

The soul is a God-given something, and it is the only thing we have that will last throughout all eternity. The soul is very valuable because one soul is worth more than the whole world. We cannot make it more valuable by wearing jewelry and other precious worldly adronments. When we realize the value of the soul we will endeavor to save it, and furthermore save other souls.

Influence of an upright life. Ira Yoder.

All people have influence but sad to say many have a bad influence. If a person has lived an upright life he will have a good influence long after he has passed away. We may win many souls by living upright lives, because everybody admires a person who lives an upright life. By living an upright life a person can teach more than he could by words alone.

Bible story for little folks. Pearl Miller.

A paper was read on the life of Esther.

At this time a praise service was held for a few minutes in which many responded.

What should be the nature of our social gatherings? Amanda Schrock.

The outcome of our social gatherings should be uplifting. We should be very careful concerning our conversation and there should be no foolish talk going on. Playing of certain games, which are often played at these places, will finally lead to our downfall. There are many things to do that make these social gatherings uplifting. Singing good songs, reading from the Bible, discuss difficulities which we as young people have. The nature of our social gatherings has improved greatly in recent years. The parents can do much to form the nature of these gatherings.

Sunday school—Whom should it interest? Ira Mast.

The Sunday school should interest everybody in general. More especially the people in our community and particularly the children. So many children are deprived of religious training except one hour a week which they receive in Sunday school. It should also interest the grown-up young people very much. A good many of the young folks grow out, away from the Sunday school. The Sunday school is the nursery of the Church

Afternoon Session

Devotional, Jennie Yoder.

Best methods for getting young people interested in Sunday school work. Leander Hershberger.

Teachers must be in harmony with each other and practice what we teach. We must get the young people busy and keep them busy with something while they are not in Sunday school. One of the best methods was spoken of by Solomon when he said: "Train up a child in the way he should go and when he is old he will not depart from it." We should be very much interested in the work ourselves, and furthermore we should be sociable.

Essential qualifications of a Sunday school teacher. Noah Hershberger.

He must be a stable Christian, and live a consecrated life; herein lies the power of success. He must have Bible knowledge. Should be much given to prayer. Must come on a level with his class. He must have talent and love for teaching. He must have the ability to get his pupils to thinking.

Unity in the Sunday school. John Horner.

It is a great pleasure to have unity in the Sunday school. A Sunday school must have unity else it cannot accomplish much. One way to get more unity is by means of the teachers' meeting. Where there is unity there is strength.

Bible story for little folks. Mabel Mast.

Paper was read on the "Life of Daniel."

What should be the social spirit of the Sunday school? George Troyer.

This means both in and out of Sunday school. We should always look cheerful and greet everybody with a pleasant look. There should be more good, warm handshaking. We should always welcome visitors in our Sunday school, and should be very sociable to people out of the Sunday school. As a teacher we should always greet our pupils with a kind word and we shall win their friendship.

Evening Session

Devotional, E. A. Mast.

Give your plans for young people to cooperate in Sunday school and young people's meeting. Emma Sommers.

We must be consecrated or we cannot do effective work. We should be unselfish and of a kind disposition towards each other. Young folks must be kept busy if they are to co-operate in their work. They should have much communion with God and be widely read in literature. Give everybody something to do, and pass the work around

Bible story for little folks. Amanda Mishler.

Story about the temple at Jerusalem and how Jesus cleansed it. Application was then made to our bodily temples.

How to create a greater mission spirit in Sunday school and young people's meeting. Lon Miller.

Visit some of our mission stations and see the work as it is carried on. The congregation should send young people to some mission station with some mission and thus they would come in closer touch with the work. By doing mission work at home we shall create a greater mission spirit within ourselves. By establishing mission Sunday schools. Some very interesting talks were given by several others on some practical missionary work that can and is being done here at home.

A report was given by some of the children how they earned money for missionary purposes. There was a very good attendance throughout the day, and especially so in the afternoon and evening. Every body seemed to enjoy himself and the meeting was of untold value for all who attended. Certainly Thanksgiving Day was spent in a far more profitable way than it would have been had this meeting not been held.

Secretary.

SPECIAL BIBLE SCHOOL SCHEDULE

To be held at the Mennonite Church, Canton, O., Dec. 31, to Feb. 7, 1913

For the Gospel Herald.

A. M.
8.00 Prayer, 3 recitations per week. Personal Work, 2 rec. J. S. Hartzler.
9.00 Sunday School Normal, 5 rec. P. R. Lantz.
10.00 Devotion.
10.30 Acts, 5 rec. J. S. Hartzler. Mark, 5 rec. I. W. Royer.
11.30 Dinner.
P. M.
12.30. Sunday School Lessons, 5 rec. I. W. Royer.
1.30 Missions, 3 rec. Fannie Hershey. Holy Spirit, 2 rec. I. W. Royer.
2.30 Epistles, 5 rec. J. S. Hartzler.
3.30 Special Lectures, 5 rec. (Program below.)
4.30 Music, 5 rec. G. M. Hostetler.
7.30 Lectures on Palestine, Missions in the Orient, and Church Activities.

Visitors welcome in all classes.
Special Lectures, 3.30 P. M.

Jan. 1. The Church. I. J. Buckwalter.
2. False Doctrines. I. J. Buckwalter.
3. Sound Doctrine. I. J. Buckwalter.
6. Repentance. S. H. Miller.
7. Regeneration. S. H. Miller.
8. Sunday School Organization. J. A. Leichty.
9. Sunday School Management. J. L.
10. Sunday School Round Table. I. W. Royer.
13. Communion. E. B. Stoltzfus.
14. Second Coming of Christ. E. B. S.
15. Pride. N. A. Lind.
16. Devotional Covering. Lind.
17. Y. P. B. Meeting. D. D. Hartzler.
20. Non-conformity. J. S. Gerig.
21. Non-resistance. Gerig.
22. The Work. A. J. Steiner.
23. The Worker. Steiner.
24. The Call. Steiner.
27 to 31. Special work for ministers. Daniel Kauffman. J. E. Hartzler.

Feb. 3 to 7. Christian Workers' Conferences.

We encourage all those interested in Christian work in the various activities of the Church and home to come and help make our Bible School a blessing, and receive inspiration and instruction to follow the Teacher of all teachers.

Address inquiries to P. R. Lantz, 1035 E. 8th St., Canton, O.

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there:
Thine wholly Thine alone I am,
Be Thou alone my constant flame."

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrowsmith.

If we are filled with the spirit of real Christian truth, we should hesitate before giving expression to a glib judgment.—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For November, 1912

General Fund

Forks Cong., Ind.	$ 21.50
East Union Cong., Ia.	18.42
A. M. Cong., Fulton Co., Ohio	121.00
Middlebury Cong., Ind.	10.00
West Union Cong., Ia.	25.18
Freeport Cong., Ill.	29.00
Howard & Miami Co's Cong., Ind.	20.37
Income Hershberger Estate	178.10
Total	$423.57

India Mission

S. Cayuga Cong., Ont.	$ 2.00
Rainham Cong., Ont.	15.15
A Bro., Wayne Co., O.	40.00
Fairview Cong., Mich.	10.66
Waldo Cong., Ill.	50.00
Sterling Cong., Ill.	17.36
Blooming Glen S. S., Pa.	32.00
Willow Springs Cong., Ill.	18.82
Thomas Cong., Pa.	21.00
Zion Cong., Oreg.	15.00
Mr. and Mrs. I. R. Detweiler	15.00
Mrs. C. Ruvenacht	30.00
Belle View Cong., Kans.	20.00
R. J. Heatwole	.25
Daniel Tschantz	2.00
S. S. Kraybill	.50
Pleasant View Cong., Pa.	5.00
Friends, Souderton, Pa.	20.28
Cullom S. S., Ill.	20.00
Friends, Reedsville, Pa.	25.00
Total	$360.02

India Hospital

A Sister, Pa.	$ 20.00
Friends per Elias Falb	10.00
Lititz Cong., Pa.	32.00
Total	$ 62.00

Special Support Fund

A. R. Eschliman's S. S. Class	$ 6.00
Clinton A. M. S. S., Ind.	2.00
J. T. Hamilton	2.00
Sr. Sisters' S S Class, Salem S. S., Wayne Co., O.	1.50
John Ropp	40.00
A Bro., Kans.	6.00
Total	$ 57.50

Chicago Missions

Waldo Cong., Ill.	$ 40.00
Mennonite S. S., Manson, Ia.	12.29
Ralph L. Gingerich	.88
Melvin L. Gingerich	1.27
Total	$ 54.44

Chicago 26th St. Bldg. Fund

Waldo Cong., Ill.	$ 42.30

Canton Mission

Mennonite Mission Cong., Orrville, O.	$ 5.15

Kansas City Mission

Primary & Intermediate Classes, Bethel S. S., Mo.	$ 5.00

Old People's Home

Belle View Cong., Kan.	$ 5.00

Orphans' Home

Belle View Cong., Kan.	$ 5.00

Annuity Fund

Interest	$ 12.00
J. B. Garber Est.	195.85
Total	$207.85

Armenia

Belle View Cong., Kan.	$ 20.00

Bible Fund

Jacob M. Landis	$ 4.00

EASTERN TREASURER

India

Willow St. S. S.	$ 30.00
Kinzer S. S.	6.50
S. S. Mission Meeting (Kinzer)	2.00
Churchtown S. S.	7.00
Total	$ 45.50

General Fund

Clear Spring Cong.	$ 6.00
Brethren in Md.	5.75
Total	$ 11.75

CANADIAN TREASURER

India

Weber's Cong.	$ 17.15
Vineland Cong.	15.38
Hay Y. P. M.	2.86
Shantz Cong.	35.00
Latschar Cong.	19.85
Breslau Cong.	16.45
Total	$106.69

Toronto Mission

(Omitted in Oct. report.)

Blenheim Cong.	$ 3.60

WESTERN TREASURER

India

Sycamore Cong., Mo.	$ 31.00
Andrew Hauder	2.00
Total	$ 33.00

LOCAL INSTITUTIONS

Toronto Mission

J. I. Byler, Supt.

S. S. Offerings	$ 6.51
Evening Offerings	7.92
A Bro. & Sister, New Hamburg	10.00
Total	$ 24.43

Ft. Wayne Mission

B. B. King, Supt.

A Sister	$ .35
S. S. Meeting, Emma, Ind.	9.54
Total	$ 9.89

Canton Mission

G. M. Hostetler, Supt.

A Sister	$ 1.00
Bro. Bucher	2.00
Martin's Y. P. B. M.	3.25
Ohio S. S. Conference	2.05
Oak Grove & Pleasant Hill Congs.	15.00
Trinity Reformed Missionary Society	1.00
Susie Gilmore	3.00
Mr. Pillot	2.00
Total	$ 29.30

Youngstown Mission

T. K. Hershey, Supt.

Lester Detrow	$ .50
David Lehman	.25
Cash	1.00
Leetonia S. S.	16.10
Rent	16.00
North Lima S. S.	18.25
Portage Co. Cong.	6.00
S. S. Meeting at Mission	16.24
Mrs Mary Metzler	1.00
Mrs. Lydia Horst	1.00
Total	$ 76.34

Chicago Missions

A. H. Leaman, Supt.

S. E. Allgyer	$ 5.00
Visitors	3.00
Total	$ 8.00

Kansas City Mission

J. D. Mininger, Supt.

A. M. Garber	$ 2.00
Rent	20.00
Emery Yoder	1.00
Ezra Bowman	5.00
J. S. Detwiler	5.00
Sycamore Grove Cong.	11.10
A. M. Garber	1.00
Mrs. John Rodgers	1.00
M. M. Buch	1.00
Bethel S. S., Mo.	10.00
Lena Conrad	.10
L. J. Miller	1.00
W. E. Helmuth	2.00
E. Kauffman	.50
D. S. Weaver	10.00
J. S. Gerig	.50
Lena Conrad	1.00
Catlin Cong.	1.00
Total	$ 73.20

Old People's Home

E. F. Hartzler, Supt.

(October)

Special Support	$366.00
Flora Smith	2.00
Total	$368.00

Orphans' Home

A. Metzler, Supt.

Special Support	$277.93
Jacob B. Good	1.00
Jacob Ringenberg	5.00
Rent	4.50
S. S., Warwick River, Va.	9.60
Uriah Miller	5.00
Friends, Fulton Co., O.	2.00
Martinsburg, Pa., S. S.	4.00
Mary Longenecker (Solicited)	2.50
Johnnie, Sebe, & Howard Harman	1.00
Total	$312.53

KANS.-NEBR. MISSION BOARD

India

La Junta S. S.	$ 13.50
Spring Valley S. S.	40.92
East Holbrook Cong.	13.89
Pleasant Valley S. S.	19.80
Total	$ 88.11

Evangelizing

Pennsylvania Cong.	$ 45.00

Kansas City Missions

Catlin S. S.	$ 5.00

Old People's Home

Catlin S. S.	$ 1.25

Orphans' Home

Catlin S. S.	$ 1.25

Miscellaneous

Catlin S. S.	$ 1.00

Special Support

Catlin S. S.	$ 15.00

Total receipts for Nov. $2510.67

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

"MISSIONS IN THE ORIENT AND OBSERVATIONS BY THE WAY"

"Will a lion roar in the forest when he hath no prey, shall a snare spring from the ground and have taken nothing at all."

Here is a book worth while, and a book of such varied and attractive contents as to interest every wide-a-wake person who sees it. As engaging as a letter from a friend, and as replete with information as a Baedeker; yet, owing to Mennonite modesty, unannounced and unnoticed. This however, must not be. It is a work of substantial merit, and must not be passed by merely because it is not widely advertised.

In 1910 the Mennonite Board of Missions and Charities sent its secretary, J. S. Shoemaker, and the secretary of the Education Board, J. S. Hartzler, on a tour of mission inspection and investigation. While their objective was their own mission work in India, they observed and describe with entire impartiality the work of all denominations. What follows will indicate something of the scope of the book which records the account of a world tour.

Chapter II deals with the great World Missionary Conference which was held in Edinburgh, Scotland, in June, 1910. Chapters III, IV, and V give a uniquely interesting account of travels in Europe. The next eleven chapters are devoted to Palestine. This part of the work is especially valuable. The past is made to live again, and present conditions are vividly described. In this connection the authors show unusual familiarity with Scripture. From Palestine the journey was directed to Egypt and thence to India. The latter country receives eleven chapters which are

somewhat longer than those on Palestine. It is only fair to say that but one of these is devoted strictly to the Mennonite Mission. The last two chapters describe the homeward journey, which included a brief visit in China, Japan and Hawaii.

May 2, 1911, found the travelers again at home after an absence of eleven months. Theirs had been a fruitful, profitable journey, and the book is a worthy account of it. Its humor, pathos, earnest purpose, comprehensive vision and common sense make it one of the great missionary books of the year.

It is a book of 467 pages, and contains 125 illustrations.

The Mennonite Publishing House is located at Scottdale, Pa.—From The Baptist Commonwealth.

WHAT IS HEAVEN?

"What is heaven?" I asked a little child;
"All joy!" and in her innocence she smiled.

I asked the aged man, with care oppressed;
"All suffering o'er; oh, heaven at last is rest!"

I asked a maiden meek and tender-eyed;
"It must be love!" she modestly replied.

I asked the artist who adored his art;
"Heaven is beauty!" spoke his raptured heart.

I asked the poet, with his soul afire;
"'Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release;
A halo round her, low she murmured, "Peace."

So all may look with hopeful eyes above—
'Tis beauty, glory, joy, rest, peace and love.

—Selected.

Married

Hess—Good.—On Nov. 28, 1912, Bro. Harry W. Hess of Akron, Pa., and Sister Elizabeth Good of near Ephrata, Pa., were united in holy matrimony by Bishop Noah Landis. May God bless them through the journey of life.

Slagel—Conrad.—On Nov. 28, 1912, at the home of the bride occurred the marriage of Bro. Elmer Slagel and Sister Sarah Conrad both of Wayland, Ia., Bro. Dan Graber officiating. May their days through life be peaceful with God's blessing.

Benner—Musselman. — At the home of the bride, Sister Elizabeth Musselman was united in marriage to Bro. Banks E. Benner, both of New Holland, Nov. 28, 1912, Bish. C. M. Brackbill officiating. May they be willing to have the Lord choose for them through life.

Ressler—Wiker.—On Nov. 28, 1912, at the home of the officiating bishop, C. M. Brackbill, Kinzer, Pa., Bro. Ira N. Ressler was united in holy marriage with Sister Ruth A. Wiker, both of Soudersburg, Pa. God bless them. May God have the glory of their lives.

Yoder—Whitaker.—On Dec. 1, 1912, at the West Fairview Church, near Beaver Crossing, Nebr., Bro. Milo Yoder of Crystal Springs, Kans., to Sister Mary Whitaker of Beaver Crossing, Nebr., Bish. Joseph Schlegel officiating. May God bless them and be with them through life.

Eshbaugh—Buckwalter. — On Nov. 28, 1912, at the home of the bride, Sister Anna M. Buckwalter of Greenland, Pa., was married to Bro. Enos H. Eshbaugh of Millersville, Pa. The ceremony was performed by Bishop Abram B. Herr of New Danville, Pa. We ask God to bless them in their new life.

Evers—Hershey.—On Sunday, Nov. 17, 1912, at the home of the bride's parents, J M. Hershey, near La Junta, Colo., Bro. Alvin Evers and Sister Eva Hershey were united in the bonds of holy matrimony. Bro. Jacob A. Heatwole officiating. May the Lord bless this union to the advancement of His kingdom.

Obituary

Horning.—Amos B., son of Israel G. and Rebecca Horning near New Holland, Pa., died Dec. 3, 1912; aged 16 y. 10 m. 26 d. He died of pneumonia and suffered much in the three weeks that he was sick. Father, mother, and 1 brother survive. Five years ago his only sister was buried. It seems a striking blow to the family, but God doth all things well. Services at Groffdale by Frank Horst, Joseph Wenger, and Jonas Martin. Text, Psa. 126:5, 6.

Gockley.—Benjamin K. Gockley of Ephrata, Pa., died Nov. 20, 1912; aged 68 y. He is survived by his widow, 3 sons, 1 daughter, several grandchildren and 2 sisters. He was a member of the United Zion Children Church for many years. The funeral was held on Monday, Nov. 25, with a short service at the house followed by preaching in the Bergstrause Lutheran Church. Interment in adjoining cemetery. Preachers Joseph Martin, Eli Hornberger and Henry G. Light officiated.

Shank.—John E. Shank was born in West Donegal township, June 12, 1818; died at the home of his son John at Maytown, Dec. 3, 1912; aged 94 y. 5 m. 21 d. He was united in marriage with Amanda McClure in 1842 and the Lord permitted this happy union to be unbroken until 9 years ago. There were born to them 8 children. There are now living 4 children, 20 grandchildren, and 23 great-grandchildren. Father Shank was a member of the Mennonite Church for the past 18 years. The funeral services were conducted by Bro. Simon E. Garber, assisted by Aaron Martin and Abner Martin, on Dec. 6, with interment in the cemetery adjoining Reich's Church, Lancaster Co., Pa.

Wadel.—Elizabeth Wadel was born in Franklin Co., Pa., May 7, 1851; died Oct. 23, 1912; aged 61 y. 5 m. 16 d. She leaves to mourn her departure 10 brothers, one sister preceded her to the spirit world; also her father and mother have gone to the other world, her father being one of the German ministers of the Mennonite Church for nearly 25 years. She too has proved a faithful member of the Mennonite Church until her death. She had her home with her brother, Peter M. Wadel, near Chambersburg, Pa. Funeral services were held Oct. 25 at the Mennonite Church near Chambersburg, Pa., conducted by Bro. Joseph Lehman and Bro. Joseph Martin. Interment in the adjoining cemetery.

"Oh, ye weary, sad and tossed ones,
Droop not, faint not, by the way;
Ye shall join the loved and just ones in the perfect day.
Harp strings touched by angels fingers,
Murmured in my raptured ear,
Ever more their sweet song lingers,
We shall know each other there."

By her niece, Nancy N. Wadel.

Good.—Abraham A. Good was born in Fairfield Co., O., April 4, 1822; died in Allen Co., O., Dec. 1, 1912; aged 90 y. 7 m. 27 d. He was united in marriage to Lucinda Friesner May 11, 1845. To this union were born 2 sons and 3 daughters. His wife and all his children preceded him to the spirit world. He married his second wife, Frances Blosser, Nov. 3, 1865. To this union was born 1 daughter, who survives him. His second wife died Aug. 24, 1889. Besides his only daughter he leaves to mourn 15 grandchildren and a number of great-grandchildren and many relatives and friends. When yet a young man he united with the Mennonite Church and remained steadfast to the end. He was looked upon as a strong pillar in the church and he lived what he professed and by his pious Christian life and loving disposition toward all he met he won many warmhearted friends who were strongly attached to him by the ties of Christian fellowship. Upwards of 40 years ago he was ordained to the office of deacon in which calling he served faithfully and was much concerned about the welfare of the Church. Just three weeks before he passed away he filled his place as deacon at our communion meeting and one week later was with us in public worship for the last time on earth. Soon after the death of his first wife he moved with his 5 children to Allen Co., O., where he lived ever since, with the exception of a few years that he lived in Tennessee. When a young man he passed through a hard spell of sickness and his doctor told him he might possibly live awhile yet, but he never could do any hard work anymore. He finally quit taking medicine and began using roots and herbs and soon began to improve and by the blessing of God was again restored to health, so that in the last 50 years he did a great deal of hard work and though never very strong and robust he was spared to a ripe old age. His last sickness was of short duration. Just one week before he died he had a stroke of apoplexy after which he could not speak much to be understood and gradually grew weaker until he finally breathed out his last. For some time he seemed to be conscious of the fact that his end was drawing nigh and made arrangements for his funeral. He seemed to have no fears of death and just a short time before he passed away he pointed upward and said he wanted to go over there, and on being asked if he wanted to go home he answered, Yes. He was the last one of a family of 13 children to pass over into the great beyond. About 8 or 9 years ago when his oldest daughter with whom he had his home was called away and he was left without a home Bro. Levi Brennemans invited him to come and live with them which he gladly accepted. When Bro. Levi saw that end was near he thought of Uncle Abe and requested that he should still have his home there after he was gone which request was granted. And though he did not leave a large inheritance to his heirs of earthly treasures, yet he always had a home and lived a contented life of usefulness and though many hearts have been sad by his death, yet we mourn not without hope as we have a good evidence that he has found a resting-place in the mansions prepared for God's children. May all prepare to meet him in heaven. Funeral services were held at the Salem Church, ec. 4, 1912, by J. S. Hartzler and John Blosser. Text, 11:28, "The Master is come, and calleth for thee." Many sad friends met to pay the last tribute of respect to "Uncle Abe."

Items and Comments

It is stated that 5,000 Italians have returned to Italy lately, and that from present indications it would seem that many more thousands will leave within the coming two or three weeks.—Sel.

The Interstate Commerce Commission is consulting with railroad officials on the subject of the recent wrecks of fast trains and an effort will be made to agree on an arrangement that will minimize the danger of accident.—Ex.

It is stated that a new and large "seismograph" has been set up at the Museum of Natural History in New York. It will instantly tell of an earthquake as far away as Australia, or record the beating of the sea on the rocky coast of New England. The instrument was made in Germany and is a present to the Museum.—Ex.

It was stated from Washington on Nov. 26th, that President Taft approved regulations governing the 50,222 fourth-class postmasters throughout the country placed under the classified civil service by Executive order. Alaska, Guam, Hawaii, Samoa and Porto Rico are excepted. Of the fourth-class postmasters, 42,354 receive under $500 annual salary, while 7,868 get more than that amount.—Ex.

A strike which it is said would have involved 30,000 engineers on fifty-two railroads in the eastern section of the country has been settled by arbitration under the Erdman act. The arbitration decided in the main against the demands of the engineers, but equalizations of pay were ordered. Though the engineers disapproved of the verdict, they had agreed to abide by it. The arbitrators point out that it is only fair that if the employers are to be bound by wage awards the employees also should be.—Ex.

In a recent address Booker T. Washington said in reference to the colored race: "There are few people who really know the colored people of today. Taken altogether, the colored race is more capable of taking care of itself than any other race. We have been free now for forty-nine years. When President Lincoln announced that he intended to free the slaves many people told him that they would never be able to take care of themselves if they were freed. In our forty-nine years of freedom the United States Government has given between ten and fifteen millions of dollars to the 350,000 Indians who are in this country. But the Government has never given a single penny to the colored race which forms such a large proportion of our population."—Sel.

It is stated from Washington that an extensive system of Government supervision over wireless telegraphy will soon become effective. Plans have been made to carry out the new system, both as to shore stations and steamships operated by commercial companies. Government licenses hereafter will be required for all shore stations and for steamships leaving American ports. The number of steamships required to carry wireless under the new law is estimated at one thousand. Every ship with a carrying capacity of fifty passengers on trips exceeding two hundred miles is required to have two operators for its wireless equipment, in order to provide continuous watchfulness for signals of distress. The new law was framed shortly after the Titanic disaster, and one of its provisions gives a right of way for distress signals.—Sel.

LIBERAL OFFER

Our young people's paper, the Christian Monitor, is finding its way into new homes. The steady increase in circulation is evidence that it is being favorably received. Many are taking advantage of the exceptionally liberal offer now in force. Those who have not yet subscribed can take advantage of this offer now. **We will send the Christian Monitor to new subscribers all of next year, including a few copies of the most recent issues, while they last, for 50 cents, or one-half the regular subscription price.** This offer will be withdrawn January 1, 1913. Subscribe now. This paper is needed in many more homes. Send for free sample copy. Address all subscriptions to

Christian Monitor,
Scottdale, Pa.

SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will open on Jan. 6, 1913, and continue for four weeks. Besides the regular Bible teachers of the school, Bro. J. S. Shoemaker will have a leading part as instructor. One feature of his work will be to give instruction on mission and special lectures on life and conditions in the Holy Land and the Orient. Work will be offered in Bible History, Bible Georgraphy, Book Study, Doctrines, Plan of Salvation, Methods of Bible Study, Workers Training and Vocal Music. For further information, address either D. H. Bender or J. B. Smith, Hesston, Kans.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Martin's Church, near **Orrville, O., Dec. 16-20, 1912.** Instructors, A. J. Steiner, S. H. Miller.

Leo, Ind., Dec. 17-21, 1912. Instructors, E. L. Frey, B. B. Stoltzfus.

Nappanee, Ind., Dec. 15, 1912—Jan. 1, 1913. Instructors, A. D. Wenger and others.

Near **Roseland, Nebr., Dec. 25, 1912.** Instructors, J. S. Shoemaker, J. B. Smith.

Fairview, Mich., Holiday week. Instructors, S. H. Miller, B. B. King.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Oak Grove, Bethel and South Union Churches near **West Liberty, O., Dec. 24, 1912 to Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

Mt. Zion Church, near **Versailles, Mo., Dec. 25, 1912—Jan. 1, 1913.** Instructors, J. R. Shank,, S. G. Lapp.

Holdeman Church near **Wakarusa, Ind., Jan. 6-11, 1912.** Instructors, A. D. Wenger, Henry Weldy, Silas Weldy.

Forks Church, near **Middlebury, Ind., Jan. 4-11, 1913.** Instructors, S. E. Allgyer, S. S. Yoder.

A. M. Church near **Archbold, O., Dec. 30, 1912, to Jan. 3, 1913.** Instructors, D. D. Miller, Silas Yoder.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

The disciple is not above his Lord. If he be genuine he will follow the same method. —Sel.

Table of Contents

593—Editorial
594—Christ is Coming (Poem)
A Christmas Gift
Mission of Angels to Man
595—The Christmas Spirit
Christmas
596—A Soul's Decision (Poem)
From Our Mission Stations
597—Education in India
Letting the Life Talk
Christian Living not Feeling
598—On the Twenty-third Psalm (Poem)
The Winning Christ-Child
One in Our Midst
Memories of Home
599—Sunday School
Our Young People
600—Field Notes
Correspondence
602—The Manuscripts of 1538 Once More
A Sermon
603—Is Obedience a Duty or a Privilege?
Learning What to Do
Unnecessary Words
Satan is Busy
604—Kans.-Nebr. Schurch Conference Report
605—Special Bible School Schedule
606—Financial Report
Missions in the Orient
607—What is Heaven (Poem)
Married
Obituary
608—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, DECEMBER 26, 1912 No. 39

EDITORIAL

"Thou crownedst the year with thy goodness."

Many are praying and hoping that the numerous wars which have left a stain upon the record of so-called Christian nations of 1912 may not be repeated in 1913.

Many are spending this week in Bible study and actual Christian service. To all such we send a greeting in the name of our Lord and in their behalf there arises a prayer that God may abundantly bless their labors.

The Lord has been gracious to us during the year just closing. The most bountiful crop in history is but one of the many blessings for which we should not fail to give thanks to Him who gave them. The best test of our gratitude is the use which we make of these blessings. "'Freely ye have received, freely give."

By the time this reaches the eye of the reader one-half of Christmas holiday week will have been spent. Happy is he who can say that it has not also been wasted—or perhaps worse than wasted. Each day brings to us a sacred trust, a new page upon which to write. What shall we write during the remainder of the week?

The announcement of the General Conference meeting will be found on the last page of this issue. This should have been published early in this month but the letter containing the news was delayed and did not reach us until just as we go to press with the last form. May God's people unite in praying that this meeting may be one that shall bring great honor to our Lord and Master.

The time to do your most effective work in training your children is when they are so small that many people imagine that it isn't worth while to pay much attention to them only to enjoy their playfulness. Then is the time when they are not only in their most impressionable age, but also completely in their parents' hands. The right kind of training then means an easier time to train and control them when they are older.

Here is a scene that is quite common. The minister reads his text. By the time he has made a few introductory remarks Bro. M. N. I. L. has already commenced to give "the nod of assent." By the time the sermon is well under way Bro. M. N. I. L. is fast asleep. He is awake at intervals and catches a few sounds here and there, perhaps looking around to see who "is hit." Before the sermon closes he has had his nap, well refreshed because of his experience. "What a wonderful sermon," he says after it is over, "it makes me feel good, real good." Then the sermon drops out of his mind, and he gives his attention to his crops, to his business, to some pleasure excursion, to his bank accounts, or to something else.

Who is this Bro. M. N. I. L.? He must be quite a prominent member. Yes, quite prominent. His full name is, "My Name Is Legion, for we are many."

The habit of sleeping in church is a habit that should be broken up. If there are contributing causes, such as indigestion, a disordered liver, not enough sleep at the proper time, over work, lack of interest, etc., these causes should be removed if possible.

One of our most highly esteemed exchanges discusses editorially the matter of tithing, or giving the tenth of the income to the work of the Lord. We are rather surprised that there should be any opposition to the plan of tithing, especially that it should be considered unscriptural. We feel that the following statements are unquestionably true: Tithing was commanded in the Old Testament. There is nothing in the New Testament against tithing. It is a practical and safe way of giving "as the Lord has prospered." It is a genuine and substantial recognition of God's blessings. It affords a means of steady interest in the Lord's work. And we submit two questions on the subject: Among those who oppose the tithing plan, are there any who have thoroughly and conscientiously tried it? Among those who oppose tithing, are there any who object to it because it requires too little and they would like to give more? —R.

Before another issue of the Gospel Herald reaches our readers, the year 1912 will have passed and 1913 will have begun. Another date to write, another milestone in the progress toward eternity passed. What is time? Can you understand it? Can you understand how you pass your lifetime moment by moment—in such inexpressibly small divisions of time that you can never speak of any length of time as "present?" For as you speak the word the time present has gone into the past and the future is yet to come. If we find so simple a thing as the passage of time hard to understand, how can we think of comprehending the great eternity with our mortal minds? When time shall be no more, and the past and the future shall be swallowed up in one eternal present, how shall it be then? But thanks be to our good Creator, He has given us time in which to prepare for eternity, and has made the way so simple that we may all attain to that happy state when we shall be "like him, for we shall see him as he is," and "know as we also are known."

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

CHRISTMAS ON THE BOWERY

Sel. by Elsie Reinhart.

'Tis the blessed Christmas morning;
All the world is full of cheer,
'Tis the brightest happiest morning
That comes in all the year.
Thus we tell in song and story,
As we go our favored way;
Yet through all this Christmas glory
There is bitter grief today.

What is Christmas on the Bowery?
What but bitterness and sin!
What but want and woe and heartache
To the souls of men shut in!
In from all that makes life holy,
In from all that makes it glad;
In with poverty and squalor,
In with all that's vile and bad.

Who will help them back to manhood,
They who now have lost their way?
Who will give to them the message
Of a Savior born today?
Born amid the poor and lowly
With a manger for His bed;
He who through His life so holy
Had not where to lay His head.

Yet amid the gloom a light house
Sends a ray so clear and bright;
Through the darkness that surrounds them
Comes that blessed, blessed light.
How that light attracts and draws them,
When all else is dark and cold!
Eagerly they turn and hasten
To the shelter of the fold.

If that light is still kept burning,
We must help supply the oil,
We must furnish food and clothing
From the products of our toil.
We must haste and share our comforts
Ere some "mother's boy" goes down—
He who, saved, may some day sparkle,
Brightly sparkle in our crown.

Lancaster, Pa.

THE A B C OF BAPTISM

By a Brother.

For the Gospel Herald.

(Continued from Dec. 12, 1912.)

The baptism of the Holy Spirit and its mode is a fulfillment of prophecy. It was prophesied in the Old Testament and fulfilled in the New. Notice carefully the following Scriptures. "I will pour out my Spirit upon thy seed, and my blessing upon their offering" (Isa. 44:3). "And it shall come to pass afterward that I will pour out my Spirit upon all flesh" (Joel 2.28). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication" (Zech. 12:10). "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. 36:25). Christ says, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the the earth" (Acts 1:8). "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). The time of fulfillment was drawing near; "not many days hence." It was fulfilled on the day of Pentecost, and called baptism by Christ, by John the Baptist, and by Peter. Notice carefully Peter's explanation: "This is that which was spoken by the prophet Joel; and it shall come to pass . . . . that I will pour out of my Spirit" (Acts 2:16, 17). "And on my servants and on my handmaidens I will pour out in those days of my Spirit" (Acts 2:18). "And having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). In Peter's sermon to the household of Cornelius, notice the following: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). "While Peter yet spake these words, the Holy Ghost fell on them which heard the word." (Prophesied in the Old and fulfilled in the New Testament). (Acts 10:44). "On the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45).

Peter observing that God had baptized his hearers by the act of pouring of His Holy Spirit, said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we" (Acts 10:47)? Seeing that they were baptized with the Holy Ghost, he would do the same with water. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48).

Peter giving account of this at Jerusalem said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15, 16).

One action in baptizing with water corresponds to "one Lord, one faith, one baptism" (Eph. 4:5). Water baptism represents the Holy Spirit in purifying the heart. It is the sign of resignation, the symbol of an inward spiritual cleansing that takes away our sinful desires, and makes us one with God. "For by one Spirit are we all baptized into one body . . . . and have been made to drink into one Spirit" (I Cor. 12:13).

We have also the baptism of fire spoken of in connection with the Holy Ghost baptism, and the baptism of suffering in connection with Christ's death. The baptism of fire is a manifestation of the baptism of the Holy Spirit. On the day of Pentecost, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). It was not the wind, the cloven tongues, the fire nor the Holy Spirit, that filled the house, it was the sound. The cloven tongues as of fire sat on them, and was a manifestation of what had taken place in the heart. If we are baptized with the Holy Spirit today, it will manifest itself in a zeal for the Master's cause. The baptism of suffering and death are referred to by Christ when a mother asked that her two sons might sit, the one on the right hand and the other on the left in His kingdom. Jesus asked if they were able to drink of the cup that He should drink of, and be baptized with the baptism that He should be baptized with (Matt. 20:22; Mark 10:38). Christ had been telling His disciples of the things which He should suffer at Jerusalem.

The cup and the baptism here alluded to are again referred to by Paul in the sixth chapter of Romans. It is the carnal nature here referred to as the "old man," which must be crucified and buried and the "new man" resurrected in his stead. "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death" (Rom. 6:2, 3)? "For if we have been planted together in the likeness of his death, we shall be also in the likness of his resurrection" (Rom. 6:5). The next verse is the key that unlocks all the mysteries should there be any, in the foregoing verses. Paul explained in plain, easy terms. Notice what he says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). It is the "old man, the body of sin" that suffers with Christ on the cross, is crucified, and buried into death, and the new man is resurrected to walk in newness of life. The man that dies is the one that is buried. The subject of death is the subject of the burial. Here the "old man" is left buried; and death is the element into which he is buried. He is not in the resurrection. "The old man" is put off as explained in the following: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:8-10). "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). The old man suffers: "For Godly sorrow worketh repentance to salvation" (II Cor. 7:10). When all these things take place in our spiritual life, we have been born again, and are in Christ "a new creature" (II Cor. 5:17).

In the sixth chapter of Romans no re-

ference is made to water baptism. Without a careful, impartial study of the Bible, we are apt to mistake and misaply Scripture, and literalize spiritual things. Each should be classed in its proper relation to God and man, otherwise these sacred rites may be sadly abused. Mistaking one for the other, places the Bible out of harmony, and abuses the initiatory rite into the Church and into the kingdom of God. Literalizing spiritual things or spiritualizing literal things is to miss the spiritual blessings intended by divine authority. There is a design, a significance in baptism which can not be substituted. It relates to the work of the Holy Spirit. It is the Spirit that does the work, if we allow ourselves to become fit subjects. Man is to symbolize the Spirit's work with water. When taken out of this relationship it spoils the design.

No other element could be so fittingly used as water. It is a symbol of purification, God has chosen the word "water" to represent many of His divine declarations, institutions and their significations. It is not only used literally but figuratively, and symbolically. "Ho, every one that thirsteth, come ye to the waters" (Isa. 55: 1). "Then will I sprinkle clean water upon you and ye shall be clean" (Ezek. 36: 25). "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and the Lamb" (Rev. 22:1).

(To be continued.)

OPPORTUNITIES OF TIME

By Grace E. Herr.

For the Gospel Herald.

Again we are entering a New Year. To the Old Year we say farewell. But greet the New Year as a loving friend.

Looking backward we reflect upon the many opportunities we have had to do good. We think of our mistakes and wish for an opportunity to again pass through the same period in order to avoid the evil which we have done. But alas, time once past is gone forever.

Whether in her dying moments Queen Elizabeth did or did not cry out, "Millions of money for an inch of time," I do not know, but a great lesson is contained in the story. Here was the greatest sovereign of earth, whose life had been unceasingly busy and magnificently successful, dying in circumstances of unlimited wealth and power and still she was craving "an inch of time"—and the wish could not be granted.

It is said that "no excuse for neglect of duty drops oftener from men's lips than the want of time." We think ourselves very busy in many, almost countless, things which come to us to do, and so perhaps we are. We think ourselves too busy in what we call the "bread and butter" things of life, the things that are essential to our study, our domestic care or business, our farm, our social duties to have time for personal helpfulness to others and for direct fellowship with God.

The statement is often heard, "I could not crowd another thing into my life than is now there" and when deeds of Christian service are asked for, and requests come for work in special lines of church attendance, Sunday school teaching, district visiting, counseling for benevolent institutions, the answer is that time is so fully occupied that not a moment can be found for these things. It is true that the whole world of mankind thinks itself busy.

We do not know what opportunities the new year will bring with it. There may not be any marked event or any great opening through which we may display the latent talent within us, but every day and every hour brings with it duties and opportunities which sometimes seem insignificant, yet are nevertheless the real material out of which the character is formed. May we keep in mind that no life is too busy nor can be too busy to do good, and that the right employment of minutes may give character to all the remainder of one's time.

It would be interesting to know what were in the minds of the priest and Levite as they came to that needy man as they were going down that road from Jerusalem to Jericho. Did the priest say when he saw him, "That man certainly needs help he is in a bad way, but I'm in a hurry and cannot stop?" And the Levite, did he say, "Poor fellow, he has had a hard time he needs help but it is growing late, I must hasten on?" We do not know what they said we only imagine, but when the Samaritan came he bound up his wounds, poured in oil and wine, set him on his beast and took him to the inn. Perhaps he was the busiest man of the three, for it would seem the priest and Levite were in no special hurry as they were going "by chance" while the Samaritan had a definite object as it is written of him, "as he journeyed." However he did it in some way, he got time for keeping in touch with an individual case of need. Time for cultivating the brotherly spirit, time for putting himself into sympathy with the purpose of God and receiving the praise of "Well done" from the very lips of the Savior. It was out of the line of his business, of his plans, and of his travels, but he found time to do good. Others may have had more time than he and still they had less time.

God never meant and no man should ever allow to himself, that there is not time enough in his existence to be holy.

An inch of time! Yes, the dying thief on the cross had but an inch of time and he used it to an eternal blessedness. We, too, may use our time to our Savior's delight and comfort, and to our own ceaseless and blessed good.

"As we have therefore opportunity let us do good unto all men."

And may we strive to live through the year nineteen hundred and thirteen that we may make the best use of our time, and each day may be a clean page and the year may prove a worthy chapter in the great volume we are preparing for the Master's cause.

Mechanicsburg, Pa.

PEACE IN THE CONFLICT

Sel. by a Brother.

The world loves a good fighter and a good fight. There is joy in a hotly contested battle: a challenge to the best that is in us. Fighting is natural and necessary all through life. Yet here we are today in the midst of the battle earnestly preaching peace. Hardly has the sound died away of the Christmas songs and anthems proclaiming peace on earth, good will toward men. We cry "Peace, peace," and there is no peace. Everywhere the fight is waging. We are in the thick of it. Not one of us can lay down his weapons, and only the valiant warrior who can endure hardness like a soldier can hope to join with Paul in the triumphant shout of victory at the end. The world wants no peace and will give none. Touch the world at any point and instantly you have a fight on your hands. Whatever your daily duty, whatever your ambition, whatever your struggle, the world and the devil are sure to thrust at you with dangerous weapons and place in your path every hindrance to prevent the attainment of your end. Every fighting quality must be called into play to meet the threatenings.

When we set out to achieve a good work it is only through labor and painful effort, and by giving energy and resolute courage that we move on to do better things. Yet in all this turmoil of struggle and conflict, peace is a needful condition to victory. Peace is a beautiful thing to die with, but it is an indispensable thing to live and fight with. Every other weapon may be employed in the battle of life. If peace be lacking there is weakness, and danger of defeat. We read in John 14, "Peace I leave with you. Let not your heart be troubled, neither let it be afraid." If we have that peace we are joining that warrior (Jesus) who can help to fight the hardest battle. Oh the majesty of that warrior with a soul at peace who can say with Paul, "We are troubled on every side, yet not distressed. We are perplexed but not in despair. Persecuted, but not forsaken. Cast down but not destroyed. For which cause we faint not."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

HOLIDAY MEMORIES

Out of the misty, fast-receding years,
Winged as an arrow in its rapid flight,
Comes through the rainbow of our smiles and tears
Fond memory of the past this Christmas night.

Again for us the cheerful hearthfire glows,
Framing its phantom pictures on the wall;
Without lie wide and white the mantling snows,
Again I hear the romping children's call.

Faces that glow, lit by the dancing flames,
Come back again and fill their wonted place;
I hear in cadence of the past their names,
And feel again, as then, their tender grace.

How sweet to watch the firelight's fitful glow!
More sweet the fellowship that gave it zest;
Without the pleasures of the ice and snow,
Made winter joys and winter days seem best.

But on the hearth the fires died long ago,
And sundered wide the friends that gathered there,
Passed the large fellowship we there loved so,
Silent forever the hearthside evening prayer.

But some are left, and other friends are here,
And Christmas days repeat their glad good-will;
Hearts still are linked with other hearts as dear,
And in the new-born years find gladness still.

And if our hopes and Christmas joys returned,
Repair the waste and loss of fleeting years,
If hopes rise higher with the faith affirmed,
And faith wax stronger through our doubts and fears.

If heaven be heaven, and God above be King,
Then coming years from out the saddened past,
The old fond dreams and fonder friends shall bring,
And dreams come true, and friends shall ever last.

—Selected.

THE NEEDS OF THE CHILDREN

By Mary Burkhard.

For the Gospel Herald.

The mission at present has under consideration the starting of a new department for children too young to go to school. At our last business meeting it was decided to open a day nursery for children as soon as possible. The need for this is apparent when conditions are realized. Kindergartens are a fine thing anywhere, when conducted properly and especially necessary where children do not get the most ideal home training. The idea we have is simply to start a day nursery for babies and small children at present and hope a kindergarten may be developed later.

In many cases both father and mother must work and have no one to leave in charge of the children. The average Christian parent here still has much to learn in the way of rightly bringing up children. The mission has a work in this respect. Our married orphan boys and girls are quite much children in understanding yet themselves. Our work for them does not stop when they leave the Orphanage to make homes of their own. Their children we can expect to become stronger characters than the parents are. The second and third generation Christians of other missions illustrate this fact, so if we make use of our opportunity to help these parents bring up their children we can expect fruit from our efforts.

The number of children under school age in the Christian community at Sundarganj is at present 56 or over. About 25 of these children have someone to stay with them during the day. Nineteen mothers who work regularly have no one to leave with their 31 little children. Of these 19 women nine are rejas, 2 work as house-girls, 2 are Bible women, 2 help in the dispensary and 4 go to Bible school. They need to work for helping to make the living and in every capacity mentioned the work needs them. Thus over half the small children of our Christians must be left to shift for themselves much of the time or be taken where the parents go to work. This is inconvenient and practically a nuisance in most any work and impossible some places.

Children used to be brought to the carpenter shop by their fathers, this had to be stopped. A nurse in the dispensary used to bring her baby and try to work with him on her hip. This had to be stopped for she could not do her work. Now she brings him to the Bible school to his father. Rejas frequently have little children running after them in their work. This is of no advantage in getting work done. Bible women of course cannot take children with them to their work. One of them leaves her baby at the Bible school with his father too as children are permitted to come there with their parents.

It would not be wise for us to discourage the women from working. Most of them are better off for it. Satan always finds mischief for idle hands to do. In America single women mostly would do the work these women do. Reja work of course not being needed. But not so in India. The life of the Indian Christian woman is very different from that of her sister in America. Here only married women can freely go about. Girls can render most valuable services in Orphanages and boarding schools where they are continually protected but it is to the married woman we look for the most work. So for the skillful and capable girl marriage opens the door not only to home life, but outside service as well.

The day nursery will provide a place where children can be brought and kept part of the day and cared for. Suitable employments and simple instruction will have to be arranged for. Something to keep little hands busy and hearts happy and something to feed little minds as they reach out to learn the things about them. The opportunity is here; all that is necessary is someone to start the work and develop it. We who are here hope to make a beginning but it is extremely necessary that a qualified sister be found who will be called and prepared for this very work who can develop it as we who are here cannot, because of lack of preparation ourselves. May there be such an one to respond.

Dhamtari, C. P., India,
Nov. 13, 1912.

Explanations

The above article is perfectly clear to those who are acquainted with India and Indian life. But there are some of our readers who may wonder a little at some of the expressions. What is a reja? Why should married folks go to school? Why should a kindergarten be more necessary in India than in America? Are there any other questions you have been asking as you read this article?

A reja (pronounce the e as long a) is a woman doing common, unskilled labor, such as field-work or carrying brick, mortar, and such like. This work is necessary and is generally done by women. A man doing such work is called a coolie.

To explain why the married folks have to work and go to school would require an explanation of the whole social system of India. The early missionaries were frequently warned by Government officers and older missionaries that they should not attempt to change all India's customs at a bound, and that one custom that it would not be safe to trample on too severely was early marriages among the orphan children. So they have been married at ages varying from sixteen to twenty years. Experience has shown the wisdom of this course. In time this may be different as the article suggests, but for the present our missionaries have to work with conditions as they are.

The ideal kindergarten is, without question, the home. But where condi-

tions are such as we may see from the above article that they are in India, the home is not a very conspicuous institution. The lack in this respect must be supplied in some other way. We sincerely hope that the wish expressed in the article may soon be realized—that a competent worker be found to take up this most important phase of mission work. The success of the mission in the future will depend in large measure upon what is done in this regard. Let us look beyond the day into the next decade. May God help us to see the situation —J. A. Ressler.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

To all Gospel Herald Readers, Greeting:—To all who remember us and such who are in need of food and clothing by giving provisions, clothing and money we would say as the Apostle Paul said to the saints at Rome: "Beloved of God, I thank my God through Jesus Christ for you all. We are also glad for the visits from a number of brethren and sisters, and for back numbers of Gospel Herald Words of Cheer, Beams of Light and cards. We can use many more; do not destroy these good papers while many are spending of the Lord's money for Sunday newspapers and at the same time suffering because of leanness of soul. No doubt many have already purchased Christmas presents for friends who are not in need of these presents. Others may be wondering and saying within themselves —what can I buy for this friend? Clothing she has plenty, books she doesn't need, has plenty of them too, scarcely room inside the cupboard for all the dishes, the house being well furnished with everything that is needed, having received Christmas presents year after year for many years, what might she be in need of?

Kind friend while you are thus thinking what you might give as a Christmas present to some friend who is not in need, though there are many in this town and in other cities also who are suffering and who are worthy of help, let me in this quiet way tell you of a poor woman in this town who has been (and is still) an invalid for more than a year, unable to do any work, all this time nearly blind, can only distinguish light from darkness at times, whose husband also can not see well or hear well. When you wish your more fortunate and well-to-do friends a Merry Christmas and a Happy New Year let us think of this poor man and woman and others equally as unfortunate as they and at the same time have in mind the following words, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17), and Matt. 25: 40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be blind and sick means much more to one in poverty, than it does to one who is ill and at the same time blessed with wealth and an abundance of this world's goods, as food that is suited for invalids—nutritious and palatable is in reach of some, there are others who can not get it, no matter how much they wish for it. Sad indeed that at Christmas time and at other times persons who are blessed with good health, and a good appetite for food, having every wish gratified, and money to spend for fashionable and ornamental attire or for unnecessary things in the house or about the home pass by poor, distressed, destitute, half-dead people as did the priest and Levite by the one whom we learn of in Luke 10, leaving him without raiment, half-dead, and not helping him. In Deut. 15:11 we learn that the poor shall never cease out of the land and in Deut. 8:18 that it is God that gives us power to get wealth.

Charles B. Byer.

Philadelphia, Pa.

Dear Herald Readers:—We are glad at this season especially, to greet you with the same message the angels greeted the shepherds, **"On earth peace, good will toward men."** Our time has been well filled since we last wrote. Bro. D. S. Yoder of Johnstown, Pa., preachd for us on his return from the Doylestown meeting. Text, Luke 14: 27-30.

Thanksgiving day we had our annual dinner. Although it snowed some in the morning, by 11 o'clock we had a special service for workers and visitors, then visitors turned "special workers" too, and soon 40 little folks were enjoying a feast of good things; and while each table was eating the brethren had scripture reading, song and prayer with those whose turn came next, so on, till 300 of us had first enjoyed the spiritual, then the natural blessings.

In the evening Bro. Joseph Ruth preached to us from Psa. 116:17.

Though tried in body, we could say, "The Lord hath done great things for us, whereof we are glad."

We again thank the brethren and sisters who so kindly helped.

Dec. 1 Bishop C. M. Brackbill and Deacon Isaac Hershey were with us and held baptismal services. May our loving Father ever keep those who have thus sealed their vow enjoying the Christ life, and living lives of victory each day.

We appreciated helpful sermons by the brethren, Aaron Freed Dec. 8, Daniel Kauffman Dec. 9, and J. N. Brubacher Dec. 15.

We thank the brethren for sending sweet potatoes and apples, the sisters from the different sewing circles who sent clothing for our needy ones. It is so nice to be able to thus work together.

Quite a number of the readers will remember the old folks where we had our Monday night cottage meeting for several years; the old gentleman fell dead the evening of the 19th. He was past 80 years, and always looked forth with pleasure to our coming. While his sister is lonely, she only waits to go, too, for she is past 87. While she waits, she may "still bring forth fruit, in old age" (Psa. 92:14).

Continue to pray for us and our dear ones.

The Sisters, per M.

Dec. 20, 1912.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Last week we placed a little boy in the home of Bro. and Sister D. H. Yoder of North Lawrence, O. A family of three little ones were also rescued from the elements of neglect this week. The number of inmates is 71 at present.

Bro. J. G. Wenger went to live with his widowed sister, Mrs. Isaiah Christophel of Wakarusa, Ind., whose husband was killed by lightning last fall. We appreciated greatly his help while here. Who will take his place?

This institution is under obligations to our local churches, and the community in general for liberal support. The sisters' sewing circles meet here frequently for an all day's sewing for the Home, besides sending two of their members one day each week to help along in the work. They furnished a Thanksgiving dinner and will also furnish the Christmas dinner for the children. Several brethren furnished the superintendent's office in the new building with furniture. This is barely touching on the liberality of this community, and we desire to express our heartiest thanks for the many God-sent blessings from a sympathetic community. The West Liberty "Banner" of this date says editorially, "Remember the children at the Mennonite Orphans' Home on Christmas."

All are well and happy.

West Liberty, Ohio.

Truth if followed by all would lead all into a perfect state of harmony, precluding every atom of deception; hence the great importance of following unreservedly that Spirit of truth—the Holy Spirit.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE SILENT DEACON

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now, what is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought, frankly answered:

"No; I don't."

"Do you think the church is alive to the work before it?"

"No; I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No; I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderful?"

"No; I don't."

Making bold, after all this encouragement in monosyllables, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

"No; I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No; I don't."

"You talk so little sir," replied the guest, not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty-six years ago I got my heart humbled and my tongue bridled, and ever since that I have walked softly with God. I then made vows solemn as eternity; and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man and asked:

"What happened to you thirty-six years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled with more flowery words and the pews filled with those who turned away from the simplicity of the Gospel. I and the men who led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious.

"We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing instead of upholding by our efforts and our prayers the instrument as whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half a dozen of us taunting him for his weaknesses, while we hung as dead weight to the wheels; he had not the power of the spirit, and could not convert men, so we hunted him like a deer, till worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin and thank him for his faithfulness to my wayward sons, which like long buried seeds had now sprung up. But God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye. I heard my pastor was ill and taking my eldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband denied me admittance to his chamber. She said, and her words were arrows to my soul:

" 'He may be dying and the sight of your face might add to his anguish.'

"As I entered the room of the blessed warrior whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!!' I bent over him and sobbed out, 'My pastor! My pastor!!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed and do my prophets no harm!' I spoke tenderly to him and told him that I had come to confess my sins and bringing some of his fruit to him, calling to my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth upon his troubled spirit.

"I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little one, but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at day break I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine, she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God and He will care for us.'

"Well sir, those dying words sounded in my ears from that coffin and from that grave. When I slept Christ stood before my dream, saying: 'Touch not mine annointed, and do my prophets no harm.' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I avowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare put asunder what God has joined together. When a minister's work is done in a place I believe that God will show it to him. I will not join you sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips I shall ask the brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word, "No," but sometimes it requires a little courage to speak it so resolutely as did the silent deacon.—The Examiner, New York.

Worldly pleasures may be compared to soap-bubbles, which for a moment appear beautiful to the eye, but which when one attempts to gather them, suddenly disappear.—Sel.

When tempted to become discouraged, take heart and go on. Victory is in the purpose to win.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Jan. 5, 1913.—Gen. 1:1-2:3

THE CREATION

Golden Text.—In the beginning God created the heaven and the earth.—Gen. 1:1.

Introductory.—It is fitting that at the beginning of a new year we begin the study of Genesis. In the lesson before us we have the only authentic story of the creation, the only narrative authorized by the Almighty. We want to read this chapter as we would any other chapter known to be absolutely true, keeping in mind the solemn fact that every other version of the creation, of the origin of matter and of life, every other theory of the beginning that does not agree fully with what is here recorded is not trustworthy and therefore not to be believed. When God speaks let all the world keep silent.

The Trinity.—It is interesting to note that the Bible recognizes the Trinity at the very beginning of time. The first verse of our lesson reads, "In the beginning God created the heaven and the earth." John begins his book with "In the beginning was the Word, and the Word was with God, and the Word was God . . . . and the Word became flesh and dwelt among us." In the second verse of our lesson we read, "And the Spirit of God moved upon the face of the waters." Thus Father, Son and Holy Ghost are recognized from the very beginning as the one Triune God the Creator of all things visible and invisible.

The Creation.—As we read this chapter a number of thoughts come to our minds, among them the following:

1. God is the Creator of all things. There was not a gradual evolution of things from lower to a higher species, but a creation. The Word does not say, In the beginning was an unnamable something a little lower than a mass of floating chaos, and from this a gradual evolution until man, the crowning work of the universe was in existence, but "In the beginning God created." The theory of evolution finds no support in the Bible, neither in true science. Many of the problems which scientists have tried in vain to solve, such as the origin of matter and the origin of life, would be easy if the record of the inspired page were simply believed.

2. God's order in the creation is remarkable. Men have tried to fit the theory of evolution on to the narrative found in Genesis because God created first the earth, then divided the waters from the land, then created the lower forms of life, then the higher species, then man as the climax of all things created. But in every case they are confronted with the statement that "God made." When it comes to man we are told that God made him out of the dust of the earth, not some high grade ape or chimpanzee. All that we can get out of this narrative is that in the creation God was true to the record He makes in everything, since all that He does is done "decently and in order."

3. Everything made was "very good." "And God saw everything that he had made, and, behold, it was very good." There was not a single defect in all that He had made. Everything was perfect. All the beasts of the field, both the animal and vegetable kingdoms were filling the purpose for which they were created. The earth and sky yielded each its part in making this a most delightful place for man to dwell. Even man was perfect, placed in the Garden, in the paradise of God, had access to the tree of life, was cheered by the lovely presence of God. It is but just to say that even at the present time, after the world has groaned for many centuries under the curse of sin, all the other animals except man are fulfilling the purpose for which God created them, except when restrained by imperfect man.

4. Notice the place which man has in the creation. After everything else had been created there was yet lacking a creature bearing the image of the Maker. So God said, "Let us make man in our own image." Physical? Let other answer that question. But it is in our being, rather than "'in the house we live in," that we should especially be concerned about bearing the image of God—a soul filled with devotion and love, shining in the beauty of holiness, in line with Christ for immortal glory. Not only was man created in the image of God, but he was placed in charge of all other creatures. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

5. It was fitting that the work of creation should end in a sabbath. From the very beginning God provided two things for the happiness and well-being of man: marriage and the day of rest. The more sacred these two institutions are kept the better for those keeping them. God set the example by resting the seventh day. It was a part of His divine plan. He set it apart to the use of men, "sanctified" it, commended it and commanded it. Naturally, it is a day of worship, a day to be kept holy.—K.

If you are not a sheep, the Lord is not your Shepherd.—Sel.

Our Young People

THE BOOK OF BOOKS—I Tim. 3:16, 17

Topic for January 12

MOTTO

"The word of our God shall stand forever."

OUTLINE OF TOPIC

What Is It?

1. It is God's Word.—
   a. Testimony of Jesus.—Luke 24:44, 45; 16:29; Jno. 5:38, 39; 12:48-50; Matt. 28:18-20.
   b. Testimony of the apostles.—Acts 28:23; Rom. 2:2; Heb. 1:1; 2:3, 4; II Pet. 1:16-21; 3:3, 15, 16; II Tim. 3:15, 16.
2. It is Truth.—Jno. 17:17; 8:31, 32; Dan. 10:21; Psa. 119:142, 151; II Tim. 2:15; Jas. 1:18.

Why Is It?

1. To reveal the way of salvation to fallen humanity.—II Tim. 3:15; Psa. 119:41, 81; Luke 21:28.
2. To purify man's life; Psa. 119:9; Jno. 15:3; Eph. 5:26; Heb. 4:12; I Pet. 1:23.
3. To condemn the wicked.—Jno. 12:48.

Our Duty Toward It.

1. To obey its commands.—Eccl. 12:13, 14.
2. To hope in its promises.—II Cor. 7:1; I Jno. 3:3.
3. Declare its messages to all the world.—Mark 16:15; Phil. 2:14-16.

STUDY OF THE TEXT

II Tim. 3:16, 17

"All scripture."—The term Scripture, as here used, has reference to the Bible as Timothy knew it (cf. V. 15, also Mark 12:24; Jno. 5:39). It was the customary term for the sacred writings just as our term Bible is now used.

"Is given by inspiration of God."—The writings of the Bible were written by the direction of the Holy Spirit. The men who wrote were moved by the Spirit what they were to write.

"Is profitable."—Whether the things written in the Bible are from the Old or New Testament, there are lessons of profit in them, because they are a record of God's ways with man. His wisdom could discern what in all ages, of His works are best to be recorded. Let us ponder the sacred writings and seek the guidance of the Holy Spirit to give us an understanding.

PERSONAL THOUGHT

The Precious Book, filled with messages to my soul, is more than a masterpiece of literature. Other books can stir our admiration, but this book can awaken the depth of life. He who created us, alone is able to become Author of words that discern "the thoughts and intents of the heart." "The law of the Lord is perfect converting the soul."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Scripture.**
2. Commit Psa. 19.

For Young People.—

1. The Power of the Word.
2. The Place of the Bible in My Life.
3. What should We Know about the Book of Books?

For Older People.—

1. Experiences with the Book.
2. The Key to the Teaching of the Bible.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, DEC. 26, 1912

Field Notes

Bro. Daniel Kauffman is expected at Scottdale today (Monday).

Bro. Amos Gingerich of Versailles, Mo., was in attendance at the Bible conference at Carver, Mo.

Bro. E. B. Stoltzfus of Hudson, O., was engaged in Bible conference work at Grabill, Ind., last week.

Bro. Daniel Augsberger, formerly of Geneva, Ind., has moved to Lima, O., where he expects to be a worker in the mission.

Bro. W. W. Hege of Marion, Pa., closed a series of meetings at Clear Spring, Md., on Sunday evening, Dec. 15, with two public confessions as one of the visible results.

Bro. Sanford C. Yoder reports good meetings at Thurman, Colo., and he thinks the prospects for the work are good at that place. Land is still cheap at Thurman. Homesteads are available. But the brotherhood is greatly in need of ministerial help.

Meetings conducted by Bro. Enos Detweiler of Columbiana, O., assisted by the home ministers at Hudson, O., resulted in ten public confessions.

Bro. D. D. Hartzler of Smithville, O., and Sister Fannie Kurtz, of Altoona, Pa., gave their assistance in the work at Canton, O., Sunday, Dec. 15, 1912.

Bro. A. D. Wenger is at present laboring in Indiana. Nappanee, Wakarusa, and the Shore, are to be visited in turn in the interests of the Lord's work.

The meetings held at the Glade Church near Bittinger, Md., closed with six confessions and a much encouraged brotherhood. May God bless the work at Glade.

The Elkhart, Ind., congregation was favored with visits from a number of ministers on Sunday, Dec. 15. Brethren S. F. Coffman, Perry Brunk, and A. D. Wenger were present.

Notice of the Bible conference to be held at the Olive Church, Elkhart Co., Ind., reaches us too late to be listed in the proper place. The instructors are, Brethren I. W. Royer and A. C. Good.

Meetings at the Weaver Church, Rockingham Co., Va., were announced to close on Sunday, Dec. 22. There were several confessions up to the time of our information. Bro. S. E. Allgyer of West Liberty, Ohio, was conducting these meetings.

Bro. D. N. Gish of Millersville, Pa., closed a series of meetings at Stauffer's Church near Edgemont, Md., on Sunday evening, Dec. 8. A revival of interest is the most important result mentioned. From this place he went to Franklin Co., Pa., where at this writing (Dec. 19) he is conducting a series of meetings at the Pleasant View Church.

Correspondence

Garden City, Mo.

Greetings in Jesus' Worthy Name:—On Dec. 4 Bro. J. A. Heatwole came to assist in Bible conference, and held meetings until the 10th, when conference began. Bro. J. P. Berkey came on the 9th to assist in the conference. Among the visitors was Bro. C. Z. Yoder of Wooster, O., who also assisted in the meetings which were held in connection with the conference.

There were fifteen topics discussed by the brethren Heatwole and Berkey. We very much enjoyed the bountiful feast of God's Word which we were permitted to partake of. May we never forget to "Praise God from whom all blessings flow." A special prayer was offered in behalf of Bro. George Keener and family. May God be with the afflicted ones.

Communion was observed on the 15th, Bro. Heatwole preached the communion sermon. One sister was reclaimed, may God bless her.

Sunday night Bro. Heatwole gave a very instructive lecture on social purity, which was well attended. The brother gave some timely warnings. We trust every one who was present will take heed.

Bro. Heatwole left Monday for Versailles, Mo. Bro. Berkey closed the meetings Tuesday night, and left on Wednesday for Kansas City.

Six precious souls were willing to come out on the Lord's side, the visible results of efforts put forth, we hope many were strengthened.

May God's richest blessings be with the brethren as they journey on. We ask an interest in your prayers.

Henry Eberly.

Fentress, Va.

On Dec. 4 Daniel Kauffman came to this place from Warwick Co., Va., where he was holding a Bible conference. Meetings were held each evening, also on Saturday forenoon and Sunday all day. As we do not often have meetings of this kind at this place, they were very much appreciated. He left for other fields of labor on Monday.

Elias R. Miller and wife left last week for a visit to Pennsylvania and Maryland.

A quiet wedding took place last Thursday evening at the home of T. J. Wenger, when their oldest daughter, Anna, became the wife of Moses Hertzler of Denbigh, Va. They left the next day for a trip to the former home of the bride. We wish them a joyful journey through life.

The children of our Sunday school have been busy during the summer with the dime which was given each to get missionary money, and which altogether amounted to about $42.

Bro. A. D. Wenger left last Friday for Nappanee, Ind., to conduct a Bible conference. He expects to be gone about seven weeks in Bible conference and evangelistic work, during which time our congregation will be without a regular minister.

Fannie Miller.

Denbigh, Va.

Dear Herald Readers, Greeting in the Master's Name:—We are thankful to the God of all grace for His mercy toward us. This is what we feel to say notwithstanding the heart-rending scenes which have been chronicled from this place in the past ten days.

We hope to see in all this, sometime, the merciful kindness of God.

Bro. Daniel Kauffman arrived at this place on schedule time and another series of meetings and Bible conference have gone on record. It proved to be a series of pathetic appeals to the careless and indifferent, and of holy admonitions to those who are endeavoring to keep the faith. The brother very clearly and earnestly reasoned of righteousness, temperance and judgment to come, showing unto us the way of salvation. He also spoke of the uncompromising attitude that the people of God should hold to the people of the world, and of the disastrous results of yielding to any form of worldliness.

"Choosing a vocation in life," "Proper observance of the Lord's Day," "The Bible Christian," were among the very practical subjects discussed. "Seek ye first the kingdom of God and his righteousness," and "Do all to the glory of God" were suggested as safe rules to guide us always aright. To this end may God help us to follow all the way.

On Dec. 4 Bro. Kauffman left this place for Fentress, Va., where he is also engaged in evangelistic work. Our every prayer is that God may bless his efforts to the good of all.

Deacon John Wenger and wife of Broadway, Va., who were with us during these meetings have returned home. Bro. W. assisted in the good work.

Bro. J. M. Eby and Bro. and Sister E. M. Millers of Fentress, were also among the visitors at this time. We enjoyed their presence and invite all back again.

Out of most heartfelt sympathy to a bereft and sorely tried son, Bro. J. M. Shenk of Elida, O., arrived at this place on the evening of Dec. 3. While his presence makes glad we were sorry for the occasion that made it necessary for him to come. But, "Sometime, we'll understand."

Johanan.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday School Workers will be held on Tuesday, Jan. 7, 1913, at 7 o'clock P. M., in the Mission at 112 E. Vine St., Lancaster, Pa.

The instructors for the lessons will be as follows:

Jan. 12 and 19, M. S. Graybill, Bareville, Pa.

Jan. 26 and Feb. 2, Henry L. Heller, Lancaster Pa., Route No. 5.

N. B. As the election of officers for the ensuing year will be held at this meeting, we request the attendance of all Sunday school superintendents and other officers, as well as all Sunday school workers; especially of Lancaster county. Superintendents please make announcement in your respective Sunday schools. A full representation of the different Sunday schools is earnestly requested.

D. M. Wenger, Secy.

Harper, Kans.

(Pleasant Valley congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 8 baptismal services were held here, one soul was baptized. May she prove true and faithful to her Master.

On Dec. 9 Bro. J. P. Berkey left for Garden City, Mo., to hold a Bible normal. Dec. 14 Bro. R. M. Weaver will leave for Hydro, Okla., to hold a Bible normal and a series of meetings; we trust that many may be gathered into the fold.

Dec. 22 the quarterly Sunday school meeting will be held here and the 29th the teachers' meeting will be held; these meetings are truly helpful to us.

M. B. P.

Dec. 11, 1912.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—We can rejoice again over results of our meetings held at the Hopewell Church. Bro. J. P. Bontrager of Albany, Oreg., came to this place. He came on Nov. 22 and began a series of meetings the same evening and continued them until Dec. 4, during which four young souls came out on the Lord's side and more were almost persuaded and the saints were encouraged to press onward. The meetings were well attended.

We have nice fall weather. The Lord has blessed this valley with bountiful crops this year for which we are thankful to our heavenly Father. We also feel to praise God for the spiritual welfare of our little flock at the Hopewell Church and still there is room for improvement. We ask an interest in all God's children's prayers, that we may press onward to the mark of the high calling in Christ Jesus. We wish you all a Merry Christmas and a Happy New Year.

J. D. Mishler.

Dec. 11, 1912.

Guymon, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. J. J. Zimmerman of Harper, Kans., came into our midst Saturday, Dec. 7, and preached three impressive sermons at New Bethel school house. His visit was much appreciated and wish more of the brethren would visit us if we are only a few in number. May the Lord bless the brother in his work for the Master. Bro. Dan Miller, formerly of Fairview, Mich., accompanied the brother to this place and will remain here for a few weeks, visiting with his sister, Mrs. F. J. Kauffman. We ask an interest in your prayers.

In His name,
Mrs. C. J. Kauffman.

Dec. 12, 1912.

Elizabethtown, Pa.

The program for the workers' meeting to be held Dec. 26 is as follows:

Lesson for Jan. 5, Elmer Strickler, Mt. Joy, Pa.

Lesson for Jan. 12, Isaac Herr, Lancaster, Pa.

Lesson for Jan. 19, Christ Heistand, Bainbridge, Pa.

Lesson for Jan. 26, Jno. Rutt, Elizabethtown, Pa.

Jacob C. Miller, Secy.

Dec. 14, 1912.

Kokomo, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—We have so many reasons to be thankful to our heavenly Father for the innumerable blessings that He has bestowed upon us in the past. We were blessed bountifully with this season for crops of almost every kind except the wheat crop, were as good as usual.

The weather is very beautiful. Corn is nearly all gathered.

On Thanksgiving we had our Sunday school meeting which all seemed to enjoy very much. The attendance was much better than last year.

We are looking forward to the time of our Bible conference which is to begin Jan. 20, 1913. We hope that much good may be done during the conference and meetings. Pray for us at this place.

G. W. North.

Dec. 15, 1912.

Akron, Pa.

(Metzler's congregation.)

Dear Herald Readers, Greeting in the Name of Jesus:——Our silence for so long, in the columns of the Herald, has not found us inactive in the Lord's work. We have had our semi-annual counsel meeting, all confessed peace, consequently communion services were uplifting and edifying.

Attendance in the church seems to be on the increase, the Sunday school the same, however we would wish to encourage the punctuality of the scholars. We however trust that we may in due time overcome this discouraging feature of our work, as all other difficulties may if we apply ourselves properly.

On Dec. 1 we opened a series of meetings which was continued until the 15th. In these meetings it has pleased the Lord to manifest His po-

wer through the consecrated efforts of our beloved brother, Simon B. Landis, the united efforts and prayers of the brotherhood in the vicinity, and we feel assured of all of God's people, and brought conviction to many souls, and we rejoice that 24 were willing to confess their Lord and Savior. One young man that confessed was not inclined to our persuasion but is making his church home with the church of his choice, thus leaving a class of 23. We feel to rejoice in the Lord and give thanks unto Him for His presence, and this increase, but with this feeling comes a feeling of responsibility that we may become fitted vessels for the Master's service. Pray for us, let us all pray, and I am assured that the Lord will lead us into the light.

On Jan. 9th a series of meetings will begin at Ephrata, Pa., conducted by Bishop Benj. Weaver of Union Grove, Pa., D. V. Pray for the work.

G. S. Eberly.

Dec. 16, 1912.

Kalona, Ia.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 2 we left Chicago for Cullom, Ill. Here we met Bro. Christophel at the station who took us to his home and during our stay we participated in three services and visited in a number of homes. On Dec. 6 we came back to Chicago and remained over night, going to the Happy Hour mission again. This work appeals to us, when we think of the awful shipwrecks on the ocean of time, and when we think that these men were once somebody's darling, how they are dishonoring the hands that so tenderly cared for them in their childhood and that they are driving afresh as it were the nails into the blessed hands and feet of our Lord and Savior.

Dec. 7 we went to Sterling and Bro. A. C. Good met us and took us to his home and then to Witmer Barge's home and on Dec. 8 we were at service, morning and evening. We had the privilege of meeting a number of folks from Lancaster, Pa.

On Tuesday we went to Freeport to the Bible meeting and remained until Saturday. We enjoyed the privilege of meeting a number of folks from Lancaster again. While there we heard many things that we consider helpful to our spiritual life. Here we made new acquaintances as well as renewed some old ones, having the privilege of meeting our old Bro. Shellenberger. How wonderful God has blessed him and kept him in his declining years.

On Dec. 14 Bro. A. H. Leaman accompanied us to Kalona, Ia., where Bro. L was to officiate in a dedication service Dec. 15, asisted by Samuel Garber, Tremont, Ill., Sebastian Gerig, Wayland, Ia., and Daniel Kauffman, South English, Ia. We enjoyed this service which was very impressive, morning and evening. The brotherhood have erected a large building to accommodate the increased attendance. The community at large showed their appreciation of the improvement by the large gathering at the services.

Aldus Brackbill.

Dec. 16, 1912.

Kinzer, Pa.

(Hershey congregation.)

Dear Herald Readers, Greeting:—Our regular services were held at this place on Sunday, Dec. 15. Bro. Banks S. Winey of Groffdale was with us and preached a very profitable sermon unto us. He warned us of the danger of forgetting the small blessings which God blesses us with and just look for great ones. If we are not thankful for the small things we will scarcely appreciate the great things He has done for us. May God bless the efforts of our brother. From here he went to Red Well and preached in the afternoon.

Bro. Sanford Landis of Stumptown is conducting a series of meetings at the Kinzer Church at present and will continue for some time if the Lord will. May the prayers of God's people aid Him in the work that wandering ones may turn from the dark and downward way and be reconciled to God. This is the time of the year that we commemorate the birth of the One who died for us, and the One the faithful have been looking for since the fall of man. Jesus the light of the world is our only hope.

Mabel Hershey

Dec. 18, 1912.

Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We rejoice again for the many rich blessings we receive from the Giver of all good and perfect gifts, both spiritual and temporal. To Him be all the praise.

On Sunday, Nov. 24, Bro. Joseph R. Driver started a series of meetings at the Hildebrand Church, which lasted a week. There were no open confessions. He so earnestly plead with the sinners, but none were willing to take up their cross and follow Jesus.

Oh, that we may continue to pray for the unconverted, that they may give their hearts to Christ, before it is forever too late, and that we who have named the name of Jesus, may live such lives that they can see there is a reality in living for Christ. May we profit by the many good things we have heard, and resolve to walk more circumspectly before God and the world.

M. F. W.

Dec. 19, 1912.

Miscellaneous

EVERYWHERE, EVERYWHERE

Everywhere, everywhere, Christmas tonight—
Christmas in lands of the fir tree and pine,
Christmas in lands of palm trees and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright—
Everywhere, everywhere, Christmas tonight.
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight—
Everywhere, everywhere, Christmas tonight.
For the Christ-child who comes is the Master of all,
No palace too great, no cottage too small;
The angels who welcome Him sing from the height,
"In the city of David a King in his might."
Everywhere, everywhere, Christmas tonight.
Then let every heart keep its Christmas within—
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right;
Christ's dread of the darkness, Christ's love of the light—
Everywhere, everywhere, Christmas tonight.

—Phillips Brooks.

BOOKER T. WASHINGTON

While in south-eastern Virvinia recently we had the privilege of visiting Hampton Normal and Agricultural School. This school is devoted exclusively to the interest of Negroes and Indians, and is doing a good work in the way of lifting these classes to a higher plane. One of the stories which interested us was the way that Booker T. Washington got his start in this institution. It was this, perhaps, that gave us special interest in the following article which caught our eye as we picked up in a fragment of a paper on a train a few days thereafter. There are a few things in the article which we can not sanction. There is too much materialism in Washington's religion as here described. But there is so much in the article which shows what a man who is alive to his finger tips may do that we give it to our readers for their perusal and consideration. —Editor.

Booker T. Washington is a sedulous hammerer on common things. He has a way of animating the lifeless, giving it music, beauty, attractiveness, novelty. He finds tongues in white-washed fences, sermons in cabbages, books in scrubbing brushes, and good in the meanest and most humble men and things. In delivering his lay sermons to his students he plucks his images from beneath the trees, but he contrives to make the mere mundane so thrilling and so picturesque that one sees heaven down here below.

"I am a good deal more concerned," says he, "about teaching my peo-

ple how to get along here than about getting them into heaven."

"'The earth is full of thy riches,'" he interprets, "means that it is full of turnips, full of sweet potatoes, and other vegetables," pointing to an exhibit of these fruits of the soil, which he has had brought from the school truck farm and arranged on the platform before the evening chapel service.

"I do not believe a man can be a Christian with one suspender on, with his shoes down at the heels, with his elbows out, or with grease spots on his clothes," he says, preaching to the students on the matter of dress and general appearance. "I do not believe a family can live good clean wholesome Christian lives when the gate is falling off the hinges, or when a pillow is stuck in a window where a pane ought to be."

Framed in words, his definition of education would be: **a profitable accumulation of experience.** It is of no moment to him where one gets this education. The washtub, dishpan, stable, farm, office, college, he accepts all these as so many universities; and if a man comes forth from any one of them with ability to do one thing well, with his character formed, with practical common sense, with good manners, the author of "Up from Slavery" receives him in the galaxy of educated men. The hard-headed, unlettered exslave that has sense enough to save his money and buy his 1000 acres and increase and multiply is, to his thinking, an educated man just as much—even more, it sometimes seems—as is he that can scan Euripides or discuss learnedly the solar system.

"It's **all** education," he frequently interjects when there is an impending wrangle among his 175 teachers touching the "academic side" and the "industrial side" of Tuskegee Institute; and occasionally he violently upsets the system by promoting some student that, though lacking in the kind of knowledge required for regular promotion, nevertheless squares with the principal's definition of education. "I don't know and don't care where he got it, but the student has education," he explains, "and we shall recognize it." To speak before a Southern audience composed of the two races—to speak to them plainly, to tell each race its faults right in earshot of the other—is a sort of Hessian crucible in which few men aspire to be tried. Delicacy, skill, cleverness, bravery, even audacity of a certain kind, are called into full play; the first three, to keep the finger on the pulse of the audience and so shape your ideas that they will not be repellent; the last to say what you intend to say at all hazards. Uttering the sentiments that he has uttered before these audiences, many an ardent lover of his race would have been lynched long ago by the whites with not a colored man to lift a straw in defense.

How he plunges, now into the faults and weaknesses of the one, and now into the injustices and discriminations of the other! Anon both sides applaud, one in the spirit of "That's it, give it to 'em!"; the other, "Well, that's true!"

"The colored people," says he on an occasion like this, "are singing, 'You may have all this world, but give me Jesus;' and the white people are taking them at their word."

Again, "the colored people must not harbor their criminals, must have cleaner homes, must work, must do away with idlers among them, and above all must recognize that the white people right here in the South are their best friends," when down comes the roar of applause from thousands of white hands. And then, turning to the white people he will say, "The white people can help us in this by giving us a fair chance in education. Do you know," he will continue, "that the people in this state—the facts will hold true in almost any part of the South—spend seven dollars per capita for educating the white child and only $1.71 for educating the Negro child? Now this is too high a compliment to the natural abilities of my race. This means that while the white child must have $7 spent on him, the Negro child is by nature so intelligent that he needs only $1.71." Following the applause from both sides at this, quivering with earnestness, with uplifted hand, rigid in jaw and in body, he exclaims: "But there is no difference in the courts; each boy is tried by the same standards! Now if the colored boy is tried by the same jury, before the same judge, and given the same penalty as the white boy, for God's sake give him the same chance at getting an education that the white boy has." This is one of his dramatic appeals and takes both sides by storm, because it appeals to the white man's sense of fair play and of course champions the black man's cause. Then comes the happy anecdote, bearing on some phase of life in the South, but always with a definite point; then a gentle touch on the sentiment of the peculiar relationship between the two races, their history together, their common interests there in the South—cotton, corn, mining, domestic service, education, old friendship—those common topics that agitate and vex but keep life throbbing.

Perhaps the most American thing about Washington is his insatiable thirst for work. The present day author of "How to Live on Twenty-four Hours a Day" must have visited Tuskegee to get his idea. Work, work, work, dictating and answering letters, making speeches, seeing individual students and teachers and visitors, holding meetings of his council, personally extending welcome to distinguished visitors, he seems possessed with a demon to consume himself with labor. He keeps his hands on everything, individual Negroes in colleges and in various business enterprises, conditions of people in various localities in this country and other countries, besides being applied to for advice on all sorts of subjects and being obliged to keep constantly on the road to raise thousands of dollars to keep his gigantic plant of a school in operation.

Coming and going, using every minute of his time wherever he is, he makes his presence a sort of volcanic undercurrent that everybody feels at Tuskegee even though it is not known that he is on the grounds. Men, boys, carriages gravitate swiftly toward his office. There is a quickened pace observable all over the grounds. Every one is glad to see him come back, because he brings with him life and bustle, surrounded by a sort of halo of renewed hope. But, after a week, a month, or six weeks, everybody is profoundly grateful to see him leave; because he has exhausted even to prostration every one of his assistants.—Clement Richardson.

WHISKEY AND MURDER

Sel. by A. B. Eshleman.

I was sitting at my breakfast one Sabbath morning when I was called to the door. There stood a boy about fourteen years of age, poorly clad, leaning on crutches; one leg off at the knee. In a trembling voice and tears coursing down his cheeks he said: "Mr. Hougland, I am Freddy Brown. I am come to see if you will go to the jail and pray with my father. He is to be hung tomorrow for the murder of mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself and we are very poor and have no friends. We live in a dark, dingy room. I do what I can to support my sisters by selling papers, blacking boots and odd jobs." Mr. Hougland, will you come and be with us when father's body is brought home? The governor said we may have his body after he is hung."

I was deeply moved with pity. I promised and made haste to the jail where I found the father. He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink, or he would never have committed the crime.

"My wife was a good woman and a faithful mother to my little children. Never did I dream that my hand could be guilty of such a crime."

The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute condition. I read and prayed for and left him to his fate. The next morning I made my way to the miserable quarters of the children. I found three beautiful little girls clad in rags upon a bed of straw. They were expecting the body of their dead father and between their cries and sobs they would say, "Papa was good, but whiskey did it."

In a little time two strong officers came bearing the body of their dead father in a rude pine box. They sat it on two old rickety stools. The cries of the children were so heart-rending they could not endure it, and made haste out of the room, leaving me alone with the terrible scene.

In a moment the manly boy nerved himself and said, "Come sisters, kiss papa's face before it is cold." They gathered about the face and smothered it down with kisses and between their sobs cried out: "Papa was good, but whiskey did it." In my heart I said, In the whole history of this accursed traffic there has not been enough revenue to pay for one such scene as this.

Hagerstown, Md.

WITNESSING FOR CHRIST

By A. K. Kurtz.

For the Gospel Herald.

To witness is to bear testimony to the truth. To witness for Christ is to bear witness of His saving power as experienced in our own lives. And this is not only for the ministers but for every saved child of God.

When Jesus said, "Ye are my witnesses," we do not believe that He meant the disciples only but all His followers. We can be witnesses by our consistent life. The life demonstrates the truth of what we say.

We well remember the godly life of a minister that lived when I was a young man. His very life convicted me of sin, and I was always uneasy in his presence.

We once had the privilege to attend services at the home of one that could not conveniently attend church services, and the minister after exhortation invited all those present to say something for the Master, and began at one corner of the room and one after another took their turn to say something, and when the turn came to a certain brother he said he was a great sinner and began to weep.

Now this meeting was a perfect counterpart of one that Paul describes in I Cor. 14:24, 25, and demonstrates the truth of what Paul there records.

We have seen in meetings of exhortation and prayer persons that did not enter into the spirit of the meeting, and did not seem to receive any benefit from the meeting as others did that were there, and took part in the meeting.

We may attend church regularly and take part in all the ordinances of the Lord's house and when put on trial to witness by word, exhortation or prayer we fail. This should not be so. We are taught in Scripture that we should "always be ready to give a reason of the hope within us." God's love is reciprocal. Is like the wireless telegraphy, you can not see any means of communication but it flows to hearts filled with love and finds a ready response there.

When bearing testimony to the saving power of the blood of Christ, some will say it is telling how good we are, when it is done with no other motive than to glorify God, by witnessing to His power to save. When we speak of the curative powers of a certain medicine or how some physician by his superior skill performed some wonderful cure, we are not boasting, only giving honor to whom honor is due.

The world could not understand the works of the Spirit at Pentecost and we cannot expect worldly minded people to understand at this age of the world, the deep things of God because of spiritual blindness.

May we then as God's children take the apostle's advice and "exhort one another daily while it is called today, lest any of us be hardened through the deceitfulness of sin" (Heb. 3:13).

Smithville, Ohio.

BE FAITHFUL

Christians, both old and young, are not always as careful to show their loyalty to Christ and His cause as they should be. Those who do so are "the salt of the earth." A Christian girl was in a place just for a few days' visit. She went to prayer-meeting with her friends, and spoke a few simple, sincere words for the Master. She may never know it here, but one hungry soul received a message from her words that no other had given, and went away strengthened because she had been faithful. Also her own religious life was strengthened.—Sel.

Temptations may come quickly, but the Lord can make ways to escape as fast as the devil brings them. God will not suffer His trusting children to be tempted above that they are able. But the way of escape is not promised to those who have no grace.—Sel.

Judas is not the only one that ever sold his Master for a trifle. Some sell Christ for money, others for pleasure. —Sel.

AN HONEST RUMSELLER'S CARD

By Judas Heartless.

For the Gospel Herald.

Friends and Neighbors:—Grateful for the liberal encouragement received from you, and having supplied my shop and tavern with a new and ample stock of choice wines, spirits and malt liquors, I thankfully inform you that I continue to made drunkards, paupers and beggars, for the sober, industrious and respectable community to support. My liquors may excite you to riot, robbery and bloodshed, and will certainly diminish your comforts, augment your expenses and shorten your lives. I confidently recommend them as sure to multiply fatal accidents and distressing diseases, and likely to render these incurable. They will agreeably deprive some of life, some of reason, many of character, and all of peace—will make fathers fiends, wives widows, mothers cruel, children orphans, and all poor. I will train the young to ignorance, dissipation, infidelity, lewdness, and every vice—corcupt the ministers of religion—obstruct the gospel—defile the church—and cause as much temporal and eternal death as I can.

I will thus "accommodate the public," it may be at the cost of my neverdying soul. I have a family to support—the trade pays—and the public encourage it. I have a license from the court; my traffic is lawful; Christians countenance it; and if I do not bring these evils upon you somebody else will. I know the Bible says, "Thou shalt not kill;" pronounces a "woe upon him that giveth his neighbor drink;" and enjoins me not to "put a stumbling block in a brother's way." I also read that "no drunkard shall inherit the kingdom of God," and I can not expect the drunkard-maker, without repentance, to share a better fate; but I wish a lazy living, and have deliberately resolved the wages of iniquity and fatten on the ruin of my species.

I shall, therefore, carry on my trade with energy, and do my best to diminish the wealth of the nation, impair the health of the people, and endanger the safety of the state. As my traffic flourishes in proportion to your ignorance and sensuality, I will do my utmost to prevent your intellectual elevation, moral purity, social happiness and eternal welfare.

Should you doubt my ability, I refer you to the pawn shop, the poor house, the police office, the hospital, the jail and the gallows, where many of my customers have gone. The sight of them will satisfy you that I do what I promise.—Zion's Watchman.

WHERE WILL YOU SPEND ETERNITY?

By Nettie L. Reecher.

For the Gospel Herald.

The Bible clearly teaches that there are only two places where we can spend eternity. At the one place there is joy (Matt. 25:21). At the other weeping and gnashing of teeth (Matt. 25:30). Ask a sinner where he wants to spend eternity and he will tell you in heaven. Yes, we all want to go to heaven; but are we all on the right road? Sad to think, many are not. How we hate to hear that word; how harsh that place which burneth with fire and brimstone (Rev. 21:8).

The sinner cannot enter the blessed place. Only those who are faithful can inherit this joy. Reader, ask yourself this question: If I should die this minute, where would I spend eternity? Do not put off this all-important question. Do not rest until the Bible shows you that you are on the narrow way. Do not think you are borrowing trouble by being concerned about your soul. This is an everyday question. You might live many years yet in which to make your peace with God, or you may be numbered with the dead in another hour. Life is very uncertain, and time is flying.

Yes, there are trials and persecutions; yet with it all is the blessed assurance that Christ is ever with us, a help in time of trouble (Psa. 46:1) and that if we are faithful to the end we will enter into the joys of our Lord ((Matt. 25:21).

On the other hand, the way of the transgressor is hard (Prov. 13:15). When trials and afflictions come upon him, he has no great friend to whom to go to receive comfort and advice.

Smithburg, Md.

The grave is the safe wardrobe of the saints, where the bodies, as garments are laid until the morning of the resurrection. The blessed Lord bought body as well as soul. "The body is for the Lord." The Holy Spirit has dwelt in them, and "The Spirit of him that raised up Jesus from the dead shall also quicken" those mortal bodies! How blessed that day! What reunions! What communion! — J. Denham Smith.

One of the most important commands of the Bible is this, "Keep thy heart with all diligence, for out of it are the issues of life." The keeping of this commandment means happiness here and heaven hereafter.—Sel.

YOUR BEST

What sort of world would this be if nobody went at things—even hard, almost impossible things—with this brave spirit of working out problems, solving the difficulties, accomplishing results, in every way? Certainly little that is worth while would ever be done. Just as certainly nobody ever would know the joy and satisfaction which such effort brings.

There is something more about this question of your best, too, that deserves a moment's notice. The best is not a fixed point which one is to strive for and reach, then stop and sit down with no further effort. You may do your best today, in school or home, in work or play. Tomorrow, if you try, you can do better. There is no limit to the amount of progress one can make in the direction of his best: with each new effort and success comes strength and skill to surpass the last victory.—Sel.

HONORING CHRIST'S NATIVITY

Oh when the Savior Christ was born,
And shone His splendid Star,
On camels fleet unto His feet
The wise men came from far!
Ah! where, where go we—ah, where go we
And honor Thy Nativity.

We may not wander from our place,
We have no gold nor gem;
O cradled King, we only bring
Hearts full of love, like them.
Oh, this do we—oh, this do we
And honor Thy Nativity.

—Wellspring.

REPORT

Of Sunday School Meeting Held at Cherry Box, Mo., Nov. 17, 1912

For the Gospel Herald.

Opening exercises by Bro. George Bissy. Moderators, C. Z. Yoder, J. W. Hess.

Dull meetings, cause and cure.

Cause.—Lack of the Spirit of Christ. Lack of Bible knowledge. Lack of preparation.

Cure.—Remove the cause. Be prayerful and watchful. Be prompt in doing your known duty. Fill your place gladly.

The great question. Ans. Thou art the Christ.

Christ wants a confession of His own. This confession is the foundation of the Church (I Cor. 3:11). Many people have a historical knowledge of Christ; few know Him as the Christ through the revelation of God.

The Church is composed of truthful members.

What we think of Christ determines what people think or know us to be.

Blessings of the knowledge of the Word.

It tells us of His promise and how we may and must be saved.

In it we learn our relationship with God (I Jno. 3:12).

It tells us how we may keep saved and become strong and fruitful in His service.

It gives us comfort in time of trouble and strength in the hour of trial.

Effects on afterlife of habits formed in youth.

Good habits formed in youth make strong men and women.

Good habits formed in youth prepare us for the evil days. Eccl. 12:1.

Bad habits formed in youth ruin our bodies and disqualify us for future service.

We need men and women who formed good habits while young.

The Sunday school an opportunity to exercise and develop talents.

All people are talented.

The Sunday school affords a grand opportunity to develop our talents.

We were created for His glory and He looks for us to glorify Him in the use of our talents.

Is II Pet. 1:12 applicable to this meeting?

We are forgetful creatures and need to be continually reminded of our duty lest we get led off by false doctrine.

We either make progress in this Christian race or we go backwards.

The only thing that is wrong with the human race is sin.

Value of religion in life.

It satisfies and meets the wants and needs of humanity.

It helps us onward.

It fits and qualifies us for heaven.

It leads its possessor to live for the good of others.

The eternal souls of men can never be satisfied by the natural things of life.

We feel that God was with us and that it was good for us to be here. May God richly bless all efforts to His glory and praise.

Ira Buckwalter, Sec.

REPORT

Of the Sunday School Conference Held at the Mennonite Gospel Mission, Youngstown, O., Nov. 28

For the Gospel Herald.

Organization: Mods., P. R. Lantz, E. F. Hartzler; Secys., Fanny Hershey, Mabel Riehl; Chor., D. D. Hartzler.

Devotional services by E. F. Hartzler.

How to show our gratitude to the Lord. P. R. Lantz.

Showing gratitude means more than merely praying to Him and thanking Him. We must be thoughtful to be truly thankful. We must think of all God has done for us. Gratitude should be continuous, not only for one day of the year.

It is impossible for a sinner to be thankful; he lives an ungrateful life.

The first way to show gratitude is to accept the cup of salvation and accept Christ as our Savior.

We must thank the Lord for everything, for He causes "all things to work together for good."

We show gratitude by taking care of what He has given us, we should use His gifts as He has intended.

Does the Sunday school need me or do I need the Sunday school? Essay, Mabel Riehl. I. B. Witmer.

One of the objects of the Sunday school is to develop the spiritual life of the young people. The Sunday school is a means of keeping the church active.

The Sunday school gives an opportunity to teach the spirit of giving.

It influences the social life of the young people.

Round Table.—**What constitutes an ideal Y. P. B. M.?** Conducted by D. D. Hartzler.

1. What is needed in way of organizations? Jesse Smucker.

Purpose of Y. P. B. M.—(1) To establish and strengthen the members and especially the young members in fundamentals of the Bible. (2) To interest outsiders and bring them into the Church. Organization benefits nothing if the Holy Spirit is not back of it.

2. Duty of officers. E. F. Hartzler.

Program committee should arrange program to suit the needs of the people. The officers should be in such close touch with God that He can direct the arrangement of the work.

3. Duty of each member. A. K. Kurtz.

The whole Church constitutes the Y. P. M. To respond when called upon. To witness for Christ. God demands what we can do no matter how small it is.

Closing prayer, E. M. Detwiler.

Afternoon Session

Children's meeting, Lizzie Yoder.

Hints for the elementary teacher. Bernice Devitt, Lloyd Blough.

Study every child, and divide them into different types or classes. Come on a level with the child. Find point of contact. Be filled with the Spirit. Answer children's questions. Teacher must be herself, and an example.

Qualifications: (a) Consecration; (b) preparation; (c) operation.

Impression without expression is worthless with the child.

A child must be taught in terms of his own experience.

How create a greater missionary spirit in the Sunday school?

1. The teacher. M. M. Mellinger.

Prov. 22:5. Teachers can do more with children than superintendents or ministers. The mission spirit can be created better in the children than in older people.

2. The superintendent. Ed. F. Zook.

Should visit missions and learn conditions. Each one is a missionary who is a follower of Jesus Christ. Be filled with the Christ Spirit.

3. The pastor. A. J. Steiner.

Must be thoroughly acquainted with the Word.

As long as we are not open hearted we will not receive real convictions.

He should study field and conditions around him.

Pastor's duty is to get in touch with prospective workers.

In order to create a missionary spirit we must consecrate ourselves to the Great Missionary.

Closing prayer, B. B. Stoltzfus.

Evening Session

Song service.

Queries and open conference.

Closing address, E. M. Detwiler.

Review of day's work.

Secretaries.

REPORT
Of the Third Annual S. S. Meeting Held at Fairview, Mich., Nov. 28, 1912.

For the Gospel Herald.

The Sunday school meeting held at Fairview, Mich, on Thanksgiving day, was one we can all remember with thankful hearts. The day was beautiful, with good sleighing. The house was full, people having driven from Lewiston, some 25 miles, to attend. The Spirit of God was with us.

The meeting was opened with scripture reading and prayer by N. Z. Yoder.

Following are a few thoughts gleaned under subjects discussed:

Punctuality. M. S. Steiner.

Punctuality is the cheapest Christian virtue. Late persons miss a great deal of true worship in the opening songs and prayer.

Sunday school an opportunity for spiritual growth. Joe Myers.

It is certainly an opportunity. The question is with each whether we make use of it.

How teach children that their lives may be more profitable in future Sunday school work? Menno Esch.

This is a problem still unsolved. We should not be too busy to teach children the Bible; to do that we must know it ourselves.

Is this Sunday school responsible for organizing like Sunday schools in this neighborhood? E. A. Bontrager.

This school is responsible. There are only four schools in the county. One evergreen.

How can the Sunday school be more successful in reaching those who do not attend? Frank Tracy.

Popular amusements may be the means of bringing them into the Sunday school temporarily; but only those built on the Solid Rock will stand.

Value of Sunday school training for future work. Menno Steiner.

Nearly all the church workers were once Sunday school workers and pupils. Therefore is a necessary training.

Essentials in Sunday school that will make the work more successful. F. F. Stutzman.

Progressive activity. The merits of Sunday school library; Teachers' training classes; card index system of registration discussed.

Influence of Sunday school on character. Chauncy Zook.

Eighty per cent of Sunday school children become members of church. Active Sunday school has greatest influence.

Preparation of Sunday school lesson in the home. N. Z. Yoder.

Must be systematic. Parents' duty to help children prepare their lessons. Exchanging of ideas between parents and children makes home more congenial.

Does the Sunday school need me or do I need the Sunday school? B. F. Hartzler.

Both. I need the Sunday school and it needs me.

The following organization was effected for next meeting to be held on Thanksgiving, 1913: Mods., B. F. Hartzler, M. S. Steiner; Sec., Chauncy Zook; Chor., M. Detweiler.

F. F. Stutzman, Sec.

REPORT
Of the Mennonite Old People's Home near Lancaster, Pa.

For the Gospel Herald.

November, 1912

Donations:—Provisions, clothing, etc., by the following: John Myers, 1 comfort; Rohrerstown Sewing Circle, 1 comfort; Millersville Sewing Circle, 2 comforts; Mrs. Lizzie Hershey, 1 quilt; Annie Epler, pieced 1 quilt and Florin Sewing Circle quilted it; Mrs. Henry Risser, 1 stand cover; J. W. Benner, 1 bag potatoes; Henry Hartman Hershey, 2 potato crates and a lot of rhubarb roots; Catherine Nissley, 6 doz. small cakes, 2 half gal. jars pears; Abraham Hernley, 1 peck apples; we received 7 barrels of apples from Waynesboro, Va., from the following brethren—3 barrels from E. C. Shank; 3 bbls. from J. R. Driver; 1 bbl. apples and pears from D. J. Parrot. By request of the donors we gave 3 bbls. to the Children's Home at Millersville.

Cash.—Rufus Gerlach, .50; John H. Meyers, 1.00; John G. Tanger, 5.00; Christian K. Harnish, 1.25; J. H. Herr, 2.00; Amos K. Harnish, 1.000; A. L. Gantz, .50; M. N. Risser, 1.00; Jacob Gingerich, 1.00; Nancy Ritter, $1.00; Christ H. Shenk, .25; Aaron Witmer, 1.00; Susan Fenninger, 1.00; Mary Umberger, 1.00; Samuel B. Bucher, 1.00; Samuel H. Fry, .50; John Reehl, .50; John M. Weaver, 1.00; Henry Weber, 1.00.

Services were conducted during the month by the following brethren:

Nov. 3 regular services by Frank Krieder and A. B. Eshleman. The scripture lesson, Romans 12. Text, I Cor. 15:58.

Nov. 16, we had our preparatory services conducted by D. N. Lehman and A. B. Eshleman. Text, Matt. 6:1-26.

Nov. 17, regular services and communion were conducted by Bish. Peter Nissley, N. M. Risser, Jacob Gingerich and Amos G. Kauffman. Text, Luke 22:1-21. Bro. Risser gave us the types and figures in German which was much appreciated by some of our brethren and sisters.

Nov. 23, the reaper death came into our Home and took a dear sister from us, Sister Elizabeth Huber. She was sick only one week. Her age was 68 y. 9 m. 9 d. Services were held over the remains by D. N. Lehman. Text, Psa. 90:12. Peace to her ashes. We can say like the Psalmist of old, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

Remember us at a throne of grace.

Gratefully acknowledged,

T. E. Moyer.

REPORT
Of the Eighth Annual Bible Reading of the Mennonite Bible Class held at Slate Hill Church, Cumberland Co., Pa., Dec, 10-12, 1912

For the Gospel Herald.

Mods., H. W. Eshleman, Samuel Hess; Instructors, B. F. Zimmerman, Daniel Kauffman and C. M. Brackbill.

Subjects: **The simple life, What the Bible teaches about Offence, The parable of the good Samaritan, The purpose of His miracles (Jno. 20:30, 31), Character study of Moses, The overcoming life, The Levitical priesthood typical of Christ, Church loyalty, Character study of Timothy, Things that accompany salvation. The power of jealousy.**

Each evening was devoted to short talks and queries followed with a sermon by Daniel Kauffman.

Many good and profitable thoughts were given, but we present only a few.

Simplicity is a safe-guard against pride and many other sins.

It promotes happiness and contentment and is essential to the evangelization of the world.

A little child whose intellectual faculties lie dormant is an example of the simple life.

The one principle of one heart and soul bearing one another's burdens is the condition which should exist in every primitive Church.

Avoid the outward adornment, but be adorned with a meek and quiet spirit, the real ornament which is seen on the countenance.

Do not get offended at the doctrines of the Church when sifted like wheat.

Where love does not prevail there shall be offences.

Love is one of the noblest attributes of the soul.

Do not make a display of language, be simple in all things.

We must never be too much occupied in this world's affairs to do the part of the good Samaritan if by our path we find a wounded brother.

God speaks to us, making His will known through His Son.

Christ performed miracles to show His power and strengthen His people in faith. Revealed His power in order that people may know how to feel the need of Him.

God always helps people when they are willing to accept His plans, and are in the right attitude toward Him.

How are we helpful if we have any doubts about God?

God uses every being to some purpose, but they are not always conscious of it.

Study the Bible to be fully persuaded in your mind to help men and women feel the truth.

It is the consciousness of that truth that makes His power felt.

We suffer some loss when we resort to extremes in conveying the truth.

We must wait patiently for some great movements that are a help to our every good.

Christ deals lovingly and graciously with a penitent mind.

Man is so finite and so limited that if he does not take God's plans he will lose his own soul.

God intends that our talents should be used to His glory.

Children are largely in being what their parents have given to them.

The effect of Moses'life was on account of the things placed in his life by his parents.

Like Moses we need to learn the lesson that we are powerless in the sight of the Lord until we are willing for service.

We should hate sin as much as we love righteousness.

To live the overcoming life there must be some preparation made for it.

No one is able to withstand the temptations of life without the grace of God.

Christ builds His Church through His fellow workmen.

Church loyalty consists of obedient and believing members.

It is our business, privilege and duty to have everything in harmony in the Church.

It is the duty of every loyal member to stand by the Church.

Emphasize the importance of honesty, simplicity and peace.

Salvation is to be saved from sin, and delivered from sin.

Jealousy grows by trying to be greater. The roots of jealousy are in part imagination; first jealous, then words and later blows.

The two kinds of jealousy compared: The first seek the glory of self at the expense of fellowmen; the second the glory of God in deliverance from the power of sin.

Things which accomplish salvation, Phil. 4:8.

Grace E. Herr, Sec.

Married

Mast—Stoltzfus.—Nov. 10, 1912, at Kinzer, Pa., by Bishop C. M. Brackbill, David C. Mast of Cochransville, Pa., to Mamie Stoltzfus of Gap, Pa.

Eshleman—Hershey.—On Oct. 31, 1912, at Intercourse, Pa., by Bish. C. M. Brackbill, Henry D. Eshleman of Gap, Pa., to Katie B. Hershey of Intercourse, Pa.

Miller—Swartzendruber.—At the home of the bride's father, Nov. 28, 1912, Daniel Miller and Fanny Swartzendruber. Bro. J. K. Yoder of Wellman, Ia., officiating.

Lauver—Stover.—On Nov. 22, 1912, at the home of the officiating bishop, Bro. W. W. Graybill, Richfield, Pa., Bro. Amos B. Lauver to Sister Mary Stover. The Lord bless them throughout their journey of life.

Yoder—Eash.—On Dec. 1, 1912, at the home of Bro. and Sister Joe Eash occurred the marriage of their daughter, Laura, to Emanuel E. Yoder, Bro. J. K. Yoder of Wellman, Ia., officiating.

Friedt—Brubaker.—At the home of Abr. Brubaker, the bride's parents, Bro. Harvey E. Friedt and Sister Emma Brubaker were married the evening of Dec. 14, 1912, N. A. Lind of Wadsworth, Ohio, officiating. May God bless them in life's pathway.

Kreider—Wenger.—Nov. 14, 1912, at Intercourse, Pa., by Bishop C. M. Brackbill, Benjamin H. Kreider of Vintage, Pa., to Katharine M. Wenger of Intercourse, Pa.

Sherk—Herold.—On Dec. 5, 1912, at the home of the officiating bishop, Bro. W. W. Graybill of Richfield, Pa., Bro. F. S. Sherk of Richfield, Pa., to Sister Ottilia Herold of Port Trevorton, Pa. The Lord bless them through life.

Kinzinger—Swartzendruber.—On Dec. 5, Bro. Simon Kinzinger and Sister Ella Swartzendruber were united in the holy bonds of matrimony at the bride's home, Bro. J. K. Yoder of Wellman, Ia., officiating. May God bless their union.

Grove—Eshleman.—On Dec. 3, 1912, at the home of Bro. and Sister Michael Eshleman, Bro. Luther Grove of Greencastle, Pa., and Sister Katie Eshleman of Hagerstown, Md., were united in holy matrimony by Bish. Geo. Keener. May their voyage through life be peaceful and prosperous.

Obituary

Ford.—Harry Hale, infant son of Oscar and Nellie Ford, of Windom, Kans., died Dec. 6, 1912. He leaves father, mother, 2 sisters and 2 brothers, and an aged grandmother (Mrs. John W. Brunk) on earth, to meet 2 sisters and 2 brothers in heaven who have gone before. Funeral services were held at the West Liberty Church, Dec. 8, by C. D. Yoder and M. Cooprider from Mark 10:14, 15. "Budded on earth to bloom in heaven."

Shank.—Mary (Strite) Shank was born Sept. 6, 1850; departed from this life Nov. 11, 1912; aged 62 y. 2 m. 5 d. She was sick about three weeks, being unconscious most of the time for two weeks. She often expressed her desire to pass away and be at rest, as she had long been a sufferer from asthma. She had for many years been a faithful member of the Mennonite Church. At the age of 21 she was married to Christian Shank of Chambersburg, Pa., who preceded her to the spirit world five years ago. To this union were born 9 children, one of whom died in infancy. The surviving children are Abram Shank, with whom she had her home the last few years, Aaron, Noah, Christian, Daniel, Mrs. Annie Oberholtzer, Martha and Rebecca. One brother, John Strite, and one sister, Mrs. Noah Shank. Funeral services were held at Reiff's Mennonite Church near Maugansville, Md., by Bros. Geo. S. Keener and C. R. Strite. Interment in the graveyard adjoining the church.

"Mother, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Moist. — Martha Moist, daughter of Abram and Sarah Kauffman, was born Sept. 6, 1827; died Nov. 20, 1912; aged 85 y. 2 m. 14 d. She was in feeble health for several years. In 1844 she was married to Aaron Moist. To this union were born 11 children. Three died in infancy. Moses died a little over a year ago. Her husband preceded her to the spirit world many years ago. Of the children these are living: Abram, Christian K., Belle, John, Aaron, Sarah C., and Joseph. Besides these she leaves to mourn her departure 38 grandchildren, 45 great-grandchildren and many friends. Grandmother Moist united with the A. M. Church some years ago, and while not being able to attend church services very often she enjoyed very much the visits and prayers of God's children. Funeral on Sept. 23 conducted by John E. Kauffman of Mattawana, Pa. Text, Prov. 14:32. Interment in the Moist graveyard.

"Fading away like the stars in the morning
Losing their light in the glorious sun
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

Yoder.—Emma Ratzlaff Yoder was born March 12, 1867; died Dec. 8, 1912, at the S. U. A. Hospital at Iowa City, Ia. Sister Yoder's sickness was of 4 weeks' duration, when she was told that an operation was the only chance of saving her life, she wanted to be taken to the hospital. She was taken there in a critical condition and on Saturday morning, Dec. 7, was operated on. Every precaution was taken in order to make it a success but on Sunday, Dec. 8, at 2:10 A. M. she peacefully fell asleep only to wake in the glory world, where sufferings are unknown. Her remains were taken to her home and on Dec. 10 the funeral services were held at the West Union Church, conducted by Bro. J. K. Yoder, assisted by Bro. Will Gingerich.

Her age was 45 y. 8 m. 26 d. When a young girl she joined the German Lutheran Church. After her marriage she, with her husband, joined the Mennonite Church of which she was a faithful member until death. Her husband died three years ago. She leaves to mourn her loss a daughter, who with her husband feel the loss of a loving mother, besides 8 sisters and 3 brothers, and a number of other relatives and friends.

"The clouds of grief and gloom,
Lie heavy on our head
Our loved ones we had here below
Are numbered with the dead."

Willson.—Abraham H., son of Robert J. Willson, was born April 3, 1836, in Jefferson Co., Tenn. When but four years of age his father moved to Camden Co., Mo., in the place known as Willson's Bend, where at present the Carver postoffice is located. In this locality, Abraham (or Huston, as he is more familiarly known) has lived until death, with the exception of several years at Proctor. He died Dec. 7, 1912; aged 76 y. 8 m. 4 d. He was converted in youth and united with the Methodist Church in which organization he held his membership at his death. He served three years and six months in the Union army. On Aug. 8, 1867, he was united in marriage with Sarah J. Earnest who still survives. To this union were born 1 son and 4 daughters. Besides his faithful companion, 1 son and 2 daughters, there survive 11 grandchildren. He was the last of his brothers and sisters who survived, the others all having died in earlier life. He was known by all his acquaintances for his quiet peaceable upright character and earnest Christian testimony. The voice of his prayer in his own home and in public worship will live long in the memory of those who knew him. In his last hours he realized that his time was short and desired to have his children called. He leaves a testimony of a living hope of a happy place in the home beyond. May our loss truly be his eternal gain. Funeral services at the home conducted by S. G. Lapp and the writer. Text, II Cor. 5:1. Laid to rest in the Willson Cemetery in the presence of a large congregation of friends and relatives.

R. Shank

Items and Comments

Although there is a conference of the contending factors in progress, Greece and Turkey are still fighting on water, according to latest reports. The end is not yet.

A general snow storm is coming this way from the great Northwest. There is probability of its reaching the vicinity of Scottdale by Christmas day—and, again, it may disappoint us.

Governor Osborn, of Michigan, recently gave away his big automobile and his fine riding and driving horses, saying that he intends to walk in future and see and enjoy more of nature than he has in the past.

The fifth annual Medical Missionary Conference is to be held at the Sanitarium in Battle Creek, Mich., Dec. 31, 1912, to Jan. 3, 1913. Although the Sanitarium was founded by the Adventist society, Dr. Kellogg who is now in charge of it is no longer a member of the society and these meetings are undenominational.

During a moving picture exhibition in Brussels reecntly the film took fire and a stampede followed in which twelve were killed and twenty injured. Those in attendance were mostly women and children. The deaths occurred because those in the rear trampled on those in front in their mad rush to get out of the building.

The Scientific American says that experiments have been made on monkeys that show with some degree of conclusiveness that the infection of infantile paralysis is carried by stable flies. If this is the sole cause of infection it will not be necessary to quarantine a patient but it will be sufficient to place a bed net around him.

A Furness Line steamer, the "Florence" from St. Johns to Halifax, Nova Scotia, sank off Cape Race and twenty-two men were lost. Five men made their escape in a small boat after the greatest difficulty. The others had also reached land but could not escape the tide owing to the high cliff at that place. They then returned to the ship and the five who escaped started to find a better landing place. Before they could secure help for their unfortunate comrades, the ship had gone to pieces on the rocks.

The continued murder of foreigners in Mexico, especially that of Americans, has led President Taft, through the State Department, to issue a declaration in as strong language as possible short of a declaration of war, requiring President Madero, of Mexico, to protect the lives and property of American citizens in that troubled republic. What the outcome will be remains to be seen. Whether it be a "war" or only a "rumor of war" we realize that we live in perilous times that indicate the fulfilment of our Savior's prophecy.

A most interesting campaign is going on at present with a view to forcing the "egg trust" to break up and go out of business. The women of Philadelphia and other places have formed a league and are supplying eggs to customers at cost minus middlemen's profits. The price in Philadelphia has been reduced from thirty to forty cents to a uniform price of twenty-four cents a dozen. It is expected that the fight against the food trusts will be carried to other food products as soon as the egg combine is effectually broken.

SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will open on Jan. 6, 1913, and continue for four weeks. Besides the regular Bible teachers of the school, Bro. J. S. Shoemaker will have a leading part as instructor. One feature of his work will be to give instruction on mission and special lectures on life and conditions in the Holy Land and the Orient. Work will be offered in Bible History, Bible Georgraphy, Book Study, Doctrines, Plan of Salvation, Methods of Bible Study, Workers Training and Vocal Music. For further information, address either D. H. Bender or J. B. Smith, Hesston, Kans.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Near **Roseland, Nebr., beginning Dec. 25, 1912.** Instructors, J. S. Shoemaker, J. B. Smith.

West Union Church, near **Wellman, Ia., Dec. 26-30, 1912.** Instructors, D. H. Bender, Aldus Brackbill.

Fairview, Mich., Holiday week. Instructors, S. H. Miller, B. B. King.

Salem Church near **Elida, Ohio, Holiday week.** Instructors, D. D. Miller, S. F. Coffman.

Oak Grove, Bethel and South Union Churches near **West Liberty, O., Dec. 24, 1912 to Jan. 1, 1913.** Instructors, J. S. Hartzler, J. S. Mast.

Mt. Zion Church, near **Versailles, Mo., Dec. 25, 1912—Jan. 1, 1913.** Instructors, J. R. Shank,, S. G. Lapp.

East Union Church, near **Kalona, Ia., Dec. 31, 1912, to Jan. 3, 1913.** Instructors, D. H. Bender, Aldus Brackbill.

Holdeman Church near **Wakarusa, Ind., Jan. 6-11, 1912.** Instructors, A. D. Wenger, Henry Weldy, Silas Weldy.

Forks Church, near **Middlebury, Ind., Jan. 4-11, 1913.** Instructors, S. E. Allgyer, S. S. Yoder.

A. M. Church near **Archbold, O., Dec. 30, 1912, to Jan. 3, 1913.** Instructors, D. D. Miller, Silas Yoder.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Howard-Miama County congregation, near **Plevna, Ind., Jan. 20-25, 1913.** Instructors, C. Z. Yoder, Daniel Kauffman.

Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913. Instructors, J. E. Hartzler, S. F. Coffman.

ANNOUNCEMENT FOR THE NEXT GENERAL CONFERENCE

We, the undersigned committee, desire to express our gratitude to the various congregations that sent in applications for the next General Conference. And after considering the fact that most of the previous conferences have been held in the east, we think it right to favor our brethren and churches in the west, with the next General Conference. Therefore we have decided that the next General Conference be held near Kalona, Ia., in the East Union Church, beginning Oct. 29, 1913.

S. E. Allgyer.
C. Good.
S. G. Lapp.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May 1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri. 1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May 2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

EXPIRING

The Old Year is dying. Only a few more days until it will have passed into history, until it will be but a memory. The end of the Old Year marks the expiration of the Liberal Offer for subscriptions to the Christian Monitor. Only a few more days remain in which you have the privilege of securing a year's subscription to the Christian Monitor for one-half the regular subscription price. The following offer expires January 1: **For 50 cents new subscribers will receive the Christian Monitor for the year 1913, including a few of the last issues of 1912 while they last.** If you are not among the many who have taken advantage of this offer do so at once before you lay aside this paper. You should have this periodical for your own benefit, and if you have children approaching manhood and womanhood it is an additional reason why you should have it in the home. Send your subscription at once to

CHRISTIAN MONITOR,
Scottdale, Pa.

Table of Contents

609—Editorial
610—Christmas on the Bowery (Poem)
The A B C of Baptism
611—Opportunities of Time
Peace in the Conflict
612—Memories (Poem)
613—The Needs of the Children
From Our Mission Stations
Orphans' Home Letter
614—The Silent Deacon
615—Sunday School
Our Young People
616—Field Notes
Correspondence
618—Everywhere, Everywhere Christmas Tonight (Poem)
Booker T. Washington
619—Whiskey and Murder
620—Witnessing for Christ
Be Faithful
An Honest Rumseller's Card
Where Will You Spend Eternity?
621—Your Best
Honoring Christ's Nativity (Poem)
Reports
623—Married
Obituary
624—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, JANUARY 2, 1913 No. 40

EDITORIAL

Happy New Year greetings to all our readers.

"What I have written I have written."

The record of 1912 can not be changed. If you are wise in profiting by the lessons taught us by this record it may affect the record for 1913.

New Year's resolutions are more often talked about than made and those that are made are rarely ever kept. Nevertheless good resolutions are always in order and by the grace of God need never be broken.

We wish to thank our many friends for the Christmas greetings sent to the workers of the Publishing House. We assure you that they are appreciated, more so because they bespeak a common interest in a common cause.

From various parts of the field there come reports of active Christian service during holiday week. Perhaps a greater number of our congregations than ever before spent Christmas week in active service in Bible meetings and evangelistic efforts. God be praised for all that. The greatest joy that can come to any heart is a knowledge that many are turning to righteousness. "Likewise there is more joy in the presence of the angels of heaven over one sinner that repenteth," etc. Why then should not our efforts, Christmas time as well as any other time, be devoted to this end? May the good work go on.

Attracting the Underworld. — The mission of the Church is to bring people to Christ. Therefore, say some, it is the duty of the Church to throw out inducements so that all people will attend. To this end parish houses are erected in many places where people may enjoy themselves to their hearts' content in games, wrestling matches, parties, church fairs, and other amusements appealing to the carnal mind. These things are defended on the ground that the "underworld" may thereby be drawn to a place where they can be reached. But the trouble is that these things simply confirm them in their carnality and they remain the underworld still, even though some of them may unite with some Church and continue their worldliness in the name of religion. Christ says, "No man cometh unto me except the Father draw him." Does any one contend that the Father draws through such means? Yes, the world needs to be brought to Christ; but let us not be deceived into substituting the foolishness of man for the wisdom of God in our efforts to accomplish this great work. There is no acceptable substitute for the Spirit and the Word of God as a drawing power.

Keep Balanced.—The child of God faces many Christian duties. There is the Bible to read, loved ones are to be cared for both temporally and spiritually, duties toward the congregation to be complied with, money to be given for religious and charitable purposes, "the temple of the Holy Ghost" to be kept in good working shape, others' burdens to be borne. It often happens that people neglect one or more of these duties, lay undue stress on the rest, and become unbalanced—some physically, some mentally, some morally, some spiritually. Now all this is unnecessary. They who keep their bodies in good condition by taking plenty of sleep, exercise, recreation, and healthful food; who seek "first the kingdom of God and his righteousness;" who are diligent in caring for those whom God has committed to their care; who make their duty to God their first consideration and who keep their consciences clear before God and man; who slight no known duty, at the same time committing their all to Him who has promised never to forsake His own; can work their very best and keep at it as long as God gives them breath and remain normal to the end of their days. It is the observance of the "all things" that keeps man balanced.

Conditions of Discipleship.—To be a disciple of Jesus is the highest privilege of man. Not only does it mean a life of purity and usefulness, a peace "which passeth all understanding," a satisfaction which the world can not give, but it means an eternity of joy and glory in companionship with all the blood-bought sons and daughters of the heavenly King. There is nothing in this world that can equal it.

We speak of discipleship as "privilege." The privilege is ours, but the conditions are not of our own choosing. We are glad that Christ has told us plainly how we may become His disciples, so we turn to Him for a statement of these conditions. They are—

1. Self-denial. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

2. The full surrender. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

3. Obedience. "If ye continue in my word, then are ye my disciples indeed." "Ye are my friends, if ye do whatsoever I have commanded you."

4. Brotherly love. "By this shall all men know that ye are my disciples, if ye have love one to another."

Does any one say that he can not reach this standard? No one has ever trusted in God and complied with these conditions who was not paid an hundredfold for making the sacrifice. It is the high-priced things that are valuable.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

IT IS NEW YEAR'S DAY

It it New Year's Day; I wonder
What it means.
Shall the feet that wander ramble
In new scenes?
Will I journey to the City
All whose palaces are fair?
Will I enter through the portal,
And find loved ones waiting there?

It is New Year's Day; I wonder
What it means.
In the harvest fields my weary
Spirit gleans.
Will the grain be full and golden
In the year that is to be?
Will my weary feet find comfort?
What is all the year to me?

It is New Year's Day; I shout it
Clear and strong.
It is New Year's Day! All homage
And all song
Be to thee, O Christ immortal.
King of all the realms of light—
Be to thee, O Son of Mary,
King of kings, and King of right!

It is New Year's Day; the conquest
Presses fast:
King of kings, Eternal Victor
At the last,
All the seers of all the ages,
All the sages of all time,
Sang the one grand consummation,
One great victory sublime.

It is New Year's Day; earth trembles
As her Lord
Shakes the nations by his sceptre
And his word.
And old tyranny must vanish
'Neath the throne of Christ the King;
"On earth peace, good-will!" like clarion,
O'er the nations let it ring!

It is New Year's Day: no longer
As of yore
Are the shackles o'er the nations
Of the poor.
Love is tearing at the evil;
Wrong is writhing where it stood,
Ah, New Year! the world, new-fashioned,
Feels the power of Jesus' blood.

It is New Year's Day; sing praises,
O my soul!
The heathen raged, the kings stood strong—
Like tidal roll.
Laughter, peal on peal, Almighty,
Made the farthest heavens ring,
And the nations fell, adoring,
At the presence of the King.

It is New Year's Day; let China
Fill her mould.
Let the Church of Christ be lavish
With her gold,
That the Turk, the black, the farthest,
May no more be far away,
But that all may bow and worship
Ere another New Year's Day.

—B. F. M. Sours, in Gospel Messenger.

THE A B C OF BAPTISM

By S. B. Wenger.

(Continued from last week.)

For the Gospel Herald.

Water baptism is for the remission of sins, in the sense that if we are not obedient, and do not go on and do man's part, it is incomplete; however not on God's part, but on the part of man. God requires complete obedience. Our salvation is complete when we fully repent, turn to God and accept the atonement of his Son Jesus Christ. But in order to remain in that relation we must be obedient to the mandates of the Gospel of Christ.

Without the new birth of which Christ speaks to Nicodemus, it is impossible to enter into the kingdom of God (Jno. 3:8). We must be born of the water, of which Jesus speaks to the woman of Samaria, the living word, and of the spirit of which new born babes in the kingdom must feed, "the sincere milk of the word" (I Pet. 2:2). A child must get its nourishment from the source of which it is born. Nicodemus at once got the idea of literal birth, but Christ tells him he is not speaking of a literal birth, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jno. 3:6). Nicodemus had already been born of the flesh, and all that was necessary for him was to be born again spiritually, born into the kingdom of God. Christ knew the mind of Nicodemus and tried to get him to see that he must become a new creature, not literally but spiritually; that his soul must become born again, that he should then continue to drink of the water of life, "the living word" that this should be in him a well of water springing up into everlasting life. (Jno. 4:14). "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (Jno. 7:38, 39). Being born of water and of the Spirit means to be born of the Word and the Spirit of the Lord. Jesus says, "It is the Spirit that quickeneth; the words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). If we then continue to feast upon the living Word, we will remain in the kingdom among those whom Christ will "sanctify and cleanse with the washing of water by the word" (Eph. 5:26). The living Word will be in us as a well of water, continually giving off Christian influences, compared to "rivers of living water."

The subject of water baptism was not under consideration in the conversation between Christ and Nicodemus. It was simply the subject of the regeneration of the soul, which also changes the life and conduct of the physical being.

When people are born again, it is not their physical body that is reborn, but the spiritual. They are simply changed from a life of sin to a life of holiness. This manifests itself in the everyday life and deeds of the body. When we are born again, we are sanctified by the blood of Christ, which cleanseth us from all sin (I Jno. 1:7). "He that believeth and is baptized, shall be saved" (Mark 16:16). It is the soul that believeth and is cleansed by the "washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5), but man is to typify this by baptizing in the water. The soul of man is that part of man that is born again, baptized by the Holy Ghost, which is the only baptism that saves, and that does not save the body, but the soul. "By the washing of regeneration which he shed on us abundantly" (Tit. 3:5, 6). Then "let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10: 22). This language is figurative. It is not the literal body that is washed, or the literal heart that is sprinkled. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). The washing of regeneration of the soul does not change the body, but it does change its actions and deeds. These are governed by the inner man. In this sense it is washed: it is cleansed from filthy habits. If the Bible teaches any one thing stronger than any other, it is a separation from the world—separation in mind, in deeds, and in actions—a clean life that corresponds to the life of a soul that has been baptized, washed and cleansed by the influence of the Holy Spirit. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). (To be continued.)

HOLY GHOST BAPTISM

By J. B. Smith.

For the Gospel Herald.

Are people today baptized with the Holy Ghost? If so, give Bible references.

Before attempting a direct answer to this question it might be well to notice the different terms used by the writers of the New Testament as applying to the incoming or reception of the Holy Spirit. Of these there are at least seven; viz., gift, sanctification, baptism, earnest, seal, unction and filling. Let it be observed that these terms as associated with the communications of the Spirit do not relate to or signify so many separate and distinct experiences, but rather one and the same experience as viewed in relation to various phases of the believer's standing service and destiny. The incoming of the Holy Spirit is termed:

1. Gift—because of His gracious bestowal. Acts 2:38.

2. Sanctification—as pertaining to our choice or election. II Thes. 2:13; I Pet. 1:2.

3. Baptism—as related to our initiation into the body of Christ. I Cor. 12:13; Gal. 3:27.

4. Earnest—in view of the believer's eternal inheritance. Eph. 1:13, 14.

5. Seal—because of the believer's security. Eph. 4:30.

6. Unction—as pertaining to the believer's authority. I Jno. 2:20, 27.

7. Filling—as related to fitness for service. Acts 6:3; Eph. 5:18.

If all the other terms are applicable to present day experience, why not baptism? In fact, that is the only term we have to designate the believer's initiation into the body of Christ. Agreeably to this Paul writes in I Cor. 12:13: "For by one Spirit are we all baptized into one body;" in Gal. 3:27: "For as many of you as have been baptized into Jesus Christ (Spirit baptism) were baptized into His death (baptism of suffering)." Now the Corinthians, Galatians and Romans were not present on the day of Pentecost and yet Scripture teaches us that they were baptized by the Spirit. (If objection be made that the expression "by one Spirit," etc.—I Cor. 12:13—does not refer to Spirit baptism it is sufficient to reply that in the Greek the phraseology of Matt. 3:11 and Acts 1:5 is precisely the same as here.)

Another Scripture bearing on this question and which should be conclusive is Tit. 3:5, 6. Paul there says that we are saved by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly. The shedding on of the Holy Ghost evidently means the baptism of the Holy Ghost. The same word is used in Acts 2:33 where direct reference is made to the baptism of the Holy Ghost on the day of Pentecost. According to this Scripture Paul teaches us that we are saved by the baptism of the Spirit, hence the term again is imitatory as in the afore named Scriptures.

Peter's teaching accords with that of Paul. When the Gentiles at the house of Cornelius "received the word of God" (Acts 11:1) when they were saved (Acts 11:14) when God granted them repentance unto life (Acts 11:18), they received the Holy Ghost (Acts 10:47). Peter evidently regarded this as a baptism, for upon its occurrence he was reminded of the prophetic word "John indeed baptized with water but ye shall be baptized with the Holy Ghost" (Acts 11:16). Again in I Pet. 3:21 the same apostle teaches us that baptism saves us—not water baptism but its antitype (Greek) that of which water baptism is a type or figure, viz., Spirit baptism.

In conclusion, let us notice that the baptism of the Spirit is called "the promise of the Father" (Acts 1:4). This promise is to all that are afar off, "even to as many as the Lord our God shall call." Therefore the baptism of the Holy Ghost is for people today. All who upon God's call repent and believe (baptism presupposes faith) receive this gift, this baptism of the Holy Ghost. It is therefore every believer's birthright—it is his when he is born into the kingdom.

Referring again to the above named terms it should be observed that the first six are initial only and are not repeated while the last, filling, should be continuous. The force of the Greek in Eph. 5:18 is "Be getting filled with the Spirit." The Scripture formula (as one has put it) is, **one baptism, many fillings.**

Hesston, Kans.

CHRIST'S CONCEPTION OF HIS MESSIAHSHIP

By Sana M. Troyer.

For the Gospel Herald.

This subject at once brings to our mind these questions; Whom did Christ think Himself to be? What did He consider His work to be?

In the synoptic Gospels Jesus does not speak very frequently of Himself and His mission: yet in a number of instances He speaks plainly and very definitely concerning His relation with God and His work upon earth. He was in opposition to the view that the Jews held, that He should be a king and exercise kingly functions; but rather presented Himself as minister. Mark 10:45: "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

His favorite designation of Himself was "Son of man." In the synoptics He constantly refers to Himself as such, and no one else, with one single exception (Acts 7:56) ever applied it to Him. We may expect a title which Jesus applied to Himself so often, full of significance.

It is characteristic of Him that everything He said or did was the expression of something within Him. His outward life and words were in harmony with, and the expression of an inward reality. His relation to humanity is expressed by this name—"Son of man."

Says Rees: "This title signifies to Jesus no doubt, His consciousness of heavenly authority as well as self-sacrificing ministry, of coming exaltation as well as present lowliness; and the suffering and death which were the common lot of other sons of men were appointed for this Son of man by a divine necessity." The name therefore expresses Jesus' consciousness of a mission that set Him apart from the rest of men.

Then too the title, "Son of God," was applied to Him. However this is not used by Jesus Himself many times, yet He often refers to God as His Father and to Himself as Son. Luke 10:22: "No man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Already we see that His divinity and humanity both appear.

"Thou seemest human and divine
The highest, holiest, manhood thou."

Christ does not speak of His existence before He came to earth, in the first three Gospels; but in John He says, "Before Abraham was, I am." He claims to have had an existence with the Father even before the world was. (Jno. 17:5).

He considered His mission to be:

1. That of revealing the Father to men. This He did in His own personality as well as in His teaching. People who came in touch with Him could not help but find that God was a "Christ-like" God. Even though Christ lived among men and was constantly serving them, yet at the same time He was conscious of standing nearer to God than He was to men and at the same time being more closely related to Him. He speaks of Himself and the Father as being one; and in His prayer (Jno. 17) for His disciples He prays "that they may be one, even as we are one."

2. That of a teacher (by word and example).

Matt. 11:29: "Take my yoke upon you, and learn of me." Matt. 23:8: "But be not ye called Rabbi, for one is your **teacher** and all ye are brethren." His method of teaching distinguished Him sharply from the scribes (Mark 1:22). He taught as having authority and not as the Scribes. Even when He was seemingly facing defeat, His consciousness of authority did not weaken any, but He declared that His words should not pass away. The Scribes were constantly quoting the opinions of other older scribes in dry exposition of the law. They had no message of their own which was God-given. But Jesus spoke out of the consciousness of a divinely given authority, and men felt the difference at once. His authority and the largeness of His personality could not help but make an impression upon the people.

3. To call sinners to repentance. "I came not to call the righteous, but sinners." Christ's main object of coming into the world was to save the world. And in order to save it He must die for it. But His sufferings were a matter of choice. He said, "No man taketh my life from me, but I lay it down of myself." "I lay down my life for the sheep." Christ had power on earth to forgive sins. To the sick of the palsy He said, "Son be of good cheer, Thy sins be forgiven thee." He healed many who were brought to Him and then spoke peace to the soul which was of far greater importance.

4. He also ascribed final judgment to Himself. Jno. 12:48: "He that re-

jecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I speak, the same shall judge him in the last day." We must all appear before the judgment seat of Christ, where the final separation shall be made. Our motives and thoughts are known to Him alone who searches the hearts.

Jesus was probably not fully conscious of all His suffering at the beginning of His ministry, but as time went on and death approached He became more and more conscious of it. Toward the close of His life He spoke of it as the culmination of His mission. If Jesus believed Himself to be the Messiah or the Anointed One, as we feel sure He did, He must have associated with His death the thought of victory, which meant a resurrection from the dead. He taught that His death was part of His Messianic work, and could not therefore be the end of everything. It was only in the resurrection that the work of redemption was fully completed.

By losing His life He believed He would save it.

We may be able to realize more fully Christ's conception of Himself and His work when we look as a well-known writer did at some of the statements He made concerning Himself, such as these: "Any person who does not love me better than he loves father and mother, and who would not sacrifice his life for my sake, is not worthy of the friendship of such a person as I am." "I shall one day resurrect the dead." "I shall send out my angels into all the world to summon men to judgment." "I have sufficient discrimination to judge all men unerringly, and to send them into misery or blessedness." "Their attitude toward me will be what determines their blessedness and misery." I am the light of the world." "No one will ever find God except through me." "If any one wishes to know what kind of person God is, let him study my daily life." "Whoever sees me, sees God." "If any man believes in me, he can ask what he will of God, and get it." "If any man loves me and does what I require of him, God and I will dwell in his soul."

Jesus really was what He supposed Himself to be, the perfect revelation of God the Father, the Savior of mankind. He believed that miracles and fulfillment of prophecy were not the weightiest proofs of His work and Messiahship. Even His passion and resurrection is not all. But the impressions that He made upon men of His time and continues to make, the sinless life He lived, never having had a break with His past, never a doubt, as well as one in whom the finest ideal of self-denial was found, He is indeed worthy to be called supreme.

Goshen, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting in the Name of the "Holy Child Jesus": —Twenty persons are tonight sheltered under the roof of the Kansas City Mission. The majority of this number are visitors from Garden City, Mo., Hesston and Newton, Kans., and La Junta, Colo., who are here to enjoy with us the blessings of Christmas-tide at a city mission.

Among the visitors from Garden City, Mo., are the brethren, Joe C. Driver and Jno. B. Yoder, who had charge of this evening's meeting. Bro. D. preached, using as a text Rev. 22: 14.

Liberal donations of provisions, etc., have been received from a dozen or more congregations. This dinner will be served Thursday the 26th if we live and the Lord will. If our present plans carry a Christmas program will be rendered by our Sunday school tomorrow evening.

Last week Bro. J. P. Berkey of Harper, Kans., stopped here and while in the city adopted "little George," the 5-year old boy of whom Bro. C. Z. Yoder wrote in his letter from here.

A rather nice Christmas present for a homeless little fellow—to be adopted into the family of a minister of the Gospel. May God bless both little George and Bro. Berkey's in their new relations.

On Sunday morning Bro. Berkey preached at Argentine, in the afternoon and evening, here. One precious soul confessed Christ in the evening.

This afternoon a touching appeal has come to us to rescue a sweet 10-months old little girl; also her sister who is about three years old. Christian homes or a home (either) is wantel for them. What should we have said? More properly, What would Jesus have us to have said?

"Did the Savior say them nay?
No, He kindly bade them stay;
Suffered none to turn away,
Little ones like me."

Listen while the Savior softly speaks, "Whoso shall receive one such little child in my name **receiveth me**" (Matt. 18:5). Quietly now, while the Savior speaks, can you possibly say at this Christmas-tide, "No room" in my "inn?" Who will volunteer for real rescue mission work by opening their Christian heart and home and welcome these little strangers in? May the Lord of the harvest Himself direct, and have His way in this matter.

Pray for the work in Kansas City.

In His blessed name and service,

J. D. Mininger.

THE CHRISTMAS DINNER IN CHICAGO

By C. K. Brenneman.

For the Gospel Herald.

The dinners given three or four years ago compared with the one this year present a striking contrast. As one would watch the boys and girls then, as they were eating, going at it with both hands just as black as city soot can make them, so that the nice white cake which the country people had sent in would turn into streaks of black. And looking into their faces the same signs of uncleanliness also betrayed them so much so that one was almost made to shudder.

It is not so now. Looking over the same tables surrounded by boys and girls of the same community, out of the same homes, with the same parents, appears to be radically different. They are now dressed a little more comfortably, their hair are combed, their faces washed, and their hands cleaner. The old saying: "Cleanliness is next to godliness." If this be true, then we hope for the next soon to follow, namely, "godliness."

We believe that the missions are largely influential in bringing about these more sanitary conditions in the homes, and this being the case, we hope that those same boys and girls who have been influenced thus far will ultimately aspire to a zeal after godliness.

Ft. Wayne, Ind.

JUNNEBAI

How I wish that the pictures we show could give you an idea of the real beauty of the Indian woman and child, as seen in actual life.

Now, there is Junnebai, for instance, —dear, sweet, beautiful Junnebai! Her home joined ours. Her bamboo and mud house joined our mud-brick and bamboo one,—only a space of about three feet between them.

When I first saw Junnebai she peeked outside the door at me, to get a good look at the "Mem Saheb." Her large, long-lashed, dark eyes looked wonderingly at me, and she raised a shapely little hand to her forehead to put back the ringlets that persisted in curling about her face, in spite of the fact that her mother, just that morning, had applied a liberal supply of cocoanut oil to make it smooth.

An Indian woman wants her hair sleek and glossy, and would be very much amused at the effort white women and girls make to keep their hair curly.

There is one little girl I know whose father is an African and whose mother is an Indian. Of course Hetelbai, as she is called, has hair like her father's and it keeps her mother busy trying to take the kinks out of her hair. She oils it, braids it, and yet the little braids persist in standing on end all over her head, determined to curl if possible.

Junnebai has the most beautiful head of hair—one that would be envied by American school girls I am quite sure, were they fortunate enough to see the sweet little miss.

Day by day she grew less afraid and would come nearer. Finally she came to visit me. She saw many things new and strange, such as she had never seen before. She wondered if the table legs were not idols, and was quite positive that the doll pincushion on the table was our god.

She came to Sunday school and learned that the "Mem Saheb's God is in heaven," and began to grasp a few of the truths she would hear She was always light-hearted and gay, and we always enjoyed her visits.

Sometimes she would want to comb my hair. As I would remove the hairpins she would say, "Arrah! Arrah! Mem Saheb, why so many pins?" Then she would show me how her hair was put up. She combed it with a wooden comb straight back from her forehead and tied it into a knot at the back of her head. She needed no pins and wondered why I did.

When she combed my hair she would draw it back so tight that I feared it would come out by the roots in front, like the hair of some of the high caste women. I have seen many of them with the fore and back part of the head almost bald from the constant combing and fastening the hair so tightly.

Well, Junnebai got my hair put up all right, and thought I looked much better that way; but when the Saheb returned he requested me to comb and put up my hair as usual, thinking it somewhat more becoming the old way.

Junnie had learned to sew a little and I tried to help her more. She was much interested in the cap on my finger—my thimble—for she had never seen one before.

The greatest difficulty in teaching her was to get her to hold the cloth in one hand and sew with the other. As her mother and grandmother had done before her, she sat on the floor, put her foot on one end of the cloth, or held it between her toes, and then she would sew away as contentedly as you please.

Junnebai would not sit on a chair. They have in her house several stools about two inches high, which are offered to visitors when they call; but to sit on a chair—dear me, they would not know what to do with their feet.

One day a school mistress at the boarding school was seen sitting on the chair in her school-room with her feet on the chair and knees up to her chin, and as much interested in her class as any American teacher could possibly be. If a Christian teacher did this, we could not expect poor little ignorant Junnebai to know how to use a chair—could we?

One day we went for some flower bulbs we had discovered in the forest, about four miles from home. We called over and asked Junnebai if she cared to come along.

"O yes, yes, Mem Saheb!" she said in her Marathi tongue, and with baskets and spade we started. We often forgot she was a little brown girl for she was as companionable as any child could be.

"O look here," she cried, "here is a crab," and she picked up one nearly as large as her hand, and asked if we cared to eat it. Of course we declined with thanks, and asked if she eats them.

"O yes, my people do, but I do not, for I vowed to my god that all the crabs I find I would give to him."

"Well then," we asked, "why do not the rest of your family do the same? Are not their gods the same as yours?"

"Oh no," the child replied, "we each have an individual god, and brother Jonu offers one kind of food to his, father another kind to his, mother to hers, etc." She said she would not think of taking from her god what she had promised him. She also said that if a person vows to give a certain food to his god, he would never think of breaking that vow.

Later on we offered a young man some bananas, but he refused, saying he never ate them because he promised his god that all bananas he got were his.

We went on and secured the bulbs, had a pleasant time, learned a little more about Hindoo religion and customs, and Junnebai's god was offered the crab.

We longed for the day to come when such religious zeal should be directed toward the true God by our dear, sweet little neighbor girl. Junnebai, no doubt, entertained her people that night with interesting things she had learned about Saheb's folks, her white neighbors near by, and perhaps dreamed of America, the land about which she asked so many questions, while we thought of our dear little neighbor and of more interesting talks we hoped to have with her day by day.—Nora E. Berkebile, in Gospel Messenger.

THE RELATION OF THE HOME CHURCH TO THE FOREIGN FIELD

By Geo. J. Lapp.

For the Gospel Herald.

The following notes gathered from different sources will serve as an introduction to what is contained in the subject matter.

In the first four centuries the kingdom of God spread with inconceivable rapidity. Only a few years after the establishment of Christianity in Syria, Pliny wrote that it threatened the stability of the other cults in the province. One hundred and forty years after the founding of the Church in Syria-Antioch there was a federation of churches from Odessa to Lyons with the headquarters at Rome. Seventy years later the Roman emperor said that he would rather have a rival emperor than a Christian bishop and seventy years later than this the cross was sewed on the Roman flag.

Christianity claimed two million souls at the end of the second century, fifty millions at the close of the tenth, one hundred millions at the close of the fifteenth, two hundred millions at the close of the eighteenth, and five hundred millions at the close of the nineteenth. One out of every three of the earth's population is today a nominal Christian while Christian nations rule over 28 per cent of the earth's surface. At the beginning of the nineteenth century the Christian missionary was excluded from every Roman Catholic, Mohammedan, Buddhist and Pagan land. Now there are practically no closed doors.

In 1800 the Scriptures were available in 66 languages. In 1900 they could be read in 500 languages. In 1800 there were only $75,000 spent in mission work, in 1900 $20,000,000. In 1800 only the Moravians and two English societies were laboring in foreign fields. A half dozen other societies had just begun. In 1900 there were 250 societies, besides 80 women's auxiliary societies at work with 15,000 foreign missionaries, 4,00 ordained and 73,000 unordained native workers. The Roman Catholics have doubled their numbers in the last half century but the Protestants have increased ninefold.

Matthew Arnold writes that, "What Christianity has already done is a witness to it and what it has not yet done is also a witness to it." The world outlook from many standpoints does in no wise warrant the Church of Christ becoming indifferent to the great needs of the heathen world. There are many reasons why the Church should more than double her forces and support for the work of foreign missions. We give but three as follows:

1. At the present most evangelical churches consider foreign mission work a part of the pulse of the Church, All the assemblies, conferences, and meetings of nearly every sort give a large place to the subject of missions. While it may not have gotten beyond the talking stage in some places, yet the tributes of praise given to the heroes of the cross show that sentiment in favor of the foreign mission is becoming stronger. The Church is beginning to realize more and more that there are larger returns from the efforts put forth abroad than she ever anticipated. For she sees that her representatives in the foreign fields received from their endeavors to win the lost, richer thought, larger hearts and truer devotion to the cause which they represent. The Church has received from the people she has evangelized greater intellectual and deeper spiritual insight into the Scriptures and an interpretation of Christ which have added much toward the completeness of her own life. In her commentaries are found worldwide references and shining word jewels which are the "residue of many rubbish heaps from the faiths of the world." She has found that foreign missions keep her theology right by keeping the essentials of the faith in the limelight. The missionary has found that only a sound Gospel can produce sound results, thus proving itself true. The Church has also learned that many of the problems at home are very unimportant compared with the formidable agents of the devil which the foreign missionary has to combat. She has also found the value of valiant fighting for the right in regions where man, without the help of God, dares not go. Let some missionary go down on the battle field and the feeling of sympathy at once goes through the Church as a great wave. Though this be the case, yet there is not a word of regret uttered, but others just as brave and true are ready to step into the ranks and help push the battle to the front. Let us hope that through the foreign mission there may be brought about the thought of the following beautiful verse,

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is a golden cord
Close binding all mankind."

2. The Church has come to realize that she is to have a part in a universal mission, in which are a universal Savior, a universal Gospel and the universal presence of Christ. If we do not fall into line with this idea there is danger that we will be more condemned for not carrying the Gospel to the heathen than they will be for not fulfilling impossible conditions, for,

"In even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not."

Buddhism produces a paralyzed personality, Confucianism an impoverished one, Hinduism a degraded one and Islam an enslaved one, but Christianity presents one whose spotless life and teachings contain no "inconvenient remainders nor worthless reserves." We may well feel grateful that we can be representatives in helping to carry out this mission to those who worship the jeweled image in the lofty pagoda or carven shrine or in the idol-car, to those who turn prayer wheels by hand or by wind-power, to those who resort to votive-offerings, sacrifices, hook-swinging, prostrations, fakir asceticisms, mutilations and fastings, to sorcery, magic, and incantations that they might gain merit or be freed from some of the births and re-births through which they are to pass in order to become reabsorbed into the great Spirit.

3. The Church of Christ has ceased to treat missionary enterprise as a romance. It has become as a "great epic whose tales have been woven into the enduring and radiant fabric of divine history, all of it true and eternally significant, a universal epic of the universal Savior and His universal work for the salvation of man." As Thos. Moscrop writes, "If the grandeur of the enterprise, as it proceeds, and the glory which will become manifest through its completion, were more fully realized by the Church today there would be greater devotion to the King of kings as He seeks to fulfill the plan of the ages, the purpose of redeeming love." How would the Church be able to sing her ALLELUIAS for all the saints if she does not fight as they? Having awakened to this realization, she has placed many of her young men and women in the front of the ranks and has given them the admonition of the Roman mother, "Come back with your shield or on it." She has become conscious that the foreign missionary enterprise is an unfinished one which calls for the highest standard of sacrifice, removal of secular handicaps, and the choice talent from the best and bravest families of the land.

(To be continued)

If you will let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God. —Phillips Brooks.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Explain Matt. 18:8, 9. C. D.

The Scripture referred to reads as follows: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

This is a part of our Savior's teaching on the question of offenses. Our one object in life is that all men might glorify God and none be lost. It should be the burden of our lives that not a single thing be done on our part to turn any one away from the truth. All our members should be enlisted in the great work of reconciling men to God. None of our members should be permitted to be used in an opposite direction, or in a way that will estrange self or others from the love and service of God. Therefore——

Crucify every member—hand, foot, eye, tongue, heart, mind, etc.—that is found working in a way detrimental to the cause of Christ. As the natural hand, foot, eye, etc., is amputated rather than to have the entire body destroyed, so in a spiritual sense we should deny ourselves of the use of anything that works to the injury of the cause of Christ.

It sometimes happens that the use of faculties with which God has especially endowed us means the ruin of self or of others. Thus the physically strong are through the pride of life tempted to become pugilists, those possessed of amiable dispositions tempted to become disreputable sportsmen, orators tempted to use their gift of speech to their own glory, etc. If these and other gifts can not, under the circumstances be used without injury to self or others, they had better not be used at all. Better be crippled in usefulness than to be lost entirely. If our God-given gifts are not upon the altar of the Lord and used to His glory they had better not be used at all.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Jan. 12, 1913.—Gen. 1:26, 27; 2:4-25

Golden Text.—God created man in his own image.—Gen. 1:27.

Introductory.—In our last lesson we called attention to the lofty station given to man in the creation. This lesson is a more extended and perfect presentation of that thought.

Man's Original State.—Have you ever compared this Scripture with the socalled "development theory" of the creation? and have you ever thought how ridiculously absurd is the attempt to harmonize the two theories of the rceation? "God made man upright." "Let us make man in our own image," was the way that God approached the proposition of creating a being incomparably superior to anything He had yet called into existence. We notice man therefore, not the man who through sheer force of circumstances happened to be a shade more intelligent and handsome than the chimpanzee, but the noble creature bearing the image of God, formed out of the dust of the earth, having dominion over all the earth. He was perfect, sinless, next to God the absolute monarch of all the earth, in the presence of God, happy, holy and contented. Such was Adam, the first man. Has there ever been one since that time to measure up with him?

The Garden of Eden.—Having noticed this remarkable man, let us notice his remarkable home. If Moses was the only man whom God ever honored with a personal burial, Adam was the only man on record for whom God ever personally prepared a garden. We are told four things concerning this garden: It contained (1) everything good for food, (2) everything pleasant to the sight, (3) the tree of life, (4) the tree of knowledge of good and evil. Into this garden was Adam placed, with instructions to dress and to keep it. Nor was Adam left in the dark as to what was wise or unwise, right or wrong. He was given permission to eat of all the fruit in the garden except that borne on the tree of knowledge of good and evil. He was plainly told that to taste of that fruit meant death, but to eat of all the rest was his happy privilege. Such was Adam's blissful home. We might dwell upon the beauty and blessedness of this bright home and happy condition, but we forego the privilege, leaving that to the reader. The home having been prepared, the next step in providing for the happiness of Adam was to bless him with a companion.

Marriage Instituted.—The story of the creation of Eve is but a continuation of the story of the miracle of the creation. There is no question about this creation being miraculous. The formaton of the man out of dust and the formation of woman out of a rib of man can hardly be believed and accounted for by natural causes. If you believe, you also believe that the whole thing was a miracle. If you attempt to show that all this came from natural causes you show at once that you do not believe the Bible.

"It is not good that the man should be alone," said God after He had created Adam. Man and woman are the counterpart of each other. Neither is complete without the other. It is unnatural that either should live without the other. Circumstances are such sometimes that it is the best and wisest thing for men or for women to live single all their lives, but that is not the natural thing to do. God created the man and woman for association together.

The relation between husband and wife is admirably expressed by Adam when he says, "This is now bone of my bone and flesh of my flesh." Christ gave expression to the same thought when He said, "They twain shall be one flesh." Marriage is more than an association, even association for life, of two of the opposite sex. When two are united as husband and wife, "they are no more twain, but one flesh." There is here an indissoluble bond which only death can sever. Well may our Savior say, therefore, "What God hath joined together, let not man put asunder."

A marriage means the calling into existence of another family. "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." Even though they may live under the parental roof of either husband or wife the rest of their days, they sever their connections with the families whence they came as soon as they become husband and wife.

The Model Home.—In the picture of Adam and Eve in their beautiful home which God prepared for them in Eden, we have a picture of the model home. Let us notice the different features of this home. It was heaven-ordained, pleasant, cheerful, beautiful in the simplicity and grandeur of nature, occupied by a family who acknowledged the rightful tie between husband and wife, with God as a constant and abiding guest. In this home was purity, fidelity to God, and a life true to the purposes for which they were created. So long as these conditions remained, this continued a model home.—K.

Grace can not abound in those who commit sin. Those who commit sin are dead in sin. A child of God is dead to sin. God's children are all righteous; the devil's children are all sinners.—Sel.

Our Young People

THE POWER OF THE GOSPEL

Rom. 1

Topic for January 19

MOTTO

"I am not ashamed of the gospel of Christ."

OUTLINE OF CHAPTER

I. Address to the Roman Christians.—Vs. 1-7.

1. Explanation of Paul's position in the Christian Church.—
   a. Servant.
   b. Apostle.
   c. Separated or set apart to Gospel work.
2. Explanation of the work of the Son in the Gospel plan.—Vs. 3-6.
   a. Seed of David in the flesh.
   b. Son of God according to the Spirit.
   c. Resurrected from the dead in evidence of His power.
   d. Through Him Paul has obtained the blessing of grace and the commission of an apostle.
3. Salvation to the Roman Church.—V. 7.

II. Paul's Interest in the Roman Church.—

1. Thankful for their faith as witnessed throughout the world.—V. 8.
2. They are a subject of Paul's prayers. V. 9.
3. Paul desires to come to see them if God wills it so.—V. 10.
4. He has a purpose in the visit.—Vs. 11, 12.
5. Reason for his interest is in his realization of responsibility for all men as far as lies in his power to help.—Vs. 13-15.
6. He has confidence in the power of God to help all who believe.—Vs. 16, 17.

III. All Men Need Justification to Escape the Wrath of God Upon All Ungodliness and Unrighteousness of Men.—V. 18.

1. Ungodliness comes through men rejecting what they might know.—Vs. 18-23.
2. Rejecting God leads to folly.—
   a. Perverting of God's glory to idolatry.—V. 23.
   b. Perverting of the proper use of the body.—Vs. 24, 25.
   c. Perverting the natural affections.—Vs. 26, 27.
   d. Given over to reprobate minds that take pleasure in evil.—Vs. 28-32.

PERSONAL THOUGHT

Do I really know of a power to meet the needs of all men of every race and station? Am I aware of the debt of love I owe because of such knowledge? Lord grant Thy children a vision of Thy saving power and fill them with a faith in the possibilities within reach of human souls.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Salvation.**
2. Commit Rom. 1:16, 17.

For Young People.—

1. The Gospel Gives Us an Interest in All Classes.
2. The Knowledge We May Impart to Give Men a Hope of Salvation.

For Older People.—

1. The Just shall Live By Faith.
2. How Men Become Hardened in Sin.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller, Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

THURSDAY, JAN. 2, 1913

Field Notes

Bro. Isaiah Rosenberger of Guernsey, Sask., worshiped with the Blenheim, Ont., congregation on Sunday evening, Dec. 22.

Bro. D. H. Bender of Hesston, Kans., left his home on the evening of Dec. 25 for Kalona, Ia., where he and Bro. Aldus Brackbill of Clarksville, Mich., are to lend a helping hand in Bible conference work at the East and West Union churches near that place.

From Newton, Kans., there comes the painful news that Bro. D. D. Zook, for many years a minister in the Mennonite Church, has severed his connection with the Church on account of differences of opinion concerning the subject of holiness. Many are the prayers offered that he may yet see the error of his way and return to the fold.

Minister Called Home.—Bro. Samuel Gehman of Thompsontown, Pa., passed to his eternal reward early Christmas morning. He has been a faithful minister of Jesus Christ for many years. Though not so eloquent as some, his heart was in the work. The Lord comfort the bereaved, and raise up faithful laborers to fill the gap left vacant by his death.

At the Biehn Church, Waterloo Co., Ont., eight precious souls were baptized and three reclaimed on Sunday, Dec. 22. Bishop Manasseh Hallman had charge of the services.

Bro. L. H. Shank and wife of Ronks, Pa., are at this writing visiting friends and relatives in Scottdale, Pa. They are on their return trip from an extended visit to Missouri, Illinois and Indiana.

Change of Address.—Bro. E. S. Hallman and family, having moved from Guernsey, Sask., to Goshen, Ind., friends will address them at the latter place hereafter. May God bless them in their new field of labor.

A Bible conference is announced for Waterloo, Ont., Jan. 21-23, 1913. Bros. S. F. Coffman and J. S. Hartzler are the instructors. A good, practical program has been arranged and we hope to hear of a profitable meeting.

An interesting program of the coming Bible conference at Bowne Church near Elmdale, Mich., is before us. The many important subjects listed give evidence that a profitable meeting is in prospect. See notice on last page.

The brethren, Samuel Gerber of Tremont, Ill., and S. C. Yoder of Chappell, Nebr., are at this writing lending a helping hand to the brotherhood in Nebraska by assisting in Bible conference work in the several congregations of the state.

Bro. L. J. Burkholder of Markham, Ont., returned to his home Dec. 23 after lending a helping hand to the congregation at Blenheim, Ont., where a series of meetings was held Dec. 11-22. Six public confessions is one of the results of the meetings.

The Mount Zion congregation near Versailles, Mo., commenced a Bible conference on Christmas day with Bros. S. G. Lapp of South English, Ia., and J. R. Shank of Carver, Mo., in charge. An unusual but very appropriate service for Christmas day was a baptismal service at which time nine precious souls were received into church fellowship.

Bro. G. R. Bebb orders his mail changed from Dinuba, Calif., to Sheridan, Oreg., and writes of his new location as follows: "As to negected rural districts, this is one of them. . . . Here when they see that one is in love with the cause there is at least a probability of winning a few. Pray for us the coming year that we may do at least some good in His vineyard."

For want of room we are compelled to hold over some news items that should have appeared in print this week but came too late in the week for us to reserve sufficient space. They will appear in print next week, the Lord willing.

Correspondence

Clearspring, Md.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to let you hear from this place. On Thursday, Dec. 5, Bro. W. W. Hege of Marion, Pa., came here and began meetings, which continued until Dec. 15. Two souls confessed Christ and came out on the Lord's side. The dear brother has told us many truths and many encouraging thoughts, and may we all put to practice what we have heard. May the Lord bless the brother wherever he goes. Our congregation is small and we appreciate visiting brothren. We extend the Macedonian call to come over to Clearspring and help us. Pray for the work at this place.

Yours for Christ,
A Sister.

Tiskilwa, Ill.

A happy and prosperous New Year to all the readers of the Gospel Herald:—Our Sunday school has been reorganized for 1913 by electing Bros. Jos. W. Yoder and Otto Ringenberg superintendents, Bro. Gilbert Springer Sec.-Treas., and Sister Alma Albrecht Chor. We expect Bro. Chauncey Hartzler and family here soon to make their home with us and are looking forward to their coming with pleasure. We crave an interest in your prayers.

In His name,
F. I. Smucker.

Petersburg, Ont.

Dear Herald Readers, Greeting:—On Sunday, Dec. 22, baptismal services were held at Steinman's Church near Baden, when 29 young souls were received into the Church by water baptism. Hope they all may remain true and be used as instruments in the hands of the Master. Bro. D. H. Steinman officiated. Bro. Daniel Erb of Albany, Oreg., (who was called to the bed-side of his sick mother and who has since died) while he was here filled appointments at East Zorra, Wellesley and Wilmot churches.

Bro. Levi J. Miller of Garden City, Mo., is laboring at present in this and the neighboring congregations.

Cor.

Milford, Nebr.

Dear Herald Readers, Greeting:—We praise God for the blessings we have been permitted to enjoy during the past week. On Dec. 21 Bro. San-

ford C. Yoder of Chappel, Nebr., and Bro. Sam Gerber of Tremont, Ill., came into our midst as instructors in a Bible conference. Nine topics were discussed, and five sermons were preached. These meetings were inspiring and we trust much good may come forth. May the Lord bless the brethren in their further work.

Fannie Stauffer.

Carver, Mo.

Dear Herald Readers:—The time of the year is here when all the earth should rejoice because unto us a Savior is born, "Wonderful, Counsellor, the Mighty . . . . Prince of Peace."

Our evangelistic meetings and Bible conference have come and gone. Bro. S. G. Lapp began meetings here Dec. 3. The Bible conference commenced Dec. 9 and continued until the 13th. Bro. Amos Gingerich of Mt. Zion congregation assisted Bro. Lapp in the Bible work. We had good interest and the meetings were fairly well attended, with no visible results. We tried to do our duty and left the work with God. Oh, the unseen spirit that holds people away from Christ!

From here Bro. Lapp and Bro. J. R. Shank, in company with Sister Rose Shank, went to Proctor, Morgan Co., for a week's meeting there. Our latest report from there was good attendance and good interest. May God bless the effort put forth and help us to be an instrument in rescuing the perishing. Secretary's report of Bible conference held here later. A happy and sinless New Year to all.

Desta Willson.

Bowmansville, Pa.

Greetings in Jesus' Name:—Time brings changes. We are at the threshhold of another year. Our thoughts, our actions, the history of the world of another year has been written indelibly on the pages of time and are a part of "forever." Let us profit by our mistakes in not repeating them. Let us set our standard higher the coming year. Let our ideal be He who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

On the afternoon of Dec. 22 the Sunday school at this place was reorganized for the twentieth time, the first organization taking place in January, 1893. Secret ballot was the mode used. The result was: Supts., J. M. Weber, D. C. Burkhardt; Sec., Wm. Good; Treas., N. G. Good; Chors., Wm. Good, G. B. Horning; Com., N. B. Bowman, G. B. Horning and J. L. Musser; no changes being made from last year's organization. Some of these brethren have been at their post of duty for many years. The brother now at the head of the institution has borne a part of the responsibility of directing the school from the very beginning. A Sunday school conducted in Christian order is a blessing to any community. But let us not go merely to "spend the time" as some one put it. Let us go to learn, then when we have learned let us practice what we know. It seems to me this is the crying need of the day for Christian professors to show in their every day life that Christ really does dwell in their hearts. The Sunday school leaders need the prayers and sympathy of the whole Church. May the Lord bless us all in our various callings in His service.

G.

Garden City, Mo.

(Bethel congregation.)

Greeting in Jesus' Name:—Baptismal service was held on Sunday, Dec. 22, when six brothers and one sister were taken into church fellowship by baptism. May God bless them.

Officers were elected for the Sunday school. Bro. P. A. Howder was elected superintendent, Sister Maud Miller secretary, Sister Lela Miller chorister.

Henry Eberly.

Low Point, Ill.

Dear Herald Readers, Greeting:—"Grace be to you, and peace, from God our Father, and from our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places with Christ. . . . . That we should be to the praise of his glory."

We have been "blessed with spiritual blessings" and "times of refreshing." Our Bible conference has passed into history, but we shall not soon forget the hours spent together in the study of the Word. Bros. D. D. Miller and Samuel Gerber were with us as instructors. Most of Bro. Miller's lessons were from the Epistle to the Ephesians, while Bro. Gerber gave outline lessons on various subjects. We had fine weather most of the time during the meetings, with good attendance and interest. There were fifteen confessions.

We expect to have an all-day meeting at Harmony on New Year's day. Bro. Geo. Lapp, and possibly several others, will be with us, the Lord willing.

The Metamora Sunday school was reorganized Nov. 24, resulting in the re-election of J. D. Smith as superintendent and Henry R. Schertz assistant superintendent.

Lydia Oyer.

Dec. 17, 1912.

Chambersburg, Pa.

As it has been some time since an item has appeared in the columns of the Gospel Herald from this district I thought I would draw the attention of the readers to this part of God's moral vineyard. We are glad for the many blessings God is bestowing upon us, both temporal and spiritual. We have just passed through a very bountiful season.

On Dec. 10 we were blessed with a visit from the brethren, Warren G. Bean and wife, Howard Pennypacker and wife, and Benjamin Wismer and wife, all of Montgomery Co., Pa. The brethren preached for us at nearly all the churches in the county. On the 13th they left for their homes.

On Dec. 16 the brethren, Joseph Ruth of Bucks Co. and Amos Kolb of Chester Co., Pa., came and preached for us.

We are truly thankful to God and the brethren for the visits and the encouragement all received. May the Lord's blessing accompany them in their labors and bring them again to see us.

As we again near the Christmas time we are reminded of the unspeakable gift which the Father has given to us and to all who believe on His name.

Cor.

Dec. 20, 1912.

Houston, Va.

A Friendly Greeting:—On Friday, Dec. 20, the brethren, John M. Shenk of Allen Co., O., and M. B. Shank of Warwick Co., Va., came into our midst. Bro. Shenk preached to us in the evening and also Sunday and Christmas day. We were strengthened and encouraged with the thought brought out on the story of love. May God help us to realize that our responsibilities are greater, and bless the brethren for their efforts put forth. The brethren leave for Warwick tomorrow morning. Health is good at present.

M. L. Plank.

Dec. 20, 1912.

Concord, Tenn.

Bro. Anthony Heatwole and wife of Augusta Co., Va., returned to their home Dec. 10, after visiting with us for a month. While here Bro. Heatwole conducted a series of meetings, which were well attended and in which much interest was manifested. At the close of the meetings communion services were held in which all the brotherhood took part. One addition was made to the Church by water baptism, and one was reclaimed. Bro. Heatwole's visit was much appreciated. He is interesting himself in behalf of the church here and is trying to locate a minister here, believing this to be a good field for work. We are looking forward with pleasure to promised visits, in the spring, from Bros. C. Z. Yoder of Ohio, and Abner Yoder of Wellman, Ia.

Cor.

Dec. 20, 1912.

Thurman, Colo.

Dear Herald Readers, Greeting in Jesus' Precious Name:—On Saturday, Dec. 7, Bro. Sanford Yoder of Chappell, Nebr., came here, remaining with the brotherhood here till Dec. 11. While here he preached six interesting sermons. We were very glad to have the brother with us. We have been having Sunday school all summer every other Sunday with Bro. David Rediger and Bro. Joseph Unternahrer superintendents and Bena Ruby as treasurer. Pray for the little flock at this place. Lena W. Unternahrer.

Dec. 21, 1912.

Johnstown, Pa.

Greetings:—I will let you know through the Gospel Herald that I am feeling pretty well at present, and I am still trusting and holding to Jesus for the healing of all my ailments and infirmities. At times I feel real well and then some evil befalls me. At first I could not understand it. But when I read Mark 4:17 and learned, "When affliction or persecution ariseth for the words sake immediately they are offended." And after I got to thinking over it, I got so much stronger in faith, so I will try and wait patiently for the day to come when I shall be healed, and I can tell when the prayers of God's faithful, brothers and sisters, come before His throne. A few have written me very encouraging letters, which I was very glad for. I will close now, and may the grace of our Lord Jesus Christ be with you all. Daniel Rose.

Dec. 25, 1912.

Dale Enterprise, Va.

Bro. S. E. Allgyer of West Liberty, O., closed a series of meetings at the Bank Church Dec. 1, which had been in progress for three weeks, during which time the brother preached the Word with power and also gave special lessons on the following subjects: **The Church, The new birth, Obedience, Marriage and divorce, Present day delusions, Perilous times, Fellowship with unbelievers, Evils of murmuring and complaining, God's judgments upon men before and after death.**

His teaching on the subjects was interesting and instructive. The visible result of his labors was the ingathering of nine souls who were received into church membership by baptism on the 15th, Bro. Allgyer officiating. On the same evening he began meetings at the Weaver Church which continued till the following Sunday evening, and which resulted in the confession of two more souls who were received into the Church on the 22nd, Bro. Allgyer also officiating. On the morning of the 23rd he left for his home.

While we rejoice in the results of the meetings our hearts are also saddened, knowing that there are yet many who should have been gathered into the fold who were not willing to accept the many invitations that were given to them, and to deny themselves, take up their cross and be adopted into the family of God as sons and daughters. May God yet have mercy on them, and may they later surrender themselves to Him is our prayer.

On Dec. 8 one person was received into the Church by baptism at the Briery Branch.

On Dec. 17 Bro. C. Good returned from a trip to Job. W. Va., where he had gone several weeks before to finish up some work Bro. Keener left unfinished on account of his disabilities. While he was gone he received eight members by baptism.

Deacon D. H. Coffman of Goshen, Ind., who was called here by the death of his mother which occurred Dec. 3, is still here visiting with relatives and friends, and enjoying the scenes and associations of earlier days.

S. M. Burkholder.

Dec. 26, 1912.

Manson, Ia.

Dear Herald Readers, Greeting:—On Christmas day our Sunday school was reorganized with the following officers elected: Supts., C. B. Egli and Aaron Kauffman; Sec., Ella Zook.

May God's blessing rest upon all and the work of the Sunday school be a means of the ingathering of souls.

Bro. J. C. Egsti preached the Christmas sermon, basing his text on Luke 2:7.

Amelia Zook.

Dec. 26, 1912.

Seville, Ohio

Dear Herald Readers, Greeting:—Blessed be the name of the Lord for His loving kindness and His wonderful works to the children of men. Our congregation is at present enjoying the association of Bro. J. M. Kreider and wife, who were formerly of this place but now of Plainview, Tex. We were indeed glad to behold their faces and hear their voices again.

Meetings commenced at the Bethel Church, Dec. 8, with Bro. Enos Detweiler in charge, continued eight evenings at Bethel, and two evenings at the Guilford Church. Five public confessions are one of the immediate results. We also trust in the promise—"Cast thy bread upon the waters, for thou shalt find it after many days." Those who availed themselves of the opportunity of attending these meetings must surely have received spiritual strength. May the Lord richly bless the young soldiers who have enlisted under His banner, and may they be submissive and faithful to Him. Let us all profit by the words spoken.

Yours in His service,
D. M. Friedt.

Dec. 26, 1912.

Chambersburg, Pa.

(Pleasant View congregatiton.)

Dear Herald Readers, Greeting in Jesus' Name:—We are made to rejoice over the meetings held at this place by Bro. Daniel Gish of Millersville, Pa., when two precious souls became willing to come out on the Lord's side and take up their cross and follow Him. We believe there were many more that need the salvation of Christ but were not ready to come out and follow Him. Our prayer is that they may see their lost condition before is it too late. We feel to thank God and the dear brother for his labors while with us. He surely told us much concerning this present age of the world but now it is for us to take it to heart and live up to the teachings of the Bible. We ask an interest in the prayers of God's children, that we of this little congregation may prove shining lights and that more interest may be manifested and that still more may come.

Yours in Christian love,
Dec. 27, 1912. Nancy Wadel.

Waynesboro, Va.

(Springdale congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—Our Sunday school was reorganized the third Sunday of December. The brethren chosen were: Supts., D. R. Martin, A. H. Showalter; Sec.-Treas., S. H. Weaver, and Luther Parrot; Chors., Dan W. Driver and D. E. Weaver.

We had services on Christmas day with good attendance. Bro. J. R. Driver spoke from Isa. 9:6. The brethren, E. F. Heatwole and E. C. Shank, had meetings at the Mt. View Church, with Bible lessons and sermon each evening for one week. One soul was made willing to confess Christ as his Savior and will be received into the Church by baptism at Springdale on Sunday, Dec. 29.

May the prayers of God's children be, that he may be a shining light to his companions, who are yet in sin, that they too may see the glories and beauties of the Christian religion, and become willing to serve Him who was born, and died, and rose again for our justification.

There is an appointment for conference meeting on New Year's day; we hope to have a profitable meeting.

Wishing all God's richest blessings for a bright and happy New Year, I am, yours for Him,

Maggie M. Driver.

Dec. 27, 1912.

Miscellaneous

A BIBLE SNAPSHOT

By Silvanus Yoder.

For the Gospel Herald.

There was surely a time in the ages long past
When the earth was one language and speech;
O the blissful condition, O primitive age,
When the Latin no teacher would teach.

Then no foreign decline nor irregular verb
Could the student of language dismay;
Interlinears, lexicons, phrase books and all,
To clear sailing then always made way.

Then one nation, of course, for what else could there be
When no person would tell any lies?
From the incomprehensible jargons of ours
All the wars of the nations arise.

Then one nation, of course, meant a union of work
In the plan that they then undertook;
It was easy for them to unite on some plan
While with pride on each other they look.

The one language, alas! for how soon it meant strife
On the plain of the land of the East;
For the tower of Babel the pride of their toil
Means the nation and union deceased.

Now the story of Babel in duplicate form
On the stage of this earth we recite,
When we set to one side the commandments of God
And we trust in the power of might.

So the Tower of Babel that should have meant love
Now to us is a symbol of pride,
And their oneness of speech the sole unit of strength
Could no longer in Shinar abide.

But the mischief of Babel shall yet be undone,
When from war and all strife we are free;
For the earth shall be full of the knowledge of God,
As the waters that cover the sea.

Then a tower far grander than Babel we'll raise,
And we'll all speak the language of love;
For the Father shall come then to dwell among men,
In His beauty and strength from above.

Middlebury, Ind.

THE SUNDAY SCHOOL AS A MEANS OF DEVELOPING TALENT

By Nettie Miller.

For the Gospel Herald.

Today various kinds of Bible schools exist, but the Sunday school is the only one which stands for teaching the Bible regularly and systematically to all classes and to all ages.

Although the Sunday school is not a very old institution, it has proven to be of great value; we cannot comprehend the real value of the Sunday schools of today. We have a faint idea when we realize how many souls are brought to Christ through its influence.

Let us stop and think for a moment of the value of gathering the younger classes—there is no time in life when the seed of truth can be sown more profitably than in youth; it will finally mean the development of Christian character.

All persons are gifted with talents; some have five, some two and some one; we know in order to retain the talent with which God has endowed us and still gain more talent, it must be put to use and developed.

Growth is the law of life; our bodies, our minds, our moral and spiritual qualities need to be kept in constant use that there may be a healthy development. May we all be awakened to a sense of our duty, and neglect not the gift that is within us, for Christ is bidding us to develop the talents which He has given us.

And where have we greater opportunity for developing talent than in the Sunday school? Yet these many opportunities will bring corresponding responsibilities, but responsibility is often the making of us.

Some people may think the Sunday school is only for children, some may think the work is for the older ones; but no one is too young or too old to be a Sunday school worker. Neither are the officers and teachers the workers alone; there is a work for all if we are but willing to be used as instruments in His hands—exercising the talent that we have thus gaining more power, more talent.

It is true we cannot all preach and teach. God only expects us to do the best we can, put forth our best efforts for it is the "nobler efforts that result in profitable lives."

Yet it is not always the one who takes the most violent exercise or the one who does the most public work that is making the greatest development; it is sometimes the simple, quiet life that is molding and shaping a Menno Simons, a Wesley or a Luther.

In Bible times co-operation was an important factor; for example—Christ sent out His disciples two and two for the purpose of accomplishing great good; and today it is no less important and why not as essential in the Sunday school to carry on the work in the best possible way to obtain the best results? In unity there is strength.

There are diversities of gifts which when combined lead, uplift, and strengthen souls, thereby working for the glory of God; there is a great responsibility resting upon every worker in the Sunday school, and it is the duty of all to realize that they are to share the burden together.

Therefore since there is a great responsibility laid upon the Sunday school, there are nedded workers of power, of influence, of interest and faithfulness.

We can see how the Sunday school has been a means for developing talent in some of the ministers who have been officers in the Sunday school, able men who were well talented were put to work, putting to use and exercising the talent that they had, thereby gaining more talent and becoming better developed in the Master's service; and finally so well qualified that they were called to go forth as ministers in His vineyard. Hence, the Sunday school as a means for developing talent.

Then there are those who have a gift of imparting Bible knowledge, who have an aptness to teach; in the Sunday school is a great opportunity for developing this gift because the Bible is the book that is taught in the Sunday school, or should be. Let us stay by the great Teacher's method and example and we will surely be true teachers of Christ, wax strong and the talent become better developed.

Again, there are those who are gifted with other talents, perhaps the talent of singing; we have seen how this talent has been developed by being exercised in the Sunday school, by singing songs that inspire and edify, songs of praise and thanksgiving.

So in many different ways has the Sunday school been a means of developing talent.

Sometimes we see those who are not making the right use of the talent that they have; but what ever we do, let us do all for Jesus, all to the honor and glory of God and He will grant the right development of the talent.

Dear friend, a talent each of us has. Let us fill our place willingly for it may be a means of encouraging others.

May we as Sunday school workers be able to say, "We are in the work because the love of Christ constraineth us."

PRAYERS REQUESTED

For the Gospel Herald.

A sister writes: "Because I believe in the power of fervent, effectual prayer of the righteous people I ask God's children to unite with me in prayer for the conversion of my father. He is almost 67 years old, and has always claimed that he did not believe in the Bible until about a year ago when he saw the changes that came into the life of one of his children at conversion. Since that time there has come a change in his attitude toward Christians that gives us hopes that he may yet accept Jesus as his personal Savior."

We trust that there may be a ready response to this request. Many have through the power of prayer, been brought to a saving knowledge of Jesus Christ, and may not this be another case where the prayers of God's people have been the means of bringing another soul to Christ?

THE TEACHING OF PSALMS CONCERNING MAN

By Crissie Yoder.

For the Gospel Herald.

Concerning the nature and origin of man the Psalms agree with the Mosaic account of man's creation. He knoweth our frame, he remembereth that we are dust" (103:14). Compared with the starry heavens the question arises, "What is man?" So vast, so magnificient, so wonderful, so unchanging, so mysterious, is the universe, with its moon and great multitudes of stars that man seems a mere nothing—so small, so frail, so lowly, so insignificant. At best human life is brief and uncertain. "The days of our years are three-score years and ten, or even by reason of strength four-score years" (90:10). Iife is like a building which is swept away by a sudden flood without leaving a trace of its existence, or like the luxurious grass which is cut down and left dead without a trace of its recent beauty, or like a sleep, or like the flower withered by the dry, parching, east wind in summer. These facts would seem to justify a low view of human nature and man falls into a very little place, a mere atom and speck of time in relation to the immense universe about him and to the vast infinite time before and after his life. Moreover man's life is one of misery and sin, of deep degradation and hopeless ruin and he cannot but feel his unfaithfulness and humiliation in relation to the infinite, everlasting, righteous, holy, God, who is so lofty and pure, who has expressed Himself in nature and has set His glory upon the heavens.

The psalms however do not stop here, for in the same thought of man's frailty and weakness there is implied a personal relation of God with man. "What is man that thou art mindful of him? And the son of man that thou visitest him" (8:4)? Insignificant though man is, he is worthy of Gods loving care. This subtly compounded nature—man's greatness and littleness is one of the leading features in the doctrine of man as presented by the psalms. "Nothing is more easy than to take a high view of human nature alone, or a low view, alone. There are facts and appearances in abundance to account for and justify either. But the view of the psalms combines them; man's littleness and insignificance, in relation to the universe about him, and to its infinite and everlasting God; man's littleness in his relation to time, to his own short passage between its vast before and after, his feebleness, his misery, his sin. On the other side, man's greatness, as the consummate work of God's hands, thought worthy of His care, His choice, His provident and watchful regard; man's greatness and responsibility, as capable of knowing God and loving Him, of winning His blessing and perishing under His judgment; man's greatness even as a sinner able to sink so low, and yet to rise by repentance out of the deepest degradation and most hopeless ruin."—R. W. Church in Hasting's "Dictionary of the Bible."

In Psalms 8 and 90 we find man pictured in this double aspect and from them especially is it possible to discern the elemental ideas of man in relation to himself, to nature and to the living God. Far from being beneath God's notice, he is scarce less than God. "For thou hast made him a little lower than the angels, and crownest him with glory and honor" (8:5). Made in the very image of God, he has consciousness and will and reason and is much more wonderful and mysterious than is nature, he is crowned with glory and honor because better than all else in the universe does he reflect God's glory. Man's position and destiny according to the purpose of God is lofty. He is to be God's viceroy on the earth, having dominion over all its creatures—tamed animals, those wild creatures that roam at will in the open country, the fowls of the air and the fish of the sea. Man is king of the earth and all on it.

The universal sinfulness of man is quite evident in the teachings of the psalms, from such passages as 130:3: "If thou Jehovah, shouldst mark iniquities, O Lord, who could stand." Chapter 51 recognizes personal sinfulness to the full. All of man's sorrows, trouble, disease and death are due to sin, and throughout the book there are many strong assertions of innocence, assertions that seem most too confident and self-righteous (59: 13 and 17:3). Such professions however are not of absolute sinlessness but rather, the claims of a man fully conscious of having been faithful to the covenant, recognized as the ultiauthority, and for this reason deserving of the favor of God.

"For thou renderest to every man according to his work" (62:12), with other passages shows that the psalmist expected to see a visible and present distinction between the lot of the righteous and that of the wicked. There seems to have been no thought of a final judgment in which the evil and good man will receive their due punishment and reward. Whatever punishment the evil-doer received was in this present life, from this came the conclusion that a man suffering exceptionally has been exceptionally sinful. The evil man is identical and inseparable from evil, as is also the good man and goodness.

Elkhart, Ind.

THE POWER OF THE GOSPEL

By Lizzie Reber.

For the Gospel Herald.

There are two kinds of power: active and speculative.

Active power is that which moves the body. Speculative power is that by which we see judge, remember, or, in general, by which we think.

Christ is called the power of God, as through Him and His Gospel, God displays His power and authority in ransoming, and saving sinners. Satan is said to have the power of death, as he introduced sin into this world, he is the cause of death, both temporal and eternal and torments men with the fear of death and future misery.

Now then have we power of ourselves? No, we have not; as God can take away what power we now have and we will not be able to do anything.

So if we wish to have power we must first submit ourselves to Christ and grasp the tiny cord of faith. Put on the whole armor of God and then we will have power even among nations, as God is the fountain of Power. If we as a Church of God, do not pray, read our Bibles, to find out what the Word of God is, and doubt His Word do you think we have power with God? I say no. We must consecrate our lives and give ourselves over to Christ, pray without ceasing in spirit and in truth, believe His Word, and keep His commandments and then we will have power with God and in the Church, and be a power for those around us. As Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

For instance, if Nineveh had not repented, God would have destroyed them; but Jonah preached with power and the people believed him and repented and so Nineveh was spared. So it would be today if we lose the power of the Gospel this mother earth would be destroyed, but God will not destroy us if we stand firm to Him, although "heaven and earth pass away my words shall not pass away." So now, my kind friend, saint or sinner which would you rather do? Believe the Gospel and be saved, or go on your own way and finally be lost and doomed forever? Then do as Paul says, "Walk worthy of the vocation wherewith ye are called."

Crystal Springs, Kans.

I have made a great mistake in waiting for opportunities to do good to men. I find that if I really do anybody good I must make the opportunity myself. It is a remark worth pondering. —Sel.

PERSONAL RESPONSIBILITY

By Lena Stalter.

For the Gospel Herald.

May the study and discussion of this topic arouse young Christians to their responsibilities and privileges in life, and may it arouse us as a Church to do more to rescue the thousands of souls in our land, who are not living for Christ, but for the devil. How shall they be won for Christ? Do we stop to think what a great responsibility is resting upon us? Do you think God has placed us here, without a purpose?

We are held responsible for our lives—unless we realize our personal responsibility to evangelize the world and unless we enter upon the fulfillment of the same with all our corporate strength we will never attain full power upon earth as a living body of our Lord.

Efforts are being made to secure from every Church member a contribution for mission work. Very few congregations have reached this ideal. Individual support will bring untold blessings to the work because of the increased interest in the work. May the churches and especially the individual member realize more keenly their privilege and responsibility in the matter of giving liberally to this work.

There is always opportunity to do good some where, and if none of these were left slip by, what a blessing it would prove to the world.

God is always near with His convicting power, but do we know, we have a part to do? He can not convict the heathen till they have heard of the plan of salvation.

If Christian people would think earnestly and sincerely of their responsibilities to God and man they would take heed of His teachings.

Gridley, Ill.

THE LITTLE ONES OF BETHLEHEM

The little ones of Bethlehem
Had gone to slumberland,
But on the hill, the shepherds still
Kept watch, a faithful band.

The shepherds on the hillside green
Saw angels in the sky,
And glory bright shone thro' the night,
While praises rose on high.

The little ones of Bethlehem
Knew not, that starry night,
The babe who lay upon the hay
Was Jesus, Prince of Light.

Wake, little ones of Bethlehem!
Let all the children sing;
The angels say, on Christmas day,
"Behold your Savior King!"

—Sel. by Alice H. Nissley.

Tibet began to issue postage stamps last year.

INDELIBLE PENCILS

(A Hint to Writers.)

By J. A. Ressler.

For the Gospel Herald.

Bro. Kauffman brought some of the Herald matter over today and asked me to get it ready for the printer. He had just gotten home, there was sickness in his family, and this matter had to be gotten ready quickly. Some of the matter was very interesting. In fact, all of it was good, but about twelve pages of it was written with copying pencils and was so dim that Bro. K. thought it would have to be copied before it could go to the type man.

I remembered that some months ago a good sister who did not send her name had told us that steaming such writing makes it more legible, and I got the tea-kettle to boiling and sending out a good, big stream of hot vapor. Then I held the twelve pages over the spout, one after the other, until all were thoroughly steamed. And by the time the last page was thoroughly steamed, I was about twelve times as thoroughly steamed as any one of the pages. But it had the desired effect. The writing could be read. I marked the articles for the printer and the Herald office was happy again.

Copying pencils have their place They are nice and even to write with, and when the writing has been made wet it is like ink. But before it is wet it is very trying to the eyes. Up at the Publishing House they do not have a kettle handy. The busy editor would waste time by running around the neighborhood hunting a kettle every time some correspondent writes a letter with such a pencil. Most of my work is so home-like that I do it at home—that accounts for my ability to get a kettle so quickly. But I wonder if it would be asking too much of our good people who like indelible pencils enough better than ink to make constant use of them, to steam their letters before they send them. If that is too much trouble how would it be to go back to the old reliable pen and good, black ink?

Scottdale, Pa.

WHY NOT GIVE SCRIPTURAL THINGS SCRIPTURAL NAMES?

By Leander Smith.

For the Gospel Herald.

Words are vehicles of thoughts and signs of ideas. We never associate passenger traffic with terms "freight car," "log wagon" and "garbage cart." Symmetry of form and beauty are never suggested by the words "hideous," "uncouth," and "abnormal." Had these terms always been employed to express these acts and ideas it would be just as well; but now the opposite is true it would be extremely difficult if not impossible to associate them from their former use and hold them from the mind the idea of ugliness, irregularity and deformity. When we use the latter group we don't express the idea of something beautiful. In our theological, ecclesiastical, and religious terminology a like condition prevails.

Words by long use have become fixed to theories, practices and doctrines so that the use of the term carries the idea and inculcates the doctrine. On account of this the apostle speaking by inspiration said, "Hold fast the form of sound words" (II Tim. 1:13). No doubt as a safeguard for sound doctrine. Sadly, grievously, shamefully and hurtfully with so many of the Protestant churches have Episcopal hierarchal and sacerdotal terms found place; until their church literature is bristled and their language reeks with this heresy breeding nomenclature. The fact that some of these terms have been so long used and have become so common as to have lost in some measure their unsound suggestiveness does not in the least lessen the evil against which this article is aimed.

Christmas is still Christ-Mass or prayer said on the supposed birthday of Jesus for the purpose of releasing souls from purgatorial fires. The cathedral may mean a Romish house of worship but it means also a holy place to which peculiar sanctity attaches because of papal or episcopal "blessing." And what shall we say of reverend, doctor, clergy, laity, Easter, altar, chancel, sacrament, vesper, matines, Santa Claus, offertory, parsonage, "father" and "sister" with their Romish significance. How would this sound as a news item for our church paper, The Reverend Doctor Father Jones, assisted by other of our clergy administered the Sacrament to the laity of his church in the Saint Marks cathedral. Most of the laymen attended vespers on Easter morning. After the offertory prayer they kneeled at the altar while Santa Claus was being christened. They then repaired to the parsonage for refreshments. These things may not affect the strong but the writer must confess that they fret his weak nerves almost to inflammation.

"Sacrament" smells of Rome. "Altar" reflects the genuflection and incantations of a robed surpliced priest. "Laity" and "laymen" spell heirarchy. Christ-Mass holds up a wafer in adoration. "Santa Claus" canonizes a saint and makes the children

worship him. Parson and parsonage means orders in the ministry of Jesus Christ. "Matins" and "vespers" chant Ava Marias. Easter and Hallowe'en are heathenism "writ large?" Offertory is priestly graft set to music—but I forbear with a language as full as ours and a form of organization and service as simple as ours and great for their simplicity. There would be no excuse for eternally playing the apist to the papist and marring the beauty of our religion with the toggery of a decaying ecclesiasticism. In the Scripture we have bishops, elders, pastors and ministers and meeting houses. The Lord's Supper, feet-washing, etc. Also we have pastor's houses and if our pride outgrows our simplicity we could have pastoriums, but we do not have the Verbarum, Thesourous of the Vatican to express our ecclesiastical thoughts. "Hold fast the form of sound words," ought to be printed in large type and conspicuously posted in every religious editorial room and in the pastors' studies until all Christians "hold fast" the form of sound words, as well as professing Christianity. We find nowhere in the Scripture that any prefix or nom-de-plume was used by the prophets or apostles. Paul in speaking of the brethren never use such prefix as Reverend Timothy or Dr. Luke, etc. These are worldly titles and should not be used by the members of Christ's kingdom for it is not of the world. We incur the contempt of those we affect to instruct when we plough our fields of thought with the heifer of Romish verbiage. When our doctrinal instruments of music give an uncertain sound, the uninformed can not tell what is piped or harped and finally we fail to put a difference between clean and unclean in matters that touch the human souls.

Newton, Kans.

REPORT

Of the First Bible Meeting Held at Diller Church near Newville, Pa., Dec. 13-15, 1912

For the Gospel Herald.

Instructors, Daniel Kauffman, Elam Horst.

Saturday

Inspiration of the Bible. Daniel Kauffman.

The whole Book given by revelation of God to man. We believe the Bible because both external and internal evidences prove its accuracy.

Regeneration. Elam Horst.

The new life is from God. It is an inward work in the soul. Our regeneration will not do for any one else.

Prayer head covering. Daniel Kauffman.

I Cor. 11:2-16 teaches us: (1) That the devotional covering is an ordinance (V. 2); (2) that men should worship with heads uncovered (V. 4); (3) that women should pray with heads covered (Vs. 5, 6); (4) that it must be a covering in sign, recognized for that purpose (Vs. 5, 6, 10).

In Christ complete. Elam Horst.

We need to be as the Word of God teaches, a separate people. Christ is our all and in all.

Conversion. Daniel Kauffman.

Conversion is a complete turning around, a complete change from a sinful to a righteous state.

Nonconformity to the world. Elam Horst.

Are we serving God with all our heart, mind, and soul? This means separation from the world in every particular.

Joseph a type of Christ. Elam Horst.

The brother gave about 35 points in which the life of Joseph typified that of Christ.

The Holy Ghost. Daniel Kauffman.

There is one God, with three manifestations: Father, Son, Holy Ghost. The Holy Ghost is the Reprover of the wicked, Comforter of God's elect, Author of the new birth, Teacher, Leader and Guide.

Nonresistance. Elam Horst.

"Resist not evil." Be tender hearted, and forgiving as God has forgiven you. Be peaceable at all times, applying the Golden Rule. The unbridled tongue is a carnal weapon.

Hindrances to receiving the Spirit's fullness. Daniel Kauffman.

God gives the Spirit's fulness to them that obey Him. Lack of faith is a hindrance.

Anti-secrecy. Daniel Kauffman.

Secret societies are wrong in hiding their light under a bushel, in their oaths, in the unequal yoke, in being detrimental to society, home and Church.

Obedience to civil laws. Elam Horst.

Be subject. If we are half church and half world the church will not grow.

Sunday

Sunday school, followed by a sermon by Daniel Kauffman. Text, Jno. 5:25-29.

Marriage. Daniel Kauffman.

Parents should give their children proper instruction. Children should obey their parents, and should be careful in the selection of companions. The marriage bond is indissoluble except by death. Mixed marriages are unscriptural and unwise.

Observation of the Sabbath. Elam Horst.

The Sabbath was made for man, not man for the Sabbath. It should be kept holy. On this day the Gospel should be preached and necessary wants supplied.

The Sunday evening service consisted in answering a few questions, concluding the subject of marriage, a talk on the devotional covering, followed by a sermon by Bro. Elam Horst. Texts, Matt. 13:-17-23, Mark 4:20, Luke 8:15.

Frank B. Burkholder, Secy.

REPORT

Of the Twenty-first Quarterly Mission Meeting Held at South Union Church Thursday, Nov. 28, 1912

For the Gospel Herald.

Mods., S. L. Warye, D. S. Yoder; Sec., Will Stoltzfus; Chor., Herman Hartzler; Treas., A. Y. Hartzler.

Principal reasons for being thankful.

The child of God never has any reason to be unthankful. Through sunshine and adversity God only allows such things to come about in our lives that are for our good. We are inclined not to be thankful for afflictions or dark days but they often become necessary to make us appreciate our blessings.

Practical ways of expressing thankfulness.

A practical way of expressing is to share our abundance with others. If we were more acquainted with the source of our blessings we would be more eager to show our appreciation of them.

An interesting children's Thanksgiving meeting followed immediately after the noon recess in which was brought out the necessity of cultivating a spirit of thankfulness.

What does entire consecration mean?"

It means a presentation of our bodies to God as a living sacrifice. Consecration is not only a good thing for a Christian but it is something that is required. Entire consecration doesn't mean following after the world in any of the many ways this may be done, but it does mean a surrendered and dependent life upon God and a separation from the world. The will of God must be our will entirely or we can not claim entire consecration. We can not know what entire consecration means until we first experience it.

The Macedonian cry.

(a) The cry (Acts 16:9). The Macedonian cry today is a cry of need and a call to help. While there may be a great deal to do at home or right around us, still if we feel that God is calling us elsewhere, it is our duty to go.

(b) The response (Acts 16:10). Before any one is likely to respond to a cry for help a consecration is necessary. We should have the assurance that it is God calling us.

Offering $157.48, for the General Mission Fund.

Secretary.

REPORT

Of Quarterly Sunday School Meeting, Held at the Roseland Mennonite Church, near Roseland, Nebr., Dec. 8

For the Gospel Herald.

Organization: Mod., Albert Zook; Chor., Sarah Burkhard; Sec., Ira Gingerich.

Devotional by moderator, Prov. 23.

The following topics were discussed and a few of the thoughts given:

Intemperance a hindrance to our Christian progress. Albrecht Schiffler, Lena Lapp.

Total abstinance from all harmful and sinful things, and a temperate use of needful things is the only safe way to follow.

Woes of intemperance. Sadie Lapp.

Recitation, **It may fall upon you.** George Blankenbiller.

Recitation, **Leave that crape upon the door.** Fannie Showalter.

Poverty, misery, crime and many other dreadful things are the results of liquor. The evils of intemperance are also hereditary. Drunkards have to face eternal punishment, as no drunkard can inherit the kingdom of God.

Virtues of temperance. Henry Heistand, Eli Shank.

Recitation, **The two glasses.** Alice Snyder.

Morality, chastity, cleanliness, purity, and holiness are some virtues of persons that lead a temperate life. It is impossible for an intemperate person to retain these virtues. The glass of rum brings nothing but destruction and sadness, while water gladdens and cheers. Great and useful men are temperate. More and greater opportunities come to those who are temperate.

Effective ways of teaching temperance. D. G. Lapp.

Using illustrations is a good way of teaching, as the effects of alcohol in men's lives who use it or as those who are intemperate in other things, have to suffer the consequences. A rowdy boy generally grows up to be a good-for-nothing man, while a temperate boy grows up to be a useful man. The Church has a grand opportunity to teach temperance, and it is her duty to use every way that is right to eradicate the drink evil.

Secretary.

Married

Geiser—Moser.—At the home of the officiating minister near Dalton, O., on Dec. 15, 1912, Bro. Christ Geiser of Orrville, O., and Sister Bertha Moser of Dalton, O., by I. J. Buchwalter.

Massanari—Sommer.—On Nov. 19, 1912, Bro. Joseph Massanari, of Fisher, Ill., and Sister Lizzie Sommer of Metamora, Ill., were united in marriage at the bride's home, Bish. Andrew Schrock officiating.

Martin—Lesher.—On Nov. 21, at the home of Pre. David Lesher, the home of the bride's parents, Bro. Benjamin Martin and Sister Emma Lesher were united in holy bonds of matrimony by Bish. Geo. S. Keener of Hagerstown, Md.

Lehman—Martin.—On Nov. 26, 1912, Bro. Amos Lehman of Franklin Co., Pa., and Sister Maggie Martin of Washington Co., Md., were united in the holy bonds of matrimony at the home of Bro. Samuel Martin, Bish. Geo. S. Keener officiating.

Miller—Shetler.—On Dec. 22, 1912, at the home of Bro. and Sister S. G. Shetler near Hollsopple, Pa., Bro. Harry Miller of Springs, Pa., to Sister Luella Shetler, Bro. S. G. Shetler officiating. May their voyage through life be peaceful and prosperous.

Gerig—Yoder.—On Dec. 17, 1912, at the home of the bride near West Liberty, O., occurred the marriage of Bro. Melvin R. Gerig of Smithville, O., to Sister Della Yoder, Bro. J. S. Gerig officiating. May God bless them through the journey of life.

Fisher—Brackbill.—Bro. J. Edward Fisher of Kinzer, Pa., was married to Sister Bessie M. Brackbill of Vintage, Pa., by Bro. John H. Mosemann at his home at Lancaster, Pa., Tuesday, Dec. 24, 1912. May the Lord grant them a pleasant and happy voyage o'er the sea of life.

Obituary

Wenger.—Amanda Reed was born in Elkhart Co., Ind., June 1, 1878. She was united in marriage to Menno Wenger Dec. 22, 1903, and departed this life Nov. 29, 1912; aged 34 y. 5 m. 28 d. She leaves to mourn her departure her husband, her son Russel, her parents, Aaron and Magdalena Reed, two sisters, one brother, and a host of friends. She united with the Mennonite Church at the age of 18 years and remained faithful to the end. The funeral was conducted by Brethren Martin Ramer and Christian Ressler at Yellow Creek Church. Interment in the adjoining cemetery, Dec. 1.

Miller.—Anna Miller (nee Schmucker) was born Aug. 1, 1849; died Nov. 27, 1912; aged 63 y. 3 m. 26 d. She united with the Amish Mennonite Church of Louisville, O., in her youth and was a faithful member until called to her reward. She was united in the bonds of holy matrimony in 1883. Said union was blessed with 6 children. Five children preceded her to the spirit world. She leaves to mourn her departure her life companion, 1 daughter, 1 brother and 2 sisters. Funeral services were conducted by J. E. Hartzler, assisted by Bros. Leichty and Sommers. Text, Matt. 24:44.

Thomas.—Sarah Thomas was born in Somerset Co., Pa., Nov. 22, 1822; died Dec. 6, 1912; aged 90 y. 14 d. Buried in the Kaufman Cemetery. Funeral services were conducted by Bro. S. G. Shetler. The deceased is survived by two sons and some grandchildren and great- grandchildren.

Eshleman.—Mary Ann Eshleman was born Dec. 23, 1850; died Dec. 13, 1912; aged 61 y. 11 m. 20 d. She united with the Mennonite Church in early girlhood. Sister Mary was willing to give assistance in spiritual and temporal work and whenever the writer came to visit her she always desired prayer and scripture reading before he left her home. Funeral services were held on Tuesday, Dec. 17, at the home by the brethren David Lesher and C. R. Strite and at the church by G. S. Keener and Daniel Kauffman. Text, I Cor. 15:57.

..Graber.—Christian C. Graber was born Dec. 15, 1844; died Dec. 16, 1912; aged 68 y. 1 d. He was born in France and came to America in 1872. He confessed Christ as his personal Savior at the age of 15 years and united with the Amish Mennonite Church at Montbiliard, France, and was always a true follower to the end. In 1874 he was united in marriage with Fanny Conrad. This union was blessed with 1 son and 2 daughters. Services and interment at the Pleasant Hill Church, Wayne Co., Ohio.

Berkey.—Caroline Berkey was born Apr. 10, 1854; died at the home of her sister near Lattysburg, Wayne Co., O., Nov. 26, 1912; aged 58 y. 7 m. 16 d. For many years she was a faithful member of the Mennonite Church, exemplifying in her life the Christ-like spirit, seeking not her own good only, but also the good of others. Although dead yet she liveth in the lives of those who knew her. Funeral held at the Guilford Mennonite Church, Medina, Co., O., Nov. 29, 1912, conducted by Jacob Burkhart and Edward Koppes in German, and Daniel Martin in English. Text, Rev. 14:12, 13. Burial in the adjoining cemetery.

Troyer.—Frances Ella (Miller) Troyer, was born June 5, 1890, in La Grange Co., Ind.; died Nov. 27, 1912; aged 22 y. 5 m. 22 d. She leaves a deeply bereaved husband, 1 little daughter, a father, step-mother, 7 brothers and 1 sister, to deeply mourn their loss; but we trust their loss is her eternal gain. She was a member of the Shore Mennonite Church for some years, and proved to be a faithful sister. Shortly before she passed away she kindly admonished her relatives to be true and faithful to God. Funeral was held Nov. 30 at the Shore Church, where a large concourse of people met to pay the last tribute of respect to one that was held in esteem by those who knew her. Services were conducted by A. S. Cripe and O. S. Hostetler from I Pet. 5:4, selected by the husband.

Risser.—Jacob Risser was born in Germany Feb. 6, 1835; died Sept. 29, 1912; aged 77 y. 7 m. 23 d. He came with his parents to America in 1845; settling down in Ashland Co., O., where he lived for about four years, then moved to Wood Co., O., where they lived till the beginning of the Civil War, when he came to Elkhart Co., Ind. March 1, 1866, he was married to Barbara Stauffer. To this union were born 3 sons and 5 daughters. One son and 2 daughters preceded him to the spirit world, leaving 2 sons, 3 daughters, and a beloved wife, together with 3 brothers, 3 sisters and 7 grandchildren to mourn his departure. He was received into fellowship with the Mennonite Church Aug. 12, 1912. He was buried at the Olive Church followed by a large concourse of friends and neighbors. Funeral services were conducted by David Yoder and Jonas Loucks. Texts, Rom. 14:12, and Luke 23:28.

Schertz.—Ruth Irene, beloved and only child of Benj. J. and Emma Schertz, was born near Eureka, Ill., Dec. 27, 1903; died Nov. 26, 1912; aged 8 y. 11 m. She was sick only a few days, with tonsilitis and bronchitis, and her condition was not considered serious until shortly before her death, when membranous croup set in, and on the evening of above named date she quietly passed away into that "blessed sleep from which none ever wake to weep." Funeral services were held on Thanksgiving day, at the Roanoke Church but owing to the contagious nature of the disease, her parents and others who cared for her during her illness, were not present. Ruth was a loving and obedient daughter, a kind friend and playmate, and is sadly missed by her parents and a large number of relatives and friends. May He who knows all our griefs, comfort and sustain the sorrowing ones.

Amstutz.—Sophia Amstutz (nee Culp) was born Feb. 24, 1849, in Fairfield Co., O. She moved with her parents to Allen Co., O., in 1851, where she resided until she united in marriage with Jacob Amstutz, April 7, 1877, when they moved to Allen Co., Ind.—first on another part of the home farm where they resided about two years, after which they moved to the present home, where they spent the remnant of their days. Eight children were born to them, six daughters and two sons, all of whom survive her. Her husband departed this life Aug. 13, 1896, thus she lived in widowhood 16 years with the care and responsibility of rearing the children. She united with the Mennonite Church when a young woman and lived a faithful, devoted life to the end. She departed this life Dec. 12, 1912; aged 63 y. 9 m. 18 d. She leaves to mourn, 8 children, 13 grandchildren, 1 brother, 5 sisters, with many friends and relatives. One sister in infancy and two brothers preceded her to the future realm. Funeral services were conducted by N. O. Blosser of Rawson, O., assisted by B. B. King of Ft. Wayne, Ind.

Kreider.—Isaac Kreider was born in Lancaster Co., Pa., Aug. 28, 1822; died Dec. 16, 1912; aged 90 y. 3 m. 18 d. He was united in marriage to Anna Denlinger Aug. 6, 1844. To this union were born 2 sons and 2 daughters. His wife and 1 daughter preceded him to the spirit world. He married his second wife, Anna Rohrer, Sept. 2, 1850. To this union were born 7 children. One son preceded him to the spirit world. Besides his wife he leaves to mourn 9 children, 43 grandchildren, 30 great-grandchildren and many relatives and friends. When a young man he united with the Mennonite Church and remained steadfast to the end. He lived what he professed and by his pious Christian life and loving disposition toward all he met he won many warm-hearted friends. Up to about a year ago he appeared to enjoy good health, but during the last year he had been failing, was in bed 3 months and 3 days. He was very patient, never complained. When visiting brethren were to see him he always wanted scripture read and prayer. He seemed to be conscious that his end was drawing nigh. He was the last one of his family to pass into the great beyond. The funeral was held Dec. 19, with short services at the house by Bro. Sanford Landis and at Mellinger's Church by Bro. Frank M. Herr. Text, Rev. 2:7, last clause. Many sad friends met to pay the last tribute of respect to grandfather.

By a granddaughter.

Items and Comments

The power of J. P. Morgan in the money world is made apparent in recent testimony before the Congressional investigating committee. It was there developed that he controlled, directly and indirectly, the enormous sum of $25,325,000,000. He says he prefers combination to competition.

In a recent bulletin from the Census branch of the manufacturers of Canada it is shown that during the last ten years Canada has had a remarkable growth, as the following figures will show:

"In ten years the number of establishments increased by 4,568; capital by $800,000,000; employees by 176,000; wages by $128,000,000; raw materials handled by $335,000,000, and finished products by $685,000,000."

China is making a commendable effort to rid itself of the curse of opium. In a recent manifesto issued by the government reference is made to the agreement with Great Britain concerning the importation of opium and the point raised that the only way to settle the question of importation is to prohibit entirely the home growth of the native article. In its faithful effort to rid itself of this frightful curse, China is setting a commendable example to the so-called Christian nations on the whiskey question.

In commenting on the century of peace between the United States and Great Britain, many men of prominence on both sides of the Atlantic join in the expression of confidence that war between these two great English speaking nations is impossible. While this is the fervent wish of all lovers of peace, war is not an impossibility so long as militarism and commercialism form so prominent a part in the policy of both nations. The man of peace sees no use in going armed when an armed conflict is an impossibility.

In an address before the members of the state educational societies at Syracuse, N. Y., State Superintendent Schaeffer of Pennsylvania has some practical suggestions for the young people of America. He says:

"If the American high school boy will continue to waste his time upon fraternity functions, social pleasures and student activities, which merely aim at gratification of self, while foreign boys study with unprecedented zeal at school and in the evenings at home, the outcome will be that ten or twenty years hence the foreign-born boy or boy born of foreign parentage will fill the places that might be occupied by the American boy."

That brute force, not justice, is to determine the terms of the proposed peace between Turkey and the Balkan nations is evident from the developments of the peace conference now going on between representatives of the nations involved in the controversy. Turkey's attitude will be determined by two things: (1) the results of the fighting now going on in the field; (2) the prospects of intervention by European nations. The allies are afraid that the larger European powers will step in and deprive them of the fruits of victory. The nations are seemingly not agreed as to what they should ask for, and so the allies will probably be allowed to dictate their own terms to troubled Turkey—provided it will be seen that further armed resistance on Turkey's part will prove useless. Meanwhile lovers of real peace are sending petitions heavenward for an overruling that will bring about an end to the war.

SPECIAL BIBLE TERM

The Special Bible Term of Hesston Academy and Bible School will open on Jan. 6, 1913, and continue for four weeks. Besides the regular Bible teachers of the school, Bro. J. S. Shoemaker will have a leading part as instructor. One feature of his work will be to give instruction on mission and special lectures on life and conditions in the Holy Land and the Orient. Work will be offered in Bible History, Bible Georgraphy, Book Study, Doctrines, Plan of Salvation, Methods of Bible Study, Workers Training and Vocal Music. For further information, address either D. H. Bender or J. B. Smith, Hesston, Kans.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Holdeman Church near **Wakarusa, Ind., Jan. 6-11, 1912.** Instructors, A. D. Wenger, Henry Weldy, Silas Weldy.

Forks Church, near **Middlebury, Ind., Jan. 4-11, 1913.** Instructors, S. E. Allgyer, S. S. Yoder.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Bowne Church near **Elmdale, Mich., Jan. 7-13, 1913.** Instructor, J. M. Kreider.

Howard-Miama County congregation, near **Plevna, Ind., Jan. 20-25, 1913.** Instructors, C. Z. Yoder, Daniel Kauffman.

Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913. Instructors, J. E. Hartzler, S. F. Coffman.

FAMILY ALMANAC

for 1913

(English or German)

Contains the regular yearly calendar, moon's phases, weather forecasts, Chronological Cycles, and Changeable Festivals, Seasons, Eclipses, etc., etc.. as given by our Almanac Calculator, Bro. L. J. Heatwole of Dale Enterprise, Va.

The Names and Addresses of our Bishops, Ministers and Deacons have been carefully revised. The Directory of our Church Institutions has been revised and enlarged. Among some of the special features for this issue are the following original articles: **The Fast Fleeting Time and The Brevity of Life,** by Silas Bauman; **Man's Sunday,** by L. J. Heatwole; **Joseph Funk,** by S. M. Burkholder (illustrated); **Jerusalem the Wonderful City,** by David Burkholder; A **Clipping from Memory's Pages,** by S. C. Yoder; and **Health Hints,** by J. S. Slabaugh, M. D. Now ready for delivery at the following prices:

Single copy postpaid	$ .06
12 copies postpaid	.45
100 copies postpaid	3.50
100 copies not postpaid	2.50

Mennonite Publishing House,
Scottdale, Pa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

There are now 40,000 ministers and native helpers in foreign mission fields supported from the churches of the United States, and last year the sum of $12,000,000 was contributed to support the work.—The Advocate.

Table of Contents

625—Editorial
626—It is New Year's Day (Poem)
The A B C of Baptism
Holy Ghost Baptism
627—Christ's Conception of His Messiahship
628—From Our Mission Stations
Christmas Dinner at Chicago
Junnebai
629—The Relation of the Home Church to the Foreign Field
630—Question Drawer
631—Sunday School
Our Young People
632—Field Notes
Correspondence
635—A Bible Snapshot (Poem)
The Sunday School as a Means of Developing Talent
Prayers Requested
636—The Teaching of Psalms Concerning Man
637—The Little Ones of Bethlehem (P)
Indelible Pencils
Why not Give Scriptural Things Scriptural Names?
638—Reports
639—Married
Obituary
640—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, JANUARY 9, 1913 NO. 41

EDITORIAL

"The heavens declare the glory of God; and the firmament sheweth his handiwork."

Many turning to the Lord is the glad message brought by some of our correspondents this week.

The man who measures his sacrifices in dollars and cents has not yet risen above the domain of covetousness.

Speaking of sacrifices, the greatest sacrifice which the Christian can make is the consecration of his all to God. The sinner makes a still greater sacrifice when, for the sake of a few paltry dollars, or pleasures, or honor, or ease, he throws away his chance for salvation.

"Your label should now read 1913," writes an exchange in giving instructions to its subscribers. We are glad to say that many of our subscribers have made the labels on their paper read "1913" while many others have paid beyond this period. Many others, after looking at the label at the top of this page, will make it read either "1913" or "1914" in a very short time.

Missionaries Safely Landed in India.—The letter from Dhamtari, India, printed elsewhere in this issue, brings us the joyful news that our missionaries to India, Sister Anna Stalter and Bro. A. C. Brunk, have landed safely in India and are now among the active workers at that place. May heaven's blessings attend their labors and many be brought into the glorious liberty of the Gospel of Christ.

Some time ago we spoke of the benefit a parcels post would be to our book trade. Since then we have learned that books are not included in the new law and will therefore be sent out at the old rates. The reason assigned for not classifying books as "merchandise" by the postal authorities is that there is already a special rate on books, they being sent through the mails at half the rates charged for merchandise.

Home Problems.—There is no home without its problems. They are different in different homes, but we believe that an intelligent discussion of some of them will be a help to all who are interested in the welfare of the Christian home. On another page will be found the beginning of a discussion of some 25 or 30 of these problems. We invite your thoughtful consideration, and should any be moved to respond we will welcome everything that will help make these discussions interesting and profitable.

The Voyage to Eternity.—As these lines are being penned we are looking out on the face of the deep and watching the turbulent waves. Without fear we are sailing on, hoping ere long to reach the harbor. We are reminded of another voyage which all people are making. The eternal haven of rest lies just beyond this sea of time. Though the storms of life may be fierce and the billowy seas may be foaming and rough, they who are in the life boat manned by the great Captain of our salvation need have no fears. It too often happens, however, that people prefer to ride on ships that are unsafe and go down in a wreck. Are you sure that you have chosen the right boat?

The Peacemaker.—One of the most precious benedictions found in the Word is that recorded in Matt. 5:9: "Blessed are the peacemakers: for they shall be called the children of God."

Christ set the example when He came from heaven to earth to teach unto men the way of peace—peace between God and man ("Glory to God in the highest"), peace between man and man ("and on earth peace, good will toward men"). As followers in His steps our commission is not only to bring the Gospel to all men but "if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Who are the spiritual but they in whom the Spirit of Peace reigns as an abiding Comforter? To reconcile men to each other sometimes means to reconcile others to ourselves.

But it is not always possible to win an enemy. Our Savior did not always succeed, the apostles sometimes failed in this attempt, and we need not be surprised if we likewise fail. But our individual responsibility extends to the limit of our ability to work for peace. Hence it is written, "As much as lieth in you, live peaceably with all men. . . . Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Our Savior did not fail to instruct us in this line, telling us how to do in case others offend against us and also in case we find we have offended others. Do you hear that others are dissatisfied with you? Turn to Matt. 5:23, 24 and read your instructions. Has some one transgressed against you to an extent that you can not be satisfied with him? Your duty in the case is pointed out in Matt. 18:15-17. In either case our duty is plain. But you say that it is the other man that is in the wrong. Grant it. You being all right now, become a transgressor in that you are disobedient to God if you refuse to take His advice in a sincere effort to win your brother. Most of our church difficulties could be avoided if it were not that through indifference or pride these plain commandments of the Lord are so frequently disobeyed. A brother won is a greater conquest than that of taking a city (Prov. 18:19).

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

THE NEW, OLD STORY

The Story of stories will never be old,
Of stories the sweetest that ever was told,
How Jesus came down from the home of the blest,
To nestle awhile on a mother's' soft breast:
His hall of reception a stable and stall;
By angels proclaimed as the Savior of all;
By shepherds and wise men with rapture adored:
Creator and creature, bond servant and Lord!
Sweet story! O tell it again and again—
Glad tidings of joy for earth's sorrow and pain!
Proclaim it till every nation shall hear,
And Christ in His kingdom and glory appear.

—The Evangelical.

THE A B C ON BAPTISM

By S. B. Wenger.

For the Gospel Herald.

What is the use of water baptism if it has no cleansing power? It is simply an outward sign of an inward cleansing. We should observe it not as a saving ordinance, but because we are saved. It is a seal to our profession, an act of obedience and "an answer of a good conscience toward God" (I Pet. 3:21).

If pouring is the Bible way of baptizing, why did Jesus go into the river Jordan, and the eunuch go down into a certain water with Philip to be baptized? And why did John resort to Aenon where there was "much water?" The Bible does not tell why they went to and into the water, but that does not change the mode. Water may be as conveniently applied to the head of the applicant while in the water as anywhere else, no matter how much water there may be. "John also was baptizing in Aenon near to Salim, because there was much water" (Jno. 3:23). Much water does not indicate mode or quantity used. There was much water in the Jordan river and John's baptizing there was with water in accordance with Christ's mode of Holy Ghost baptism. The "much water" of Aenon has reference to the many springs existing there. The many waters in Aenon are termed by the translators "much water." Yet there is much less water there than in Jordan, and nothis said there about much water. If pouring was the mode of baptizing in Jordan, it certainly would be the mode in Aenon where there was less water than in Jordan.

It is a question with some as to which is the correct rendering of the two passages of Scripture "in water" and "in the Holy Ghost," or "with water" and "with the Holy Ghost." The King James Version uses the latter and the American Standard Version the former. We speak of King James and the American Standard Version because they are the most common in use. The American Standard Version of 1900 in Matt. 3:11 and Mark 1:8 says, "in water" while in Luke 3:16, Acts 1:5, and Acts 11:15, says, "with water." The four versions of the Bible that of 1611, 1881, 1904, and of 1911, all translate "with water." It will be observed that the American Standard Version contradicts itself by using the words "with water" three times, and "in water" twice.

It is unnecessary for scholars to quibble over these translations, when the Bible explains itself; the Old Testament tells what the mode of Holy Ghost baptism is to be, and the New Testament tells what it was in the fulfillment. The prophecies say it will be an outpouring, and the New Testament says "poured out," "fell upon," "shed forth," descended," etc. There is no question about the baptism of the Holy Spirit being affusion, and when God tells man to do with water what He does with the Holy Spirit, and uses the same words to tell what should be done, there should be no question about the mode, or why thus, but simply to obey.

There are instances that we must conclude that baptizing was performed in the house, but if we wish to follow Christ's example and at the same time practice the mode that the Bible establishes, it can not be imitated in any other way so completely as to go down into the stream and have the water applied by pouring upon the head of the applicant by the hand of the administrator. This is baptizing in the water with water. (Matt. 3:11; Jno. 1:38; Acts 1:5; 8:38; 11:16; Matt. 3:15). Going into the water is no part of the baptism; it is simply the place where the sacred rite is performed. "With water" is parallel to "with the Holy Ghost."

Anointing with oil (James 5:14) is acknowledged by all to be an application of oil to the person anointed. It is an absolute fact that if anointing with oil means an application of oil to the person being anointed, and that if baptizing with the Holy Spirit means an application by pouring, that baptizing with water means the same.

It is incorrect to speak of a mode of "water baptism." We should say a mode of baptizing with water, as the act of baptizing with water is not the real baptism, it is only a symbol of it. The real baptism is the change wrought by the power of the Holy Spirit. Baptizing with water is an act of performance but does not produce an effect. The real baptism produces an effect, but is not an act of performance; it means to change thoroughly. In the New Testament it means to change from sinfulness to a oneness with Christ.

The oldest, strongest, and most reliable testimony, other than the Bible itself, known to the world today, on the mode of baptizing with water is found in the catacombs of Rome, Italy. Upon the walls of these rock-hewn chambers, are representations of baptizing by pouring water on the head of the applicant, similar to the one here illustrated, except that in the most instances the water seems to have been dipped with the hand without the use of a vessel, as here illustrated. This representation is a part of that copied from the counterpiece of the dome of the bapistry at Revena, which was built and decorated A. D. 454. This represents the baptizing of Christ by John the Baptist, and corresponds very nicely to the Bible account of it. See Matt. 3:11-17.



The hiding places of the early Christians during the persecution period, contain numerous representations of baptizing, and without a single exception, represent the application of water to the subject in the form of the Holy Spirit baptism. On page 535 of Withrow's work on catacombs he says, "The testimony of the catacombs representing the mode of baptism as far as it extends is strongly in favor of aspersion or affusion. All their pictured representations of the rite of baptizing indicate this mode, for which the early fonts seem adapted." "Some of these were placed there as early as 107 A. D., and preserve to this 20th century the primitive mode of baptizing. These statements may be substantiated by protographs and by statements, from the pilots of the catacombs, that there are no other forms represented in any of the catacombs.

The abiding evidence of these catacombs preserved to the world is not history. It is a standing monument unaffected by the shifting traditions and fancies of passing generations. These catacombs are more reliable than historians who quote each other in succession to their fancy, and keep silent on joints unfavorable to their views.

In support of affusion and aspersion, the most ancient historians might be quoted, but we believe the Bible is sufficient, and should convince and guide every unprejudiced mind.

There has been, in all ages of the Christian Church, a people who baptized by pouring, and I believe will be till the end of time. This practice may be traced to the apostles in direct succession through a people known in different ages of the world, by the names of most efficient leaders.

It was to a band of worshipers at this time called Anabaptists, that the reformed Catholic priest, Menno Simon, connected himself in the year 1536, who became one of the strong advocates of the faith. And as usual, the Church was called by its opponents, after its leader. Since, the Church has borne the name Mennonite.

This denomination believes in a whole-Gospel religion, in obeying all the commandments given to God's people by Christ and the inspired apostles. They are a peculiar people separated from the world, and believe in the principles of peace and non-conformity to the world as taught in Scripture.

In conclusion, I would urge that we be careful to apply Scriptures as God intended

them. Do not literalize spiritual things, or spiritualize literal things, but "obey from the heart that form of doctrine delivered unto us" (Rom. 6:17).

Supplement

Our aim in this tract has been to give plain, simple truths on the subject of baptism, realizing the fact that it is the A B C that most people need. It is not intended to stir up controversy with those holding opposite views.

To the advanced scholar, who wishes to look into the subject through the interpretation of words from ancient languages, and from points of history, I give the following references:

Read the tract, **"The Bible Mode of Baptism,"** by E. J. Berkey. It is a 24-page booklet which compares the several modes of baptism in use at the present time, and proves the Bible mode of baptism with water to correspond with the mode of baptism of the Holy Spirit. These tracts are for free distribution by the Mennonite Publishing House, Scottdale, Pa.

"Baptism, Mode and Designs," by W. B. Godbey, is a book of a hundred pages, which explains the mode and designs of water baptizing. It gives definitions, and interpretations of words from the original Greek, and proves the mode to be affusion, and challenges open discussion on the subject.

"Letters on Baptism." This is a 245-page book by Dr. Fairfield, who was a strong Baptist minister, appointed by their publishing house to write a book in support of Baptist views. His re-examination of the subject resulted in the change of his belief, and he produced strong arguments in favor of affusion as the Bible mode of baptizing.

"A B C of Baptism, and Higher Lessons on Baptism" by J. T. Glover of South Pasadena, Cal., is a clear and forcible discussion of the mode of Christian baptizing. It shows the fallacy of other modes which are but human inventions. His arguments are clear and convincing. To him I am indebted for many thoughts in this tract.

"Theodore." A Story about Baptism. This is a discussion between a Baptist minister and Dr. Graham, in which the subject of baptising is thoroughly discussed from points of history, from the classic Greek, and from the Bible.

"A Book on Baptism" by S. F. Coffman of Vineland, Ontario, Canada. This is a most thorough treatise on the subject from the standpoint of the Bible prophecies and their fulfillments. I bespeak for it a careful study. Many new furrows are turned in the field by his study of this phase of this subject.

DEATH AND ITS CONSEQUENCES

For the Gospel Herald.

The following letter was written by one of our faithful shepherds to a loved one who had come in contact with error, and was sent in for publication. To those who are inclined to waver it ought to come as a welcome message as it explodes a few "cunningly devised fables" used by Russell and his followers. Faithful workers will find in this message a few points which may be helpful to them as they come in contact with error.—Editor.

Lancaster, Pa., Nov. 7, 1912.

Dear Bro. ————:

Your letter has been received and contents noted. I am glad to have a reply from you. It affords me pleasure again to know that you are looking for the truth and willing to receive it irrespective from whom or through whom the Lord may choose to send it.

The first point, brother, I should like to call attention to is the wages of sin. Does not Scripture reveal clearly that the wages of sin are paid in several payments? While physical death is part payment, is not the second death the full and final payment of the wages? How could a loving God put man His creature into the lake of fire if it were not a part of the result or consequence of sin? On the other hand, if man refuses God's way of salvation and remains in his sins, despising and rejecting His love, does not God's justice demand such punishment since God has declared it be a just recompense (Heb. 2:1-3)?

Now, as to death, what does it mean? Does it not mean in physical death **separation** of the spirit from the body? Did not Stephen commend his spirit unto the Lord Jesus? Does the spirit die when it is free from the body? Eccl. 12:7 teaches that then the spirit shall return to God who gave it. Thus we see physical death is the separation of the spirit from the body. This will also help us to a right understanding of the second death, which is not going out of existence or annihilation, but rather the separation of the soul, spirit and body of a man or woman and consigned to the lake of fire and brimstone. Is not this fact brought out in Luke 16 in the case of the rich man who opened his eyes in hell, being in torments. He certainly was not in hell because he was rich, but because he failed to do what Abraham recommended for his five brothers—**hearing Moses and the prophets.** And what have they to say? Luke 24:27, etc., has it.

Does not also Rev. 14:10, 11, teach the same thing where John hears the angel telling of the punishment of those who worship the beast and his image? Does it not teach that the torment is conscious as they shall have no rest day nor night? It certainly can not mean **killed** and **dead** in every sense, as you have mentioned, can it? Does not Rev. 20:10, 11 teach the same thing? For here the devil is cast into the lake of fire where the beast and the false prophet are who were cast in 1000 years previous and **are still there being tormented** when the devil is cast in? Is it not true?

Taking God's definition of the second death, I cannot harmonize it with C. T. Russell's definition, can you? I want to be fair with him. If he says what God says, I want to say Amen. If not, I must be true to what God says, refusing what any man says.

Now, brother, let me give you another point which is brought up in my mind from the fact that Russell turned you to the German of the Bible.

You are well aware of the fact that Russell teaches that the devil shall be destroyed in the sense of annihilation, basing his theory on Heb. 2:14. Turn to the German text, and you will notice the idea is not that the devil is to be destroyed in the sense of annihilation, but rather through Christ taking flesh and blood upon Himself and dying He might take away the power of him that had the power of death, which is the devil. This is not in conflict with Rev. 20:10, 11, and Matt. 25:41, which taken together teach that the devil shall be punished and not destroyed. This is also in harmony with the literal translation from the Greek given to me by a believer in Russell's doctrine of annihilation of the devil and the wicked.

You readily see that Heb. 2:14 has been Russell's foundation to establish his doctrine of non-eternal torment of the devil and the wicked. His wrong interpretation (intentional or unintentional) of this passage accounts for his doing gross violence to the many other passages of Scripture which plainly and most emphatically teach the **eternal conscious punishment of the wicked.**

Dear Brother, I do believe that Jesus Christ the Son of God died for the world, and not only for the Church, and that He tasted death for every man, at the cross of calvary when God laid on Him the iniquity of us all. He there gave Himself a ransom for all, so "that **whosoever believeth on him** shall not perish, but have everlasting life" (John 3:36), be condemned (John 3:18) and consequently be damned (Mark 16:16). This applies to those who lived before, during or after Christ was here, as Scripture abundantly proves. The future blessings on the Gentiles must come through Him and must be accepted in faith.

If I know myself I do not want to say anything untrue against Russell and his doctrine. But having examined some of his works and compared them with Scripture, I have found him to be a deceiver, whether intentional or unintentional. Again assuring you I desire to be faithful to Christ and his sheep, I remain,

Unworthily in Him,

————.

Let not the thought of receiving more grace tomorrow, make you negligent of today.—Ex.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, O.

(1935 E. 8th St.)

Dear Herald Readers, Greeting in Jesus' worthy Name:—We have great reason to praise the Lord for His wonderful works to the children of men. We have now been in our new field of labor nearly three months and are beginning to get a little acquainted with the work. So far we have enjoyed it very much though it has not been without trial and discouragements. But the Lord is good and we find much joy in His service.

The Christmas season was, as usual, a busy one and much enjoyed. Through the instrumentality of interested friends we were privileged to serve a dinner to about one hundred poor children at Happy Hour Mission given on the 27th. Promptly at 11:30 they were admitted into the building and after a short service were served a hearty meal. Needless to say, it was very much enjoyed by all present. A few baskets were also carried out to worthy poor. We are very grateful to those into whose hearts the Lord put it to contribute so liberally of their means and provisions to make this possible.

Sister Hershey attended the Sunday school meeting at Leetonia Christmas day. Bro. Lantz and family are still sharing a part of the Mission Home. Their presence and counsel are much appreciated.

We are looking forward with great anticipation to the Bible school which will begin in a few days. We hope to see a number avail themselves of this opportunity of looking into the blessed Word and thereby be better fitted for future usefulness.

Will you pray for the work here?

Yours for the lost,

Geo. M. and Mary Hostetler,

Dec. 28, 1912.

Chicago, Ill.

(639 W. 18th St.)

"Thou shalt call his name Jesus, for he shall save his people from their sins." Our hearts are gladdened as the advent of our Savior into the world has been brought afresh to our minds.

In spite of the fact that the real Christmas spirit has been lost to many people because of extravagant indulgence on their part, the message of "Peace and goodwill" is still real to His children.

On Dec. 19 we gave our 17th annual dinner to the Sunday school children and friends of the Mission.

It was a day of gladness to many children, and older people as well, as they partook of the good things which the Lord, through the kindness of Christian friends, enabled us to set before them.

A goodly number of brethren and sisters from the country came to spend a few days with us and also rendered valuable assistance on this occasion. So many more good things were sent in than were needed for the dinner which enabled us to carry many baskets to worthy homes.

We appreciate the interest our many friends have shown in the work and know that God will bless and reward each one.

In the evening a praise service was held which was enjoyed by all.

We have been favored by having the brethren, Daniel Orendorff, C. Z. Yoder, C. K. Brenneman and E. S. Hallman with us in the past few weeks.

A number have confessed Christ in our meetings recently, and we ask you to pray with us that they might make a complete surrender.

Yours in His service,

The Workers,

Per Emma Oyer.

Dec. 27, 1912.

Chicago, Ill.

(720 W. 26th St.)

Greetings of Love to Herald Readers:—In a few days another year will have passed into history. Many of us will no doubt review our lives and our work of the past year. There will be thoughts of regret in the minds of some because of failure. There will be peace and satisfaction in the lives of others, because of faithfulness to duty and honest effort. Whatever may be our lot or our privilege, let us pray for more courage to press forward. It was a real inspiration to us to have expressions of purposes to live truer, nobler and more useful lives during the coming year. Expressions like these have come from lives that were transformed by the Master's touch. We long to see a growth there—so pray that we might be used in helping to bring this about—used only that He might be honored.

The past week has been a busy one for us—one which we believe has been helpful to our people.

On Christmas evening a service on the life of Christ was held which was well attended, about one hundred and seventy-five being present. On the Friday evening following Christmas the children of the Sunday school gave an interesting program. About four hundred and sixty were in attendance at this service. All departments of the Sunday school were well represented—Cradle Roll, Beginners, Primary, Intermediate, Adult, and Home Department. At this service we presented gifts which were purchased with money donated expressly for them, donations from churches and friends. There was such keen appreciation manifested on the part of the grown people and children that we longed that more of our country friends might have been with us to see how much their gifts meant. We trust the service of this Christmas may be the means of quickening some life. Pray that many more may respond to the Master's call. Remember us.

In His name,

Lydia Lefever.

Dec. 28, 1912.

Dhamtari, C. P., India

It is with pleasure that we announce the safe arrival of Bro. Brunk and Sister Stalter.

The many prayers which have been offered in their behalf are answered, as they have had a pleasant journey, and have arrived in good health, and are now happily located.

The S. S. City of Athens arrived in the harbor of Bombay on the 25th of Nov., at 11 P. M. The passengers were landed the morning of the 26th at about 7.

The evening of the 27th the passenger train was boarded for Dhamtari. At 2 P. M. on the 30th the party was met at the Dhamtari station by the mission workers who gave them a hearty welcome. A meeting was arranged for at Sunderganj which took place at once on arrival, a hymn was sung and prayer offered by Bro. Kaufman, after which Sister Stalter gave a short but touching address in Hindi. This talk was followed by an English address by Bro. Brunk, Bro. Lehman translating the talk into Hindi. This talk was also short but very much appreciated by all present.

The chairman of the meeting gave a short, closing talk, and offered prayer and the meeting was dismissed.

Our prayer is that the Lord may abundantly bless, and send forth more laborers into His harvest.

Yours in the Master's service,

M. C. Lapp.

Dec. 4, 1912.

Altoona, Pa.

(1717 11th Ave.)

As we enter upon another year, we realize the need of God's grace for the great work before us, and are reminded of the words of Isaiah, "Behold, God is my salvation: I will trust and not be afraid for the Lord Jehovah is my strength and my song: he also is become my salvation."

In viewing the field we do not be-

lieve people realize the sinfulness of sin as does God, for in speaking to the Son He says, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Is there not too much love for iniquity after all, if not in too rank a form? If so the love for righteousness must decrease and blessings rich and good are not to be found which may be enjoyed by conforming to God's will.

The day before Christmas we distributed a number of baskets among needy homes (the contents of which were sent in by brethren and sisters from Johnstown and Belleville) which were heartily enjoyed. Also brethren and sisters from Spring City, Pa., sent a crate of oranges and a box for the workers which contained many good things. The Sunday school children each received a bag of candy and a motto, and the sewing school each an orange.

Children's services were well attended on Christmas evening.

Bro. and Sister Stauffer are the happy parents of a baby girl, which arrived Jan. 3.

Recently there were six souls received—three by baptism and three reclaimed, for which we praise the Lord.

We feel thankful for the brethren and sisters who have stopped off with us, and assisted us in the work.

Sister Emma Kolb of Spring City, Pa., has come to stay with us a few weeks.

Yours in His service,
Fannie Kurtz.

Jan. 3, 1912.

THE RELATION OF THE HOME CHURCH TO THE FOREIGN FIELD

By Geo. J. Lapp.

For the Gospel Herald.

(Continued from last week.)

We cannot think of any reasons which would better place the Church in proper relation to the foreign mission than the three already given, viz., Considering foreign missions a part of the pulse of the church, realizing her obligation in helping to carry out the universal mission, and beginnng to treat the foreign missionary enterprise in a matter-of-fact way. With this then as a foundation we may pass on to a few remarks concerning the relation of the Church to the foreign field.

1. A proper home base insures the foreign mission against disaster. It is most encouraging to see the increased interest in rural mission work. By attempting more and more to meet the spiritual needs of the people in the rural districts where they have been deprived of church privileges, and gathering them into the fold of Christ and into the Church, we are forming a better base of supplies for the more extended work of carrying the Gospel to the heathen. It has also been observed by good authorities that the churches which have been established from missionary effort develop into the strongest missionary churches. They are freer to make greater sacrifices that others may learn of the priceless gem which they have found. By enlarging her borders at home she will be better able to maintain her work abroad. We dare not neglect the work that lies about us at home.

2. From the ranks of the Church are needed thoroughly prepared men and women who can meet the demands of the non-Christian world in the most aggressive and effective way. Non-Christian nations are plastic. Japan has been the cause of many Eastern people awakening out of the long sleep in which they have been. This plastic condition is the reason for the many changes which are going on at the present time. Much has been said about the unrest in India, which is nothing but stirring out of the long restful state in which she has been to a new condition of things which will sooner or later settle itself into a more rigid and unyielding one. Now is the time for the Christian Church to make herself felt in India.

Secular education is on the advance. Governments as a rule take a neutral stand regarding the different religions represented in their realm but they grant privileges peculiar to the needs of each when it comes to establishing schools and colleges. Let the Church arise to the privileges which she has and have a greater part in educating the youth of India. Pandita Ramabai writes, "If Christians do not rise to the occasion, educated Hindus and Mohammedans will take things into their own hands and provide for educational and philanthropic institutions to be established and carried on under non-Christian management."

There is a rising spiritual tide in many mission fields. Where missions are of long standing and have spent many years in faithful presentation of the Word, at such places mass movements have resulted in which thousands have come at once to be received into the Church. But unless there are sufficient missionaries to care for those who come to Christ in these mass-movements, which are on the increase, they may become perils. The Church in these regions needs to be safe-guarded against serious error on the one hand and laxity on the other. While many of these movements have been from among the lower and outcastes of India, yet the best thought of the country is also turning toward Christ. There are secret disciples who, if sought out, would become staunch supporters of Christianity. Among the more contemplative classes we must look for the steady, permanent growth of the Church through which we may expect Christian workers who will help us to care for the masses as they come in.

(To be continued.)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Is it right, from a Bible standpoint, for a brother to draw a pension?

A. B. E.

We take it for granted that the questioner meant by "brother" a member of a church holding to the Bible doctrine of nonresistance, and that it is a pension for military service that he has in mind.

A young man goes out, acutated from either selfish or patriotic impulses, and enlists in the army. He stands up bravely upon the field of battle, and if he is an efficient soldier he takes the lives of many on the other side. The war is over and he goes home. He reflects upon what he has done. He thinks of the many that he helped to send to eternity unprepared without a chance for repentance. He reads the words of God: "Thou shalt not kill," "Love your enemies," "Do good to them that hate you," "Pray for them that despitefully use you," "Avenge not yourselves, but rather give place unto wrath," "Put up thy sword into its sheath, for all they that take the sword shall perish with the sword," "The weapons of our warfare are not carnal," etc., etc., etc., and a feeling of deep remorse comes upon him. He thinks of the fact that what he did, though barbarous, is called glorious by most people, and that he was actually paid wages for the awful business of killing other people! Having repented of his sin, does he feel like accepting further pay, in the form of a pension, for his awful deeds? But some say that this is not pay for service, just a gift from a grateful nation for the exposure, loss of health, etc. The fact remains, nevertheless, that the nation pays the soldiers their pension on the ground that they have done something glorious, and it is with that understanding that pensions are generally accepted. The best that can be said of receiving pensions under such circumstances is that it gives out the wrong impression. Every ex-soldier who believes that he did wrong in grasping carnal weapons and taking the life of fellow men on the field of battle, and who has really repented of the deed, will feel more like returning the wages that he has already received for something unscriptural than accepting further emolument in the form of a pension.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

PEACE AND GOOD WILL

Peace and good will; peace and good will,
The Christmas bells are ringing still,
As once they rang upon the height
Where shepherds watched, that wintry night,
Long years ago. Ah sweetly do they chime
In notes of rapture so sublime
That through our hearts their echoes thrill,
Peace and good will.

—Sel. by Barbara Hollenbach.

UNCONSCIOUS INFLUENCES

By Lina Z. Ressler.

For the Gospel Herald.

How many things come into our lives to help or hinder, that are entirely unplanned for by ourselves or our friends. This reminds us that there is some one directing our lives who understands us better and can control things better than either we or our friends could do. What a comfort to know that a stronger Hand than ours has control of the changing scenes which come before us, and a wiser Mind than ours is planning the daily occurrences as they come.

The other evening, as the earth lay wrapped in her snowy Christmas mantle, and most of the world seemed to be enjoying sleep—God's great boon to mankind—I heard near my window the song, "Silent Night." The first notes were rather hesitating, but as the song progressed, "Christ the Savior is born," came in clear, confident tones from the singers. What a message to bring to the tired, sleeping world! Oh, that all who are so eagerly looking forward to and preparing for, the joyous Christmas season, could grasp the fullness of the wondrous meaning of the message!

The singers later sang a verse of, "My Jesus, I love Thee," and then went on. I do not know who they were or why they sang. They probably did not know whether anyone even heard their song, and probably will wonder whether it was worth while. To me it was a help upward, for it changed weary sleeplessness into a season of helpful reflection and joyous meditation on God's great Christmas Gift.

This bit of influence was the keynote to a most blessed and meaningful Christmas. Thus God influences our lives. Thus our lives influence others. And only in eternity shall we know!

Scottdale, Pa.

HOME PROBLEMS

Discussed by C. R. Strite.

For the Gospel Herald.

A and B have a family of well behaved and intelligent children. They are respectful to parents, take a keen interest in the affairs of the home, are well posted on the affairs of the community and are abreast of the times in general information and interest in the issues of the times. But there is not one in the Church, though the parents ardently wish that they might give their hearts to Jesus. What is wrong? What would you advise?

What is Wrong?

A and B have failed to convey to their children by precept and example, the divine standard of perfection and revelation of truth.

As they advanced in the duties of home responsibilities they should have learned that they were students in the great "University of Life," and the first principles of that life course, is to sincerely consecrate their lives unto God. The second principle is to look after the spiritual welfare of their children. "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6; Eph. 6:4). The fault at least in large meausre, was evidently a lack of spiritual influence and training, on the part of parents, whose conversation was more about the farm, the shop, finances, community gossip, social and political movements than about their Bibles. Their hearts were not filled with the Word of God and its power.

Advice

If A and B realize their mistake they should above everything else clothe their desires with a deep concern for the salvation of their children. They should give them the timely advice, that in life is the time to serve the Lord, and impress them with the fact that there is more to life than the things we possess; read the Word together, pray earnestly to God in the presence of their children, live practical Christian lives; so their consecrated effort, their deep concern, their awakened soul, they may convey to their children the divine impress—a desire to be saved and willing to give their hearts to Jesus.

C and D have a family of children who unite with the Church as fast as they come to proper age. But their lives are very inconsistent, they take little interest in the Church, disobey God or parents whenever they feel like it, and manifest no signs of spiritual life outside of belonging to the Church. What is wrong? What would you advise?

What is Wrong?

C and D find in looking over their lives and the choice of their children, that the things which prompted them to unite with the church was due to personal or natural influence. Jerhaps C and D say to their children, "You are old enough to join church," give them a plain suit of clothes and bring them into subjection to the church rules; (like a farmer would handle a colt to break him into work). They no longer are permitted to indulge in a worldly life; they see their associates have united with the church. Perhaps they promise to give their children a watch, horse and buggy or something else along the line of their desires; so in the midst of such personal influence, nothing appeals to them but to step into the church, without having their souls awakened. They are only reformed instead of being regenerated and born into the kingdom of Christ. These hear the Word with joy and receive it. Their emotions are touched, but the Word does not reach their nature. Their will and character are unchanged. Joy without thought is a definition of the stony ground hearers. No deep principle, no real change of heart, no fire within; but only warmth from outside, they embrace religion not because of repentance for sin nor for its spiritual reward. Hence the inconsistent life, dishonoring God, and disobedient to parents.

Advice

They need to pray, "Create in me a clean heart, Oh, God." Repent and be converted, draw near with a true heart in full assurance of faith. "Put off the old man, and put on the new man, which is created in righteousness and true holiness." Without the inner spiritual man no one can be fitted for the heavenly garner. "Ye must be born again." Study the Word and pray until they say with David, "Thy word have I hid in my heart that I might not sin." They need to associate more with God's people so they learn to love the Lord with all their soul, heart and mind, and honor their father and mother, "which is the first commandment with promise."

Grateful obedience is the source of spiritual life. If children do not love their earthly parents, it is evident they do not love God.

Let this motto prevail: **"Thou God seest me."**

Maugansville, Md.

We may never reach our ideal in life, but the energy spent in getting there will become valuable strength to fight the battles of life.—A. H. Leaman.

Jesus does not ask a man to make a choice that pays, but He asks him to make a choice that counts.—Sellors.

If habit is our master, our life is a failure. If habit is a servant life is a success.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Jan. 19, 1913.—Gen. 3:1-24

MAN'S FIRST SIN

Golden Text.—Whosoever committeth sin is the servant of sin.—Jno. 8:34.

Introductory.—The first dark chapter in the history of man is recorded in the lesson before us. At the close of the creation God looked down upon all that He had made "and, behold, it was good." We have noticed man's blissful condition in the Garden. We are now to note his shameful condition in the fall. Since the time of this first transgression the record of man has been one of unworthiness, degradation, sin. During all this time the record of God has been one of compassionate love and amazing grace, doing all that could have been done and that can be done to lead men upward and cause him to accept the grace freely offered for our redemption from sin and for our eternal glory.

The Temptation.—Picture to your mind the blissful surroundings of innocent Eve as she was enjoying the blessings of the Almighty in her happy home. Watch the ruthless destroyer as he enters the home to blast its happiness and innocence forever. He comes, not as an unsightly wretch dragging Eve away from her blessed state, but rather as a being of pleasing personality, "more subtle than any beast of the field," professing to offer something that would better the condition of our first parents. The first appeal was to covetousness. Adam and Eve were permitted to partake of all the fruit in the Garden except that growing on the tree of knowledge of good and evil. This was the devil's opportunity to make them feel that a most blessed privilege was withheld from them. There were three attractions put forth: (1) "good for food," (2) "pleasant to the eyes," (3) "a tree to be desired to make one wise." Thus Thus the power of selfishness was awakened which caused Eve to forget her obligations to Him who gave her all she had. Look at this scene, and you have a vivid picture of temptation in all ages. No sin has ever been committed unless there was first temptation.

The Fall.—Selfishness having been aroused in Eve, her eyes went shut to truth and her own highest interests. Selfishness blinded her eyes. She believed Satan rather than God. She might have reflected that she owed her all to God and that it would be folly to listen to any being who dared to deny His Word, but she didn't. She thought only of that beautiful fruit before her. She might have suspected that since God had proven Himself her Friend this enemy of God's might also be her enemy, telling her things that were not true, but she didn't. She thought only of that beautiful fruit before her and of the great wisdom that should come from eating that thing that was so good for food. It was the same old tempter who has deceived the millions of all ages. But that was nothing to Eve. Although he is "a liar from the beginning," this was nicely veiled from the eyes of Mother Eve. With her eyes and ears wide open to the song of the tempter who had now completely charmed her, and with her eyes and ears completely shut to the voice of the Lord God her only Friend, she deliberately reached forth her hand in transgression, and then gave to Adam "and he did eat." The fall was complete.

Hiding from the Lord.—While the devil is the father of all liars, one thing he said was true: their eyes were completely open. They saw what they had done—saw that they had deserted their great Friend and Benefactor and sold thmselves to their enemy and deceiver. A great flood of thoughts and reflections here crowds upon our minds, but space forbids mention and we leave the readers to continue their reflections. Adam and Eve did the natural thing—tried to hide from God. The idea was as delusive as was the other idea which made it possible for Satan to deceive them. They tried to hide their nakedness, but their garments were as fragile as was their cloke of sin. How different was now their condition from what it was before. Their innocence, purity, freedom, and glory had all departed and soon they were to be driven from the beautiful home in which they had spent so many delightful and happy hours. While in their fear and consciousness of guilt they were vainly trying to hide from God they heard His voice. "And the Lord God called unto Adam, and said unto him, Where art thou?" How many people today, instead of coming to God for pardon and purity and enjoy His gracious presence, are vainly hiding away in their wretchedness, hugging the delusion that He is unable to find them.

Man Driven from the Garden.—The Lord was merciful to Adam and Eve. He might have left them to eat of the tree of life and live forever in their sinful, wretched state, but He was too merciful for that. So He told them of the awful curse that they had brought upon themselves, graciously promised them a Redeemer, sent them out of the Garden and made it impossible for them to return. Ever since then man has been compelled to reap the folly of what he has sown, the only gratifying part of his lot being the glorious and God-given provilege of eating of the new Tree of Life (Christ) and in living forever in the better world above.—K.

Our Young People

PAUL AS A MISSIONARY—Acts 18:1-23

Topic for January 26

MOTTO

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

OUTLINE OF TOPIC

I. His Divine Call.
1. At conversion.—Acts 9:3-18; 22:6-16; 26:13-18.
2. Through the Church at Antioch.—Acts 13:1-3.

II. His Work.
1. Specially among the Gentile or heathen.—Rom. 15:15, 16-21.
2. Not independent of the Church from which he went out.—Acts 14:26-28; 15:1, 2; 16:4.
3. Yet a specially revealed message was delivered him from God.—Gal. 1:11-19.
4. Was confirmed in his service by the apostles and elders.—Gal. 2:9.

III. Methods used.—
1. Always began with the Jews where he found any.—Acts 13:46; 17:1-4.
2. Preached from what men understood and led them to Jesus and His work for men.—Acts 17:16-31.
3. Gathered the believers into organized congregations.—Acts 18:23; 15:36, 41; Tit. 1:5.

IV. The Spirit of His Life.
1. Subject to the Lord's leading.—Acts 16:6-10; 18:8-10.
2. Conscientious.—I Cor. 4:4; Acts 23:1.
3. In earnest.—Phil. 3:8, 13, 14; Col. 1:28, 29.
4. Burdened for souls.—Phil. 1:7; II Cor. 11:2; Gal. 4:19.
5. Faithful in preaching.—Acts 20:26, 27.
6. Suffering hardship.—Acts 20:22-24; II Cor. 11:23-29.
5. Unselfish.—II Cor. 12:14-18.
6. Cheerful.—Phil. 4:10-13.
7. Fearless.—II Tim. 4:6, 7; Acts 21:11-13.

PERSONAL THOUGHT

Is my life so consecrated that I can say to my brethren, "Be ye followers of me as I also am of Christ?"

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Paul.**
2. Commit Phil. 3:7-1-4.

For Young People.—
1. Persecution and Missions.
2. Bringing a Whole Gospel.
3. Enduring Hardness for Christ.

For Older People.—
1. The Call to Special Fields.
2. The Value of Church Organization.

"Sin has not only put a film on the eye, but destroyed the capacity to see. It has ruined the faculty of spiritual insight, and struck the soul with blindness."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, JAN. 9, 1912

Field Notes

Change of Address.—Bro. John C. Birky, from Hopedale, Ill., to Delavan, Ill. Friends desiring to write him will please note the change.

Owing to the crowded condition of our mails we were again compelled to hold over a number of items for publication next week.

Bro. Jonas Snider of Waterloo, Ont., preached to an attentive audience at the Wideman Church on Sunday evening, Dec. 29, from I Cor. 3:11.—B.

Bro. P. R. Lantz of Canton, Ohio, writes under date of Jan. 1: "Our school opened yesterday with good interest. Twenty-four enrolled with more to come."

At the Almira, Ont., Church on Dec. 29, one precious young soul was added to the Church by water baptism. Bishop Jonas Snider of Waterloo, Ont., performed the service.—B.

A recent letter from La Junta, Colo., says: "Bro. C. A. Hartzler of Garden City, Mo., has been with us Dec. 15-30, preaching the Word with power. He is now in Holbrook holding meetings."

Deacon Ordained. — An ordination service was held at the Pleasant Grove Church near Martinsburg, Pa., on Saturday, Dec. 28, at which time a deacon was ordained. There were five brethren in the lot, which fell on Bro. Isaac Metzler. May God richly bless our young brother in bearing the responsibilities of his position.

The Bible conference at West Union Church near Wellman, Ia., closed Dec. 31 to be continued at the East Union Church the next day. Good interest is reported and prayers are ascending that many may be brought to their Savior.

A Bible conference is announced for the Shore congregation near Shipshewana, Ind., with Bro. A. D. Wenger of Fentress, Va., in charge. The meeting is to begin about Jan. 15. The Lord bless the efforts put forth to the salvation of many souls.

Bro. D. H. Coffman of Goshen, Ind., was a pleasant caller at this office one day last week. He had been in his former home in Rockingham Co., Va., for several weeks and was on his way home. He left Scottdale on Saturday morning for the Ft. Wayne, Ind., Mission, where he expected to remain over Sunday.

Good news comes from Nappanee, Ind., where the meetings which closed Dec. 31 resulted, among other things, in the winning of 19 precious souls for the Lord. May they remain steadfast unto the end. The Bible conference conducted during the meetings was in charge of the brethren A. D. Wenger, Silas Weldy and Jacob Christophel.

Bro. I. S. Mast and wife of Minot, N. Dak., were called to Portal, N. Dak., recently on account of the sudden death of Sister J. R. Landis of that place. The body was taken to High River, Alta., for burial. Bro. Landis is left with the care of a number of precious jewels and deserves the sympathy and prayers of the brotherhood.

We are in receipt of a program for the 69th quarterly meeting of the Mennonite Sunday School Mission, to be held at the Lancaster, Pa., Mennonite Church, Jan. 22, 1913. The program begins with a sermon by Bro. Jacob N. Brubacher of Mt. Joy, Pa., and closes with a "Summary of the Day," by Bro. C. R. Strite of Hagerstown, Md. It is a good, live program and we hope to hear of a good, live meeting.

A letter from Middletown, Pa., reads: "We had preaching on Sunday forenoon (Dec. 22) at Swope's. The text was Matt. 2:2—a very interesting sermon by Bro. D. Z. Miller. In the evening Bro. John Erb preached on Jno. 1:23. The dear old brother explained that John the Baptist did not wish to be honored as Rev. John Baptist, D. D., LL. D., but that he simply wanted to be recognized as a voice crying in the wilderness, a voice crying, 'Prepare ye the way of the Lord, make his paths straight.'"

A letter from Albany, Oreg., dated Dec. 24, reads as follows: The brotherhood here are at present engaged in a series of meetings, with Bro. J. P. Bontrager preaching the Word. So far 5 precious souls have found Christ. Meetings will continue all this week, possibly next. After meetings close here Bro. Bontrager will go to California to preach the Word to the scattered members throughout the state. Pray for the work."

Bro. Harvey Friesner of Vistula, Ind., writes us telling of a spiritually uplifting and inspiring meeting held with the Barker Street congregation of which he has the oversight. He says, "We had intended to close the Sunday school for the first quarter, but Bro. Amos Geigley and four other brethren from Goshen came during the holiday week and gave us such an uplift that all seem to be interested in Sunday school. Meetings lasted ten days; closed last evening (Dec. 29) with a large number of confessions for this place." We praise the Lord for results. May the good work go on.

Correspondence

Portersville, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—Dec. 29 we reorganized our Sunday school as follows: Supts., B. L. Horst, J. A. Gingerich; Sec., Lorena Miller; Libr., Lizzie Bunton. We have an evergreen attendance of about 35. Pray for the work at this place.

J. R. Miller.

La Junta, Colo.

Christmas at the Sanitarium was observed in an appropriate way, with hymns, recitations and a talk by Bro. Chancy Hartzler. The inner man was also cared for by many gifts of fruit and candy from the good people of La Junta. We also had turkey dinner for patients and workers. A friend in La Junta also remembered the institution with the magnificent gift of $2,200, the income of which is to be used for the Charity Fund. May others be impressed to do likewise. Oh there are so very, very, many who are afflicted with the dread disease, lung trouble, and could be greatly benefited at a place of this kind if we had the means to care for them.

We are glad to state that our prospects for workers is bright at present. Sister Edeth Brackbill of Lancaster, Pa., is with us again and expects to spend some time at the Sanitarium. We are also expecting Sisters Ketura and Maggie Kauffman of Conway,

Kans., with us right soon, and Sister Schweitzer of Protection, Kans., expects to be with us about the middle of March.

In His name,
J. M. H.

Pond Bank, Pa.

Owing to the Providential overrulings the continued meetings at this place did not take place as scheduled, but were begun Dec. 22, with Bro. W. W. Hege in charge, and continued until Jan. 2. The Word was preached with power with the result of two confessions, both mothers, and others convicted. We believe all were strengthneed and thus better prepared for the battle of life. Although encouraged with results we feel sad for those who would not heed God's calling to repentance, for one by one they must heed His calling to judgment.

A lot of children's clothing, given by the brethren of several congregations of Franklin Co., were distributed among the poor and needy children here on Saturday, Dec. 28. Many of these children are orphans and will be able to spend the winter with a little more comfort. They appreciated it very much. We also want to thank the givers, feeling assured that you have done a good work, for "he that giveth to the poor lendeth to the Lord." It is only what we give that will be of value to us in the hereafter. We saw children along the road that we believe would also appreciate warm clothing. Although probably few people die of freezing or of starvation many, yes more than we think, are uncomfortable because of a scarcity of the necessary things of life, and have been made so by the death of a father or mother or both, and are left to shift for themselves in this unfriendly world. "Inasmuch as ye did it unto one of the least of these ye did it unto me.'"

Yours in love,
Harvey E. Shank.

Bardo, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We are all enjoying the blessings of health and rejoicing in a Savior's love. On Sunday, Dec. 29, we reorganized our Sunday school as follows: Supts., Bros. Simon Stalter, Milo Stutzman; Sec., Bro. David L. Yoder; Chors., Bro. Wm. Stutzman, Sister Lena Reil. May they prove faithful to their calling.

We are at present enjoying a visit from Bro. Moses Burkholder from Oregon. He intends to start for his home today, Dec. 30, with the intentions of returning in the spring with his family, to make this their future home. We are glad for visitors, as it encourages us on our way. Pray for the work at this place that we may take a deeper interest in the Lord's work and for the salvation of souls.

D. L. Yoder.

Dec. 30, 1912.

Lancaster, Pa.

Dear Herald Readers, Greeting:—On Dec. 29, 1912, the Chestnut Street Sunday school was reorganized as follows: Supts, Henry Godshalk, Jacob Brackbill; Secys., Witmer Rohrer, Christian Martin; Treas., Isaac Herr.

On New Year's eve, the Lord willing, a series of meetings will begin at the Chestnut Street Mennonite Church in charge of Bro. Noah Mack of New Holland, Pa. We ask an interest in your prayers in behalf of these meetings. An invitation is extended to all to attend.

In His name,
Lloyd S. Kemrer.

Hopedale, Ill.

Greeting:—Bro. L. J. Miller of Garden City, Mo., arrived here Dec. 7, and remained one week, preaching every evening. The way of life was faithfully shown as we were permitted to see four of our young people come out on the Lord's side. God grant that others may see their condition and turn to the Lord, for in Christ alone there is salvation and His name is the only name in which we can be saved.

Your brother in Christ,
John C. Birky.

Dec. 20, 1912.

Hydro, Okla.

Dear Herald Readers, Greeting in the blessed Master's Name:—We feel to praise God for the blessings He has again showered upon us. On Dec. 14 Bro. Reuben Weaver of Harper, Kans., came here and stayed till Dec. 23. While with us he held Bible normal, and a series of meetings, the subjects discussed were: **Self-examination, Influence of Company, Sowing and Reaping, Providence of God, Covetousness, Happiness.** The brotherhood at this place was certainly edified and strengthened by these meetings. Two souls confessed Christ as their Savior. May many more become willing to make the consecration is my prayer.

John J. Johns.

Dec. 24, 1912.

Frazer, Pa.

Dear Herald Readers, Greeting:—We are glad to report meetings at this place again. Dec. 22 we were much blessed with a short visit from Bro. David Habecker of Mountville, Pa. He gave us much encouragement in both Sabbath school and church work.

Bro. Sanford Landis of Bird-in-Hand, Pa., held a series of meetings here Nov. 24 to Dec. 2, 1912. Bro. Abram Metzler of Martinsburg, Pa., preached the last evening. May God add His blessing to the work done at this place. The average attendance during the meetings was thirty.

On Dec. 8, Bro. Clayton Kolb favored us with a visit, giving us a good sermon. May we be uplifted and brought into closer communion with our Lord by the words of the brethren that speak the word to us from time to time. Let us try to put the things we are taught into daily practice. We are also having a fair attendance in our Sabbath school, considering the weather. May God bless the work put forth at this place by these visiting brethren.

In His name,
H. G. B.

Dec. 27, 1912.

Limon, Colo.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to praise God for the blessings He has showered upon us. We have enjoyed very good health since we came here. The climate is fine. We have been here a little over two months; there are seven members of our faith here, and a few others who had once been of our faith, so I feel that if a minister could stop here and preach the Word to us it would be appreciated by our people as well as others in the community. Pray for us.

J. J. Kauffman.

Dec. 28, 1912.

P. S.—If any one should want to stop here notify me a week ahead if possible.—K.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' precious Name:—Sunday evening, Dec. 15, there were no services at this place because of the series of meetings at Metzler's M. H. Quite a number of precious souls decided to live for God.

Sunday evening, Dec. 22, Bro. Benj. Wenger preached for us. He used as a text the latter clause of Acts 16:30.

On Sunday afternoon, Dec. 29, Bro. Wenger preached for us, using as a text Eph. 4:3. May we realize to a greater extent than ever before the necessity of unity in service for our King.

We expect to begin a series of meetings at Ephrata Jan. 9, 1913, in charge of Bish. Benj. Weaver. Pray for the work here that saints may be edified and souls saved.

Your sister,
Minnie E. Schload.

Dec. 30, 1912.

Reinhold's Pa.

(Bowmansville congregation.)

Bros. Jos. Boll and David Wenger preached for us morning, afternoon and evening of Dec. 15. On Dec. 22

we reorganized our Sunday school. The following officers were elected: Supts., Jacob Weber, David Burkhart; Sec., Wm. Good; Treas., Noah Good. Bro. Weber has been at the head of the school as superintendent or assistant for twenty years. May God bless the dear brother in the good work that he may be active for years to come. On Dec. 29 we organized the teacher's meeting at Bowmansville.

I wish the Spirit from on high and a happy New Year to all readers of the Herald. May we all keep faithful to the end of our journey.

S. G. Musser.

Dec. 30, 1912.

Sterling, Ill.

Dear Herald Readers, Greeting:—We have just closed a season of song. Bro. J. D. Brunk of Goshen, Ind., was with us from Dec. 21-29, and gave us some valuable instruction along the line of singing. We trust it may be the means of fitting us for better service for the Master. While Bro. A. C. Good is in the evangelistic field our congregation is supplied with ministers from the neighboring churches. Dec. 22 Bro. J. S. Shoemaker was with us; Dec. 29, Bro. E. Shellenberger. Next Sunday we are expecting one of the brethrn from Morrison to fill the vacancy.

Cor.

Dec. 30, 1912.

Markham, Ont.

(Cedar Grove congregation.)

Dear Herald Readers, Greeting:—The little Sunday school which was conducted here for three quarters of 1912 was closed yesterday. Some of the teachers will not be in the neighborhood for the winter and it seemed inexpedient to continue. We expect to begin again in the spring. Our attendance was not large, yet the interest was fair.

Bro. Oscar Burkholder, who was ordained to the ministry here a few months ago, is going to Breslau, Ont., where he will assist the brotherhood in the work of the Lord. We are sorry to lose him, but may the will of the Lord be done. We expect to hold our annual members' meeting on New Year's day. We beg an interest in the prayers of God's people.

Dec. 30, 1912.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Bro. and Sister C. Reiff of Newton, Kans., have just left us. Bro. Reiff was here seven weeks, holding meetings at White Hall, Oakland, and Galesburg. Sixteen confessions resulted from his work and several of the members received special blessings.

Sister Reiff was with us one week. Bro. Buckwalter, also of Newton, Kans., was here over last Sunday.

May the good they did live after them, for helpful deeds can never die.

Myrtle Shenk.

Dec. 31, 1912.

Concord, Tenn.

An all-day meeting was enjoyed at this place on Christmas day, the forenoon being taken up in song and praise service. Several interesting talks were made.

At noon a basket dinner was served and in the afternoon a program was rendered by the children.

Cor.

Jan. 1, 1912.

Goshen, Ind.

Pre. A. W. Geigley, assisted by W. E. Yoder, W. B. Benner, Orie Miller and A. J. Eby, all of Goshen College, conducted an evangelistic meeting, Dec. 20-29, at the Barker Street Church, in southern Michigan. Forty-one souls were added to the kingdom of our Lord, and those who knew Him before now follow more closely. May every Christian arise to his opportunity as a light-bearer in a dark land.

Cor.

Jan. 1, 1913.

Dale Enterprise, Va.

A New Year's Greeting of Love to all Herald Readers:—Last Saturday our annual instruction meeting was again held at Weaver's Church. This is a meeting anxiously looked forward to by those of the members who are most interested in the welfare of the Church; those who are willing to learn more of the way in which they should walk, and also anxious to know more of the doctrines as taught by our blessed Lord. Each of our ministers had a topic assigned to him to speak from and there were many practical truths presented which we hope may be the means of bettering our lives and bringing us into a condition that might be the means of us living nearer to the examples left on record by the Savior of the world. In the afternoon of the same day our annual mission meetings were held and also some other church matters were considered.

Today the socalled annual "Old People's Singing" was held at Weaver's Church. This is also a meeting which brings many pleasant recollections of bygone days to those who used te sing the same old songs and anthems 40 or 50 years ago. With the pleasant recollections we are also led to think of some things which bring sadness to our minds. We look over a large congregation of people and see but few, or not many, that started out in life with us. The question comes, Where are they? Many have been called to appear before the Judge to give an account of the deeds done in the body. Some have heard the voice saying, "Come in, ye blessed of the Father." Others, we fear, were not so fortunate. This should bring us to consider our condition more seriously and prayerfully and to ask ourselves the question, Where will we spend eternity?

Our deacon brother, D. H. Coffman of Goshen, Ind., who has been with us for some time expects to leave for his home tomorrow morning.

Wishing you a happy and prosperous New Year in the Master's service I remain,

Yours in His name,

S. M. Burkholder.

Jan. 1, 1913.

Middlebury, Ind.

Dear Herald Readers:—It has been some time since an item appeared in the Herald from this part of God's vineyard. We have been greatly blessed since our last report.

Middlebury Church held her annual business meeting Jan. 1. The meeting was opened by one of our minisiers, A. J. Hostetler, and presided over by Bro. D. J. Keyser. Much business was pleasantly disposed of, and we enter upon the year 1913 much encouraged.

Church officers were elected for one year as follows: Bro. S. J. Litwiller, Sec.-Treas.; Bro. J. L. Kauffman, Trustee; Bro. Rollin Kauffman and Sister Ruth Horner, Stewards; Sister Anna Keyser, Corresponding Secretary.

We are glad to report that our Sunday school is in a prosperous condition at present, and was reorganized for one year with Bro. Henry Karch as superintendent, Bro. Walter Miller assistant, Bro. Ira Eigsti secretary and treasurer, Bro. Willis Mast chorister, Sister Nora Blough librarian.

Bro. J. H. Walters was chosen moderator of the young people's meeting, Bro. L. K. Yoder and Sister Clara Kauffman program committee, and Sister Amanda Karch musical director.

Will also say that the sisters are quite actively engaged in sewing for the different missions.

We ask an interest in your prayers for the workers at this place.

Anna Keyser.

Jan. 1, 1912.

Lancaster, Pa.

(Landisvalley congregation.)

Rejoice in the Lord alway; and again I say, rejoice. Dear Readers of the Herald:—We have great reason to rejoice, because of the rich blessings of God all around us. And especially do we rejoice on this New Year's day, over a number of precious young souls who have this day been baptized and received into church fellowship by our

beloved bishop, Bro. Noah Landis.

These young souls accepted Christ as their Savior during the meetings recently held here by Bro. John W. Weaver of Union Grove, Pa., who labored with us faithfully for two weeks and preached the Word with power. May God bless our dear brother and use him for much good, as he goes from place to place preaching the Gospel. Our prayer is that the Lord may bless these dear young soldiers of the cross, and make of them useful men and women in His vineyard, who this New Year arose to a new beginning and a newness of life.

Yours in the Master's service,
Rebecca H. Hauck.

Jan. 1, 1913.

Thompsontown, Pa.

Dear Herald Readers, Greeting in the Master's Name:—We had the privilege of hearing the Gospel preached by the brethren, Amos Kolb of Spring City and Jos. Ruth of Bucks County. They preached at Delaware Church on Wednesday evening, Dec. 18, at the Lost Creek Church Dec. 19, at the Crossroad Church near Richfield in the afternoon of the 20th and at the Lauver's Church in the evening. We were certainly glad for their visit. On Dec. 22 Bro. John F. Bressler commenced a series of meetings at the Delaware Church. They were closed on New Year's evening with one confession. We were sorry that a number of brethren and sisters could not attend these meetings on account of sickness. We also had services at the Delaware Church on Christmas day.

Our aged minister, Bro. Samuel Gehman, departed this life on Christmas morning. Interment was made in the Lost Creek Cemetery on the 28th. Services were conducted by the brethren, Wm. Graybill and J. F. Bressler. We crave an interest in the prayers of all God's children.

Your brother in Christ,
W. Banks Weaver.

Jan. 2, 1913.

Port Trevorton, Pa.

Dear Herald Readers, Greeting:—We have been blessed with a series of meetings conducted by Bro. Noah H. Mack. These meetings opened Dec. 17 and closed Dec. 29. The brother favored us with sixteen very impressive sermons. He preached the Word with power, without fear or favor of men. During these meetings one young mother was willing to confess her Savior and take the place again she had left a few years ago. Let us all pray for her that her faith fail not again. We hoped that during these meetings many of our neighbors and friends would decide for Christ, but although some of them were laboring under conviction they were not willing to yield. But we hope that the precious Gospel seed which has been sown here will sooner or later spring up and bring forth if not a hundred, sixty, if not sixty, thirty-fold. From here Bro. Mack left for other fields of labor. May the Lord richly bless him in all his labors for Christ.

It makes our hearts sad that two of Bro. Ammon B. Ramer's children are afflicted with tuberculosis. The Lord willing, they intend to start for La Junta, Colo., Jan. 3. Let us pray for the brother that he may remain faithful under trial, and for his motherless children that the Lord may soon restore them to health and strength.

Yours in Christian love,
W. A. Shope.

Jan. 2, 1913.

Martinsburg, Pa.

Dear Herald Readers, Greeting:—We can surely praise God for the many blessings we have been permitted to enjoy. During the past year there are times when the clouds around us seem to be very dark, but if we only put our trust in the Lord they will soon disappear and the glorious sun will again appear.

On Dec. 29 an ordination was held at the Pleasant Grove Church, when Bro. Isaac Metzler, son of Bishop Abram Metzler, was ordained to the office of deacon. May the Lord bless our dear brother as he goes forth doing the Master's will.

Mary Kauffman.

Jan. 3, 1913.

Fentress, Va.

The Sunday school at this place was reorganized Sunday, Dec. 22, and the following officers elected: Supts., Clayton Bergy and Jacob Eby; Treas., Wesley Schaddinger; Sec., Arthur Schaddinger; Chor., Samuel Kurtz.

Bro. Geo. R. Brunk of Denbigh, Va., came to this place on Saturday, filled the regular appointment on Sunday morning, and also preached in the evening after young people's meeting. The sermons were both inspiring and a warning to those who are careless or indifferent in their Christian work.

Several families have moved from our midst during the past few weeks, which makes our little flock still smaller. Bro. John Buckwalter and family moved on a farm about eight miles towards Norfolk. Bros. A. A. Landis and Samuel Weaver, with their families to Amelia county. This makes an opening for more to move in, as we would like to see a number of families of members of our church join our colony. Bro. A. D. Wenger has purchased the property which belonged to Bro. Weaver. It is just opposite the church and is for rent or sale. By request we would also state that two other good houses in the neighborhood are for rent, and land can still be bought reasonably. A blacksmith and wheelwright can get a position by writing at once to Bro. E. R. Miller, Fentress, Va.

The annual business meeting of the church was held yesterday while Bro. Brunk was with us. Janitor and trustees were elected.

Health is fairly good at present, with the exception of Sister Ada King who has been dangerously ill of appendicitis, but is improving.

Sister D. N. Lehman of Millersville, Pa., is visiting with her daughter, Sister A. D. Wenger at present.

Fannie Miller.

Jan. 3, 1913.

Telford, Pa.

To all Herald Readers, Greeting:—Glad news were cheerfully brought by messengers of old and that remains true until the present day, as the Church of Rockhill is made to rejoice with ten applicants for baptism and church fellowship. Their ages vary from that of youth to old age, reminding us that both old and young, rich and poor, need a Redeemer. Are we not all made to rejoice when we see our children join the army of God? "As for me and my house we will serve the Lord."

We are glad to mention about our Sunday school that vote has been taken to have Sunday school every Sunday instead of every other Sunday, in the first quarter of the year as we were used to on account of bad roads and inclement weather. But the fathers of our church noticed that Satan was not hindered by such obstacles and therefore decided it was well to have an evergreen Sunday school. However, we do not wish to feel proud of our church and Sunday school, as there is room for advancement; but we do wish to thank the Father from on high for the many privileges that He permits us to enjoy.

Our Christmas presents were distributed last Sunday.

Church and Sunday school attendance is good although room for more.

Health about like usual, but the messenger of death has called at many doors in our immediate vicinity, reminding us that we have no abiding city here but have to seek one to come. Craving the prayers of all God's people.

Yours in His name,
Edwin A. Souder.

I have looked into a thousand homes of the working people of Europe, and I do not know how many in this country. In every case, so far as my observation goes, drunkenness was at the bottom of the misery, and not the industrial surroundings of the men and their families.—Carroll D. Wright.

Miscellaneous

THE MAN IN THE GLORY

"The man Christ Jesus."—I Tim. 11:5.

I wake in the morning with thoughts of His love,
Who is living for me in the glory above,
Every minute expecting He'll call me away,
And that keeps me bright all the rest of the day!
But the moments speed forward, and on comes the noon,
Yet still I am singing, "He'll come very soon:"
And thus I am watching from morning till night,
And pluming my wings to be ready for flight!
There's a Man in the glory I know very well,
I know Him for years, and His goodness can tell:
One day in His mercy He knocked at my door,
And, seeking admission, knocked many times o'er,
But when I went to Him and stood face to face,
And listened awhile to His story of grace,
How He suffer'd for sinners, and put away sin,
I heartily, thankfully, welcomed Him in.

We have lived on together a number of years,
And that's why I neither have doubtings nor fears,
For my sins are all hid in the depths of the sea,
They were carried down there by the man on the tree.
I am often surprised why the lip should be curled,
When I speak of my Lord to the man of the world;
And notice with sorrow his look of disdain,
When I tell him that Jesus is coming again.
He seems so content with his houses and gold,
And yet at His coming, I'm sure he would flee,
Like the man in the garden, who ate of the tree.
I cannot but think it is foolish of souls
To put all their money "in bags which have holes,"
To find in the day that is coming apace,
How lightly they valued the "riches of grace."

As fond as I am of His work in the field,
I would let go the plough, I would lay down the shield:
The weapons of service I'd put on the shelf,
And the sword in its scabbard, to be with Himself.
But I'll work on with pleasure, while keeping my eyes
On the end of the field where standeth the prize.
I would work for His glory, that when we shall meet
I have a large sheaf to lay down at His feet;
Is the Man in the glory a stranger to you?
A stranger to Jesus! What, do you not know
He is washing poor sinners much whiter than snow?
Have you lived in a land where the Bible's unknown,
That you don't know the Man who is now on the throne?
Ah, did you but know half His beauty and power,
You would not be a stranger another half hour.

I have known Him so long that I am able to say,
The very worst sinner He'll not turn away.
The question of sin I adoringly see,
The Man in the glory has settled for me!
And as to my footsteps whatever the scene;
The Man in the glory is keeping me clean;
And therefore I'm singing from morning till night,
The Man in the glory is all my delight.

—Sel. by T. K. Hershey.

DOES IT PAY?

By L. S. Glick.

For the Gospel Herald.

This is a question that comes to every one, whatever enterprise in life he or she may be engaged in. Does it pay? That is in dollars and cents.

No one wants to engage in any kind of business without seeing that in some way or other there is a profit. Take for instance someone who considers a change of location. Would the change be made solely for the change? No; but any one considering such a change will first investigate either by corresponding or conversation, try to find out all he can about the proposed location, then after summing it all up if a profitable change can be made the interested party will make the necessary preparations for it. The change is made and the results will be largely according to management and conditions.

So in the spiritual things. A sinner convicted becomes dissatisfied, begins to meditate, inquires into the Christian life either personally with some confidential friend or sometimes the better way to read the great letter Jesus has left us, and asking in faith our heavenly Father to help make the change.

There are conditions to be met in making the change, and it largely depends—yea, all depends—on how one meets the conditions and manages affairs as to what the success will be. Many of us who have come to our Creator and accepted Christ's atoning blood as a ransom for our sins, say it pays. Why? Why do we say it pays? for dollars and cents? Verily not, but a something within that money can not buy, an experience worth more than all the silver and gold the world has or ever will produce, a something we can not give away only in kindness to others, and the more we give the more we receive. Let us see what Paul says about it in Rom: 8. In writing about Christ on the right hand of God, making intercession for us and that even tribulation, distress or persecution can not separate us from the love of Christ, and at the close of the chapter (Vs. 38, 39) says, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." And as one of the converts of one of our mission stations has said, "You may have the world, but give me Jesus." We realize by experience that it pays to be a Christian, and in a sense we are all missionaries, for all who have received the Spirit of Christ have also that missionary spirit; not only looking on their own, but also on the things of others.

If we could hear tonight a few testimonies from our Chicago Missions, I am sure we would all think of those who have been won into the fold by the often repeated visits of some one of God's faithful ones, rescuing them from the clutches of Satan, and how glad they feel and the difference in their lives showing that they too have yielded to the price paid not by silver or gold but by the precious blood of the lamb. IT SURELY PAYS.

Some one may say, how does it pay? The Bible teaches, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Or, in other words, one soul is worth more than the whole world. In a natural sense, when man meets with success the heart rejoices and in a measure is satisfied yet longing for more. "The more man has the more man wants," is as true as it ever was. Yet no peaceful satisfaction is obtainable in this life. But in working for the Master and under the impulse of the Holy Spirit a deep peace and ease of conscience, a "Peace which passeth knowledge," is at hand—which already pays to a large extent. The poet says, "I shall be satisfied by and by." This is only for the child of God.

Not long since a boy was seen in the midst of a large stream of water bobbing up and down. The alarm was given by a few school girls, and soon a crowd of people was on the banks. Some were doing all possible to save the life of the boy while others were only wondering "Who is it?" and asking other questions. Those who put forth all effort in saving the boy, succeeded after some labor in bringing him to the shore. The ice not being thick enough to bear a man, a boat was brought about half a mile, but after the boy was saved those men felt well paid. But how about those looking on? Is not this a striking picture of present conditions? Many souls are in the downward stream. A few of God's people are hazarding their lives to save them. They may be almost gone, having struggled until strength is almost gone, while others are merely walking along.

There are so many ways in helping.

Not all are alike qualified, but all can help. Some can go, some can give, but all can pray. If all take a hold and push, the Gospel wagon will move along with ease and much may be accomplished.

Fellow pilgrims, what are you doing? What part of the reward is going to be yours? Will there be any for you, or are you simply looking on?

"Behold, I come quickly and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

The faithful worker has peace of mind and soul and something more to follow. "A better time a-coming. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Peter at one time asked the Master, "We have left all and followed thee, what shall we have therefore?" Notice the answer (Matt. 19:28, 29): "VERILY I say unto you, that ye which have followed me in the regeneration . . . . shall sit upon twelve thrones. . . . And every one that hath forsaken houses or brethren, or sisters, or mother, or wife or children, or lands for my names sake, shall receive an hundredfold and shall inherit eternal life."

Can we grasp a thought from the poet's words?

"Then while the mission ships glad tidings bring,
List as that heathen band cheerfully sing.
Over the ocean wave, oh, see them come,
Bringing the bread of life, guiding us home."

Will we haste the bread to them? "The night cometh when no man can work."

Minot, N. Dak.

"NO MORE CHRISTMAS"

This is the title of a communication to a secular newspaper by an individual who met with a surprise in Christmas shopping. He could find no small Christmas cards bearing a picture of Nazareth, with an attractively illuminated verse or sentiment. He prophesies, accordingly, that Chrismas will soon be a thing of the past, and inquires who is responsible for it. He does not think it is the Jew, or infidel, or the agnostic who is responsible, but th Sunday school teacher and Christian minister who arrange a theatrical on Christmas Eve, with a Santa Claus standing beside them. He believes, also, that the Christian mother of today has her share of responsibility, since she entertains her children with Santa Claus stories or fairy tales, in place of those about the Star of Bethlehem, the wise men of the Orient and the birth of the Savior. We pass this on.—The Christian Worker's Magazine.

REPORT

Of the Bib.e Conference Held at Martin's Church Near Orrville, O., Dec. 16-20, 1912

For the Gospel Herald.

Instructors, A. J. Steiner and S. H. Miller.

Many good and profitable thoughts were given but we present only a few.

Monday Morning

Prayer. A. J. Steiner.

Sermon on the Mount. S. H. Miller.

Both instructors being absent I. W. Royer gave us a good talk on the Lord's prayer.

The power of prayer is to pray in unity. Prayer should be taught.

Pray not as hypocrites and heathens.

There is nothing we need more in our Christian life than prayer.

Monday Evening

Sermon on the Mount. S. H. Miller.

Sermon on **Prayer.** A. J. Steiner.

Tuesday Morning

Love. A. J. Steiner.

Sermon on the Mount. S. H. Miller.

Bro. Miller being absent, I. W. Royer gave us a talk on the Sermon on the Mount.

Love is a gift from God.

We ought to love ourselves but we should not pride ourselves.

To love the brethren we should obey God's commandments.

Tuesday Evening

Sociability in the Church. A. J. Steiner.

A congregation that is sociable is alive.

Cultivate sociability.

Be sociable to all people.

Avoid forming cliques.

Church socials are a hindrance to Christian progress.

Sermon by S. H. Miller. Text, I Cor. 12: 31.

The more excellent way is the love of God shed abroad in our hearts flowing from heart to heart. It is to walk with God.

Wednesday Morning

Second Coming of Christ. S. H. Miller.

We should be prepared at all times for His coming.

It is very important not to know what is before us.

There will be no time for atonement after His second coming.

Humility. A. J. Steiner.

Humility is a necessary qualification to enter the service of the Lord.

We are apt to lose ground if we draw away from the simple worship.

We should continually pray for humility.

Wednesday Evening

Marriage. S. H. Miller.

Marriage is for the happiness of man. It should not be considered without much prayer.

Sermon by A. J. Steiner. Text, Luke 17: 32.

Thursday Morning

Duties of Members to Ministers. A. J. Steiner.

We should listen to their teaching, and prove the Word, not only listen, but to live it.

We should esteem them very highly in love for their work's sake. I Thes. 5:13.

We should help them, by praying for them, and by supporting them when needed.

Heaven. S. H. Miller.

Was created by God.

Is God's dwelling place.

Heaven is a garner (Matt. 3:12), The kingdom of Christ and of God, The Father's house, a place of rest.

Thursday Evening

Need of Salvation. A. J. Steiner.

Caused by the sins of Adam and Eve.

Because of the wickedness of men.

Salvation was brought to men through the birth of Christ.

Sermon, S. H. Miller.

Friday Morning

Dangers that Threaten the Church. S. H. Miller.

Amusements. Education. Linking arms with the world in business and in marriage. The black hand.

Bible Teachings on Dress. A. J. Steiner.

Fashionable attire is unscriptural. Separation from the world.

Friday Evening

Practical Piety in the Home. S. H. Miller.

Members of the home should be in unity.

Conversation in a home should be worthy of imitation.

Contentment is valuable.

Practice good manners.

Sermon by A. J. Steiner. Text, Prov. 13: 15.

The Secretaries.

REPORT

Of the Sixth Semi-auunal S. S. Conference Held at the Spring Valley Church Near Canton, Kans., Dec. 22

For the Gospel Herald.

Organization: Mod., D. A. Wenger; Chor., Charles Diener; Secys., Anna Wenger, Amanda Selzer.

Conference Theme: "Go ye therefore, and teach all nations" (Matt. 28:19).

The subjects discussed were:

The Sunday School as a Soul-winner. Aaron Landes, Wm. S. Landis.

The Sunday School Teacher as a Factor in the Mission Cause. Jonas Wenger, Harry A. Diener.

Shall this Sunday School Support a Native Worker in India? Ella Landis, D. A. Diener.

Following are a few of the thoughts presented:

It is proven by statistics that the Sunday school is a great power in winning souls for Christ.

Many are reached through the Sunday school which would otherwise be neglected.

Its effect is seen in home, Church, and nation.

The Sunday school stands next to the home in implanting the love of God into the hearts of the children.

The Sunday school teacher should not consider his work of any less importance than a worker out on the field.

The teacher's aim should be to bring souls to Christ, to build up souls in Christ, and to send forth for Christ. By doing this the teacher is helping to fulfill the great command of our Master.

The temporal blessings God has blessed us with should stir our hearts to giving of our means to rescue souls.

God has opened the way for us to work, Are we willing?

We do much for the cause by supporting a native worker, as he knows of the depths of sin his brother may be in and is most capable of winning him for the Master.

Secretaries.

REPORT

Of the Bible Conference Held in the Maple Grove Church, Near Wilmington Junction, Pa., Dec. 3-8, 1912

For the Gospel Herald.

Instructors: S. H. Miller, E. L. Frey; Mod., J. R. Byler; Chor., Mary Miller; Secys., Jos. Detweiler, Chauncey Kauffman.

Motto, Psa. 119:18, 34, 129.

The following subjects were discussed: **Prayer; Christian Fellowship; The Christian's Relation to the Government; Woman's' Work in the Sunday School and Y. P. B. M.; Y. P. B. M.—Its Mission; Musical Instruments; Sunday School Teachers' Method of Teaching; Divine Healing; Union with Christ; Separation; Non-resistance; Conscience; Church Restrictions; Blessings of Self-denial; The Lord's Day.**

A few truths presented:

Prayer is talking to God; invocation, adoration, praise, confession, supplication, petition.

Christians are those who believe, continue in the doctrine, love one another, bear fruit, etc. Conditions to be met to secure Christian fellowship: open our hearts to Him, love and obey.

A government is ordained of God. Christians are justified in disobeying government only when its laws conflict with the laws of God. "We should obey God rather than man."

Woman useful in Sabbath school as an aid to her husband and as a teacher (mother) II Tim. 1:5.

Mission of the Y. P. B. M. is to interest and train young people in church work.

Teachers should not employ all method and no heart; should put heart and soul into the work.

Sickness is often sent by God to draw us closer to Him. We must guard against fanaticism as regards divine healing. Christian science proved to be unscriptural.

As long as we stay night and day with God we are safe from sin. We may become separated from Christ by following our own carnal desires.

"If any man compel thee to go with him one mile, go with him twain."

We must suffer for conscience' sake, as Stephen and other martyrs. Conscience is not always a safe guide, it may be sincere and yet be wrong. God's Word should be our guide. The blood of Christ alone can cleanse our conscience.

"Pride goeth before destruction and a haughty spirit before a fall."

Swearing of oaths is absolutely forbidden in God's Word.

Christ is our example of self-denial. Self-denial brings happiness in the next world.

Lord's day, Sabbath, rest. The Christian will keep the Sabbath, not from necessity, but from love. Christ is our Sabbath. We cannot be Sunday Christians and do as we please at other times.

Subject each evening followed by a sermon by one of the instructors.

Secretaries.

Married

Heiks—Kurtz.—Bro. John Heiks and Sister Lydia Kurtz were united in holy matrimony on the evening of Dec. 25, 1912, Bro. D. Z. Yoder officiating. May the Lord bless them.

King—Longanecker.—Bro. Ezra King and Sister Mary Longenecker, both of the Pennsylvania congregation near Newton, Kans., were married at the home of the bride on Dec. 25, 1912, Bro. D. H. Bender officiating.

Hauder—Hershberger.—At the home of the bride, Sister Iva Hershberger was united in marriage to Bro. Wm. Hauder, both of Milford, Nebr., Dec. 19, 1912, Bro. Jos. Schlegel officating. May the Lord bless this union.

Sutter—Nafziger.—On Dec. 25 Bro. L. S. Sutter and Sister Alma Nafziger were united in the holy bonds of matrimony at the bride's home, Bro. J. C. Birky of Hopedale, Ill., officiating. The Lord bless them through life.

Stauffer—Litwiller.—On Dec. 12, 1912, at the home of the groom occurred the marriage of Bro. Dan Stauffer and Sister Anna Litwiller, both of Milford, Nebr., Bishop Jos. Schlegel officiating. May God bless them through life's journey.

Maurer—Schmucker.—On Dec. 24, 1912, at the home of the bride, occurred the marriage of Bro. Alvin Maurer to Sister Ella Schmucker, both of Louisville, O., Bro. John Sommers officiating. May their journey through life be blessed.

Saltzman—Sutter.—On Dec. 25, 1912, at the home of the bride occurred the marriage of Bro. Dan Saltzman of Shickley, Nebr., and Sister Helen Sutter of Milford, Nebr., Bro. Jos. Schlegel officiating. May God's blessing attend them through life.

Gockley—Landis. — On Dec. 26, 1912, Bishop Benj. Weaver united in holy matrimony, at his residence in Union Grove, Pa., Bro. John M. Gockley and Sister Amanda B. Landis, both of Ephrata, Pa. May God bless their journey through life.

Steckley—Gunden. — On Dec. 25, 1912, at the A. M. Church near Pigeon Mich., Bro. Saul Steckley and Sister Rozetta Gunden were united in the holy bonds of matrimony by Bishop S. J. Swartzendruber. May their pathway of life be strewn with blessings of God.

Bartley—Weaver.—At the home of Mr. and Mrs. Bartley, on Christmas eve at 6 o'clock, occurred the marriage of their daughter to Harvey C. Weaver, son of John M. Weaver and grandson of the late Pre. Joseph Weaver, J. E. Weaver officiating. The Lord bless them.

Obituary

Hurst.—Sue Ada, wife of Amos Hurst, died at her home in Ephrata, Pa., Dec. 13, 1912; aged 35 years. She was a member of the Evangelical Church. She was the daughter of Bro. Daniel S. and Sister Magdalena Keller, of Ephrata, Pa. Seventeen years ago she was married to Amos Hurst of Terre Hill. Besides her husband and parents she leaves 2 sons, 4 daughters and 5 brothers. The funeral was held Dec. 17 with services at the home and in the Mennonite M. H. at Ephrata. Interment in Bergstrause Cemetery. Pre. J. M. Walters of the U. B. Church officiated, assisted by Bishop Benj. Weaver.

Kanagy.—Bro. Joseph H. Kanagy was born Aug. 26, 1858; died at his home 1½ miles east of New Wilmington, Pa., Nov. 29, 1912; aged 54 y. 3 m. 3 d. Bro. Kanagy was taken ill on Nov. 26 with pneumonia which lasted but three days. He was a consistent member of the Amish Mennonite Church, a good neighbor, a kind and loving husband and father. He leaves to mourn his departure a wife, 2 sons, 8 daughters, 5 brothers and 4 sisters, besides a host of friends who wish to extend their sympathy to the bereaved family. Funeral services were held at his late home on Dec. 1, conducted by Allen Rickert of Columbiana, O., and J. R. Byler. May God comfort the bereaved family.

By a niece.

Swartzendruber.—Harvey, son of Bro Chris and Sister Mary Swartzendruber, was born April 23, 1905; died at his home near Pigeon, Mich., Dec. 23, 1912; aged 7 y. 8 m. He took sick with infantile paralysis in the summer and was helpless most of the time to the end. Diphtheria set in a few weeks before he died. On account of the family being quarantined burial took place the 24th and funeral services were held at the A. M. Church Dec. 29, conducted by Bros. S. J. Swartzendruber and M. S. Zehr. Texts, Matt. 19:13-15; II Sam. 12:18-23. He leaves father, mother, and 4 brothers but they need not mourn as those who have no hope, for he is now where there are no cripples, pain nor sickness.

"Weep not for me, my parents dear
In heaven I hope you all to see
Where we can then together be
Forever in eternity."

Wisler.—Sarah, daughter of Isaac and Anna Kilmer, was born June 14, 1844, in Ashland Co., O.; died Dec. 16, 1912, in Elkhart Co., Ind.; aged 68 y. 6 m. 2 d. She was united in marriage to Jacob H. Wisler Jan. 23, 1868, who preceded her in death Nov. 21, 1908. To this union were born 3 children, Isaac S., Harvey F. (who died when small), and Mrs. Alvin Housour, at whose home she died. She leaves to mourn her departure 1 son, 1 daughter, and 11 grandchildren; also 1 step-son, 1 step-son's wife and her 2 children and 3 grandchildren, and 1 foster daughter, 2 brothers, 1 sister, with a host of friends and relatives. She united with the Mennonite Church in her early years and remained a faithful member until death. Although deprived of her hearing she always had a desire to go to the house of worship when health permitted. She was a kind, loving mother, and a friend of all who formed her acquaintance. Funeral services were held at the Olive Church conducted by J. S. Hartzler. Interment in the cemetery adjoining the church.

Blough.—Elizabeth, daughter of Christian and Elizabeth Plank, was born near Wooster, O., July 21, 1823; died Dec. 21, 1912; aged 89 y. 5 m. In 1840 she was married to Christian Nofsinger, who was called away Mar. 24, 1892. To this union were born 6 children, of whom 4 survive, Mrs. Nancy Hartzler of East Lynn, Mo.; Mrs. Lydia Ziegler of Garden City, Mo.; Mrs. Martha Keim of Faron River, and C. K. Nofsinger of Noble; also 28 children and 24 great-grandchildren. One sister, Mrs. Jacob Grady of Springfield, and 1 brother, C. J. Plank of Lagrange Co., Ind., and a host of friends mourn her loss. In 1894 she was married to David Blough of Middlebury, Ind., who died in 1910, after which she lived with her son and daughter. She sustained a severe fall and continued to grow worse until the Master released her from her pain. She was a patient sufferer and concerned about the poor and needy. From her youth she was a consistent member of the Amish Mennonite Church. Funeral services by S. E. Weaver at Pretty Prairie, Lagrange Co., Ind.

Risch.—Almira Blough Risch was born May 28, 1861; died Dec. 28, 1912; aged 51 y. 7 m. Deceased was a daughter of Susanna Blough, who survives her. She was a life-long member of the Mennonite Church. She leaves to mourn her departure her husband, 2 daughters, a son, 4 brothers, 4 sisters and a host of friends. Funeral services at the Kaufman Mennonite Church near Johnstown, Pa., by Bros. S. G. Shetler and James Saylor. Buried in Kaufman Cemetery.

Taylor.—Edwin Taylor died at his home near Dale Enterprise, Va., Dec. 27; aged 74 y. 7 m. 20 d. He had been in failing health for some time from a complication of diseases, which he bore patiently. He had been a member of the Mennonite Church for nearly 40 years. He was of a quiet, peaceable disposition, unassuming in his nature, esteemed by those around him. He felt that the time of his departure was near at hand and was fully resigned to his fate, even longing for the summons, "Come home." He was twice married and leaves his wife, 4 sons and 3 daughters. Funeral services were conducted before a large audience at the Weaver Church Dec. 29, from II Cor. 5:1, by S. H. Rhodes and H. A. Young, after which his body was interred in the nearly cemetery.

Holdeman.—Mary, daughter of Isaac and Anna Kilmer, was born in Ashland Co., O., May 24, 1841; died at her home 5 miles north of Wakarusa, Ind., of pneumonia, Dec. 23, 1912; aged 71 y. 6 m. 29 d. She was one of a family of 4 children of which there now remain 2 brothers. Her sister preceded her the previous week. She came with her parents to Elkhart Co., Ind., in 1852, where she resided until death.

On Sept. 15, 1861, she united in marriage with Abraham B. Holdeman, who departed this life June 18, 1905. To this union were born 7 children. She leaves to mourn their loss 1 son, 4 daughters, a stepdaughter, a foster-daughter, 30 grandchildren, 3 great-grandchildren and a host of relatives and friends. She accepted Christ in 1865 and remained faithful until death, her seat at church seldom being vacant. She was greatly interested in the spiritual welfare of her children.

The funeral services were held at the Olive M. H., being largely attended, on Dec. 26, conducted by Jacob K. Bixler, assisted by A. C. Good, from the text, Phil. 1:21.

Evers.—Ervin Samuel Evers was born in Rockingham Co., Va., Jan. 22, 1894; died near Elida, O., Dec. 23, 1912; aged 18 y. 11 m. 1 d.

Ervin had been working on the railroad and on Wednesday morning went to his work as cheerful as usual. He and another man worked a short distance from the others and just had their work finished when a freight came along slowly and he attempted to have a short ride and failed and was caught and badly mangled. He lived but a short time. Ervin was a helpful, industrious, obedient boy in the home and about three years ago, during a series of meetings he made confession and seemed to be in deep meditation for some time, then decided that for the present he would go no farther and so never was received into any church organization and thus suddenly ended the career of a young man in the bloom of life. He leaves a father and mother, 2 sisters, 2 brothers and many friends to mourn his sad departure. Bro. and Sister Evers are members of the Mennonite Church and have the sympathies of the entire community.

Funeral at Salem Church Dec. 27, by S. F. Coffman and D. D. Miller.

Berry.—William Berry died in Harrisonburg, Va., Dec. 9, 1912; aged 90 y. 6 d. He was paralyzed some years ago Later his speech became affected but his death was no doubt caused by the infirmities of old age. He was married three times. After the death of his last wife he made his home with his son where he died. He had been a consistent and respected member of the Mennonite Church for many years. He was a man of a quiet disposition, upright in business, and of strict integrity having the confidence and esteem of those he came in contact with. While he was ripe in years we believe he was ripe in Christian experience. He expressed a willingness and desire to depart this life and enter into the joys of the eternal world, feeling that he was prepared for the change. Funeral services were conducted Dec. 10 at the Ottobine Church by the brethren, S. E. Allgyer of West Liberty, O., and L. J. Heatwole. Text, Psa. 37:37. His body was laid to rest in the cemetery near by.

Huber.—Rosa Forest Huber was born in Perry Co., O., Nov. 11, 1899;2 died Dec. 13, 1912; aged 13 y. 1 m. 2 d. Rosa was a kind and affectionate child, obedient to her parents, beloved by all who knew her, always present in her Sunday school class when health would permit. About a year ago she was affiicted with a spell of pneumonia, from which she never fully recovered. A complication of diseases set in and her life slowly ebbed away until the messenger came and summoned her up higher. She bore her suffering with much patience, never murmuring but always greeting her loved ones with a pleasant smile. She had a desire to depart and be with Christ. About one day previous to her demise she requested to be given possession of a drawer in the bureau. After having her request granted she emptied the drawer, going through the house gathering up her books, dolls, and belongings and carefully placing them in the drawer. She was the eldest child of Amos and Rilla Huber and leaves father mother, 2 brothers and 2 sisters and many relatives and friends to mourn her early departure. Funeral services were conducted on the 15th at the Turkey Run Church by J. J. Warye (text Mark 5:39), where a large company of people had assembled to pay the last tribute of respect after which the body was laid away in the cemetery adjoining the church.

Shaub.—Henry Shaub of West Lampeter, Pa., was born Dec. 30, 1840; died Dec. 24 1912; aged 71 y. 11 m. 24 d. He was married to Fanny Landis Dec. 3, 1867. He had a stroke of paralysis some ten weeks ago which deprived him of the use of his left side. From that time on he gradually kept losing strength until God thought it best to call him home. All that tender hands could do were done, but it was of no avail. He often expressed his desire to depart and be with his Savior. We believe his wish was gratified, and can truly say, "Thy will be done." He was a kind husband, and father, a good friend and neighbor, always more willing to give than to receive. After they were married they united with the Mennonite Church and remained faithful members until God thought that his grave would be a safe wardrobe for His saint and his body would lie until the morning of the resurrection. He leaves to mourn his departure his wife, 8 children, 9 grandchildren and 1 brother. Funeral services were held at Strasburg Church, Dec. 27, by Bros. Frank Herr and Abram Brubaker. Text, Rev. 3:21.

His sins and sorrows, strifes and fears,
He bid them all farewell;
High up amid eternal years,
With Christ, his Lord, to dwell.

A daughter.

Bachemuhl. — Sister Anna Mast Bachemuhl was born in Lancaster Co., Pa., Dec. 20, 1834. She removed with her parents (Pre. John Mast) to Baltimore Co., Md. She united with the Amish Mennonite Church in her youth and was married to Christian Kennel. She later went west, was united in marriage to Bernhard Bochemuhl. They resided in Lichfield, Ill., for a number of years. They then removed to Washington, living there for a number of years. She later became desirous to return again to her friends and home of her childhood. At the advanced age of 72 years she decided to make the extended trip of almost 3,000 miles alone. She was of a family of ten children All except one sister (Susanna, wife of Bishop Gideon Stolzfus of Gap, Pa.) have preceded her to the spirit world. She renewed her covenant with the Church of her early choice. Although her voyage through this vale of tears has not always been a smooth or pleasant one, we hope she has landed safely in that blissful home above where all tears shall be wiped away. She was in her 80th year. Services at the A. M. Church near Morgantown, by John M. Stoltzfus and John S. Mast. Text, Num. 23:10.

Heatwole.—Sister Susanna, wife of Bro. Perry X. Heatwole, died at their home in Dayton, Va., Dec. 25, 1912; aged 57 y. 2 m. 20 d. She had an operation performed on her head about a week before her death. The operation seemed successful, but her death was thought to be due to spinal meningitis and blood poisoning. About two years ago she spent some time in North Carolina for the benefit of her health. The house in which she was staying caught fire and in order to escape with her life she was compelled to jump from a second story window, and it is believed that the injuries she sustained at that time were the cause of later troubles which caused her death. Her health was not good since that time. She fully realized that her end was near and gave some directions about her temporal affairs and also had a great desire that her spiritual house should be set in order. She requested the prayers of the Church in her behalf, and also asked forgiveness for any wrong she might have done. She also expressed herself as being resigned to the will of her Master. She had been a faithful and devoted member of the Mennonite Church from early childhood. She was the second child of a family of eleven children and the first one to be removed by death. She leaves a deeply afflicted husband, 2 sons, and her aged mother, besides her brothers and sisters to mourn their loss which we believe is her gain. Funeral services were held at the Weaver Church Dec. 27, conducted by the brethren, C. Good and S. H. Rhodes, from I Thes. 3:13, 14, after which her body was committed to the earth in the cemetery nearby.

Prowant. — Mary Myers Prowant, daughter of Joseph and Elizabeth Myers, was born June 8, 1841, in Putnam Co., O.; died at her home in Perry Twp., Putnam Co., O., Dec. 24, 1912; aged 71 y. 6 m. 16 d. She was united in marriage Feb. 15, 1863, to Ephraim Prowant. To this union were born 5 sons and 1 daughter, who, with the husband and father, survive to mourn the loss of a kind and loving wife and mother. There are also 20 grandchildren and 4 sisters living. She was united with the Mennonite Church in August, 1868, and lived a faithful Christian life until called to her eternal home. She enjoyed making home pleasant and no task seemed too great for her. Her good deeds and kindness have been equally distributed, always faithful to

(Continued on next page.)

Items and Comments

Earthquake shocks were felt in a number of cities in South Carolina Jan. 1. Though decisive enough to cause great alarm, these shocks were not severe enough to do much damage. They show, however, how easy it is for the Lord to shake the very foundations of all human effort.

The enormous sum of $19,000,000 is reported to have been spent by the United States during the year 1912 in the war against the "white plague." Of the victims reported among professional people the majority of them were school teachers. This is a weighty argument in favor of better ventilation in school buildings.

After being entombed alive in the heart of the earth for 34 hours, eight men were rescued from a mine at Tamaqua, Pa., Jan. 1. The testimony of the men giving their experience is quite pathetic and their deliverance occasioned tears of joy to flow quite freely. How much greater the deliverance when men are rescued from the prison house of sin—yet how few who are thus imprisoned manifest any anxiety to be released!

Great interest is manifested in the new parcels post, declared to be "the nation's biggest New Year's gift." One of the pioneer advocates of the system is John Wanamaker, who as President Harrison's postmaster general did much to awaken public interest in the undertaking. He is now out in a statement advocating the government ownership of telephones and telegraphs, declaring that such an undertaking would mean cheaper and more satisfactory service.

It is stated upon reliable authority that during the year 1912 the Christian nations spent about $30,000,000 in foreign mission work. This is a matter for genuine rejoicing. $30,000,000 in consecrated hands can do much in the way of spreading the good news among many people. Yet when we reflect that in the same time the United States alone spent at least fifty times that amount for whiskey and tobacco it makes us feel that we have no right to boast of our record.

Though the Chinese republic has been firmly established for months the nations of the earth have been slow to recognize it. The following dispatch was sent to President Taft by the China Society of America:

"The China Society of America, in the name of justice, humanity and peace, qualities for which your administration stands conspicuous, implores you to celebrate the advent of the new year by immediate recognition of the republic of China."

The conviction and imprisonment of 33 prominent labor union officials and workers for their part in the numerous dynamitings of non-union works during the past few years carries with it several moral lessons. In the first place it is another evidence that the warning, "Be sure your sin will find you out," was not given in vain. It also adds additional reasons why organized labor was so quick to subscribe a huge defence fund to establish the innocence of the McNamara brothers who afterwards confessed their guilt. Another ominous sign is the general sympathy which these men, though convicted of crime, are receiving from the labor world.

(Continued from preceding page.)

her Christian duty, giving advice to those in trouble, sympathy to those in sorrow, and aid to the unfortunate. She was loved and esteemed by all her neighbors, who share the sorrow of her bereaved family and relatives. She was the first one of the family (including grandchildren) to be called by death, and as we have such good evidence that she had peace with God and is now resting from her labors, may all prepare to meet her in heaven. Funeral services were conducted at the Mount Zion Church Dec. 26, by Moses Brenneman. Text, Rev. 14:13. Burial in cemetery nearby.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
That never can be filled."

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Bowne Church near **Elmdale, Mich., Jan. 7-13, 1913.** Instructor, J. M. Kreider.

Howard-Miama County congregation, near **Plevna, Ind., Jan. 20-25, 1913.** Instructors, C. Z. Yoder, Daniel Kauffman.

Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913. Instructors, J. E. Hartzler, S. F. Coffman.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

BOOK REVIEW

A History of Rockingham County, Virginia

This book of 467 large octavo pages, just off the press, is published by the Ruebush-Elkins Co., Dayton, Va., and written by John W. Wayland, Professor of History, State Normal School, Harrisonburg, Va. The author is especially fitted for a work of this kind, being a member of several historical societies and an active participant in many of the stirring events recorded in the book.

The book gives a graphic description of the career of the people of Rockingham county from the time the first settlers arrived until the present. It is full of historical data of especial interest to all who have an interest in the county and its people. It tells of the early settlers, of the stirring times in Revolutionary and Civil War times, of the gradual development of the county educationally, industrially and religiously. It contains biographical sketches of many of the most prominent men that have figured in the history of the county, and throws light upon the history of many a family. No one can read the book without feeling paid for the effort and having a deeper interest in the people of Rockingham county than before.

The book may be had by sending $2.50 (postage extra) to Ruebush-Elkins Co., Dayton, Va.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, O.
D. D. Miller, Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec., Freeport, Ill.
I. R Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart, Ind.
J. E. Hartzler, Asst. Gen. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas., Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., J. S. Musselman, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne, Ind.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1904) 1934 E. 8th St., Canton, O., P. R. Lantz, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershey, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave. and 2nd St., N., Nampa, Idaho, J. A. Hilty, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, O., B. B. Stoltzfus, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty, O., A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, O., E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

"GO EVEN UNTO BETHLEHEM"

Old earth still has her Bethlehems, where lie
In manger beds her countless little ones,
Who find no room within her crowded inns,
Nor sweet, warm home nests where to lay their heads.
So now, for love of Jesus, may we too
"Go even unto Bethlehem" and find
Some of His little ones, poor as was He,
And give them welcome, love and ministry.

—The Evangelical.

Table of Contents

641—Editorial
642—The New, Old Story (Poem)
The A B C On Baptism
643—Death and Its Consequences
644—From Our Mission Stations
645—The Relation of the Home Church to the Foreign Field
Question Drawer
646—Peace and Good Will (Poem)
Unconscious Influences
Home Problems
647—Sunday School
Our Young People
648—Field Notes
Correspondence
652—The Man in the Glory (Poem)
Does It Pay?
653—No More Christmas
Reports
654—Married
Obituary
656—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, JANUARY 16, 1913 No. 42

EDITORIAL

"Men ought always to pray, and not to faint."

There are two times when strife and contention make rapid headway: (1) When men cease to love each other. (2) When pride enters (Prov. 13:10).

There are two strongholds that the enemy of souls can not enter: (1) Where the fortress is built upon the Rock (Matt. 16:18). (2) Where the soldiers are bound together by "the bond of perfectness" (Col. 3:14).

There are three things which we must do to be acceptable soldiers of Jesus Christ: (1) to make the full surrender (Luke 14:27, 33); (2) to endure hardness (II Tim. 2:3); (3) to exercise a living, conquering faith (I Jno. 5:4).

There are three things which are especially helpful in making the Christian life satisfactory and profitable: (1) making the most of opportunities and letting each day provide for itself (Matt. 6:24-34); (2) walking in the light (I Jno. 1:7); (3) active service (I Cor. 15:58).

There is one sentence in the report of the Bible conference held in Salem Church near Elida, Ohio, which bears inspection. It reads as follows: "The man who is prepared for service does not have to hunt for a job." With work all around being left undone for want of sufficient workers, all that we need to do is to make preparations according to II Tim. 2:15, walk through the open door according to Rev. 3:8, take hold according to Eccl. 9:10, and God will see to the rest.

Those who were kind enough to send us reports of Bible conferences and other special meetings held will please bear with us for having shortened the reports somewhat. It was a case of necessity, so that we might have room for all of them. We are glad for these reports and hope that all special meetings held among our churches everywhere may be reported. So we say, Send in your reports —full enough that our readers may know what is going on throughout the brotherhood, brief enough that all may find room in these columns.

Success is the privilege of every one. God has made it possible that none need fail. This does not mean that we can not meet with reverses. Moses failed at one time and for forty years he lived in obscurity. But when all was ready God took him by the hand and led him to success. Saul of Tarsus failed miserably on the path he had started on, but after his prayer, "Lord, what wilt thou have me to do?" the Lord led him on to triumphant success. This gives us the secret of real success. Cling to the hand and follow in the footsteps of Him who promised to be with us to the end of the world, and the power of heaven is back of us and nothing is possible but "good success."

Claiming Credit. — The disciples gave evidence of their humanity when they came to Christ wondering who should be the greatest. The same disposition crops out today when we rise up to give especial credit for achievement on the part of the religious enterprise with which we happen to be connected. For example, we say that a certain congregation doubled its membership during the past year. Some give credit to the evangelistic meetings, for all the professions of conversion were made during the year. Others give credit to the Sunday school, for all the converts were Sunday school scholars. Others give credit to the parents, for the converts were all somebody's children. Some give credit to the home ministers, for had they not done their part as faithfully as they did things would likely have been different. Really, does not the credit belong to the Lord? and were not the faithful workers named simply spared monuments of God's grace, used as means in His hands to bring about these satisfactory results? and should not all parents, all Sunday school workers, all Church officials, and all other people enlisted in the service, put forth still greater efforts that God through them may accomplish still more during the coming year? The only credit which the child of God can justly claim is for faithfulness in the Master's service.

Are Mennonites Protestants?—It is customary to classify the Christian world under two heads: Catholic and Protestant. It is not generally known that in the days of Menno Simon the Anabaptists, later called Mennonites, were not allied with either of these two great bodies, neither should they be today.

The word Protestant comes from the formal protest made by a number of German princes against the decree of the emperor denying them the privilege of managing the religious affairs of their respective provinces as they saw fit. From that time (1529) all princes thus protesting and their followers were called "Protestants," as opposed to or protesting against the then dominant religion of the empire, the Roman Catholic Church. While the Protestant churches, as the Lutherans, Zwinglians, etc., held dissenting views from the Catholic faith and stood against many abuses which had corrupted the Catholic Church, the chief point of controversy between them was whether in affairs of state or religion the supremacy of the Catholic Church should be recognized. On the great questions of union of Church and State, infant baptism, nonresist-

ance, etc., there was practically no difference between them.

In those troublesome times there was another great body which sided with neither Catholics nor Protestants. Because they refused to recognize any baptism except that on confession of faith they were called "Anabaptists." Because they refused to join either party but stood for a complete separation of Church and State, they were counted as public enemies by both contending factions and more mercilessly persecuted than either. Through it all they stood true to their convictions, refused to grasp carnal weapons even in their own defence, and though thousands of them were put to the stake in them was verified the saying that "the blood of the martyr is the seed of the Church" and in many places they became quite numerous.

After centuries of suffering the fire of persecution has subsided. Catholics and Protestants are on friendly terms. We who bear the name of the most conspicuous defender of our faith during the trying times of the Reformation are unmolested in our worship. Still the question remains: Is there any more reason why we should be counted among the Protestant churches of today as against Catholicism than for the Anabaptists in the days of Menno Simon to make common cause with the Protestant forces against the supremacy of the pope? Are not the same fundamental principles here to defend as in the days of Menno Simons? Are we any more anti-Catholic than we are anti anything else that is wrong? Do we not still testify that "the weapons of our warfare are not carnal?" and would we not at this time refuse to defend ourselves with carnal weapons in case the persecutions from both Catholics and Protestants were repeated? Do we not stand for complete separation of Church and the world; for faith, repentance and conversion as essential to baptism, and for a clean life as essential to church membership? Are we more anti-Catholic than were our fore-fathers in the days of Menno, and do we stand harder against abuses in the Catholic Church than against abuses in any other church? Then why should we be classed as Protestants? Why should not the Mennonite Church stand as it has stood for centuries—in favor of a full-Gospel religion, a thorough conversion, a clean life, a faithful effort to bring the world to Christ; against all entangling alliances whatsoever, recognizing that we are commissioned to give to the world a full Gospel rather than to make common cause against any class of people?

We call attention to the attitude of our fathers, not to glory in their record, but rather to encourage the idea of following their example.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me keep my commandments.—John 14:15.

"BE NEAR ME, LORD"

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some, who helped me once to do Thy will,
Behold and praise Thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts Thy best of saints have had:
With the great joy of Christ my heart endue
To share the whole world's tears and still be glad

—T. C. Williams in The Evangelical.

LET YOUR LIGHT SHINE

For the Gospel Herald.

Two brethren were impressed that they should write on this subject. Each wrote what was in his heart and, as we believe, what the Spirit prompted him to write. We commend to the careful consideration of the reader everything that they have written. For every one who has named the name of Jesus to let His Spirit take full possession of their hearts and let His life shine out in all they do as light to the world, would mean much in the way of dispelling the darkness of sin and leading the unsaved into the fold of their Redeemer.—Editor.

Wherein Our Lights Should Shine

By S. B. Wenger.

Down through the ages of time comes the language of Jesus to the Christian people of today as well as to His disciples: "Ye are the light of the world. . . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "Ye are my friends, if ye do whatsoever I have commanded you."

Then why is it that the world has no more confidence in the Christianity of the present? It is because such a small percentage of the professing Christians are what they profess to be. The plain, simple life which Christ lived and taught is by the many lost sight of and hidden behind the vain pomp and splendor of the world. The fruit of the Spirit—love, joy, peace, longsuffering, etc.—is not manifested in fulness as it should be. "If we live in the Spirit, let us also walk in the Spirit."

The Bible teaches a separation from the world. "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Being separate from the world means more than simply to profess to be a follower of Christ; for He has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

True Christianity consists not only in a profession, but in every-day Christian living. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Actions speak louder than words. The vanities of the world have gotten such a strong hold on the Christ-professing world that it is almost impossible to tell the professor from the non-professor. Worldly amusements, secret societies, the styles and fashions of the world are indulged in freely by those who profess to be followers of the meek and lowly Jesus who said, "My kingdom is not of this world." God says, "Come ye out from among them." Our very appearance, as well as our daily life, should show to which kingdom we belong. The Bible says that we should be "living epistles, known and read of all men," "forasmuch as ye are manifestly declared to be the epistles of Christ." Think of it, professed followers of Jesus leading the procession of worldliness! The kingdom of Christ is as opposite from this as light is from darkness. Back to the old paths of true Christianity, live the Christ-life in its fulness and purity, and the world will see the light of Christ shine forth as in days of yore; the light of the Gospel will shine and the glory of the Lord will cover the earth as the waters cover the sea.

"Go ye into all the world and preach the Gospel to every creature," "teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Then shall the King say

unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . . and these shall go away into everlasting punishment: but the righteous into life eternal."

Notwithstanding the fact that many want to believe that there is no eternal hell for the wicked, the Bible teaches emphatically that there is eternal happiness for those to whom Jesus has said, "Ye are the light of the world," and eternal punishment for those who do not accept Christ and do His commandments.

The Christian is the light of the world in proportion to the extent that the life of Christ is manifested in his daily walk. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him."

South English, Iowa.

What It Means to let Our Lights Shine

By T. F. Brunk.

When Jesus commands His followers to let their lights shine He means us who have our names on the church books. That is the class to whom we shall address ourselves. Of course, God means the Christians; for He means that we should enlighten, Christianize the world.

It is wonderfully strange how that men and women professing to be the followers of Christ can darken their pathway by demonstrating sin in some form. Dear brethren, do you know that there are hundreds of ways in which we may darken the path that leads to glory?

Have we ever stopped to think what it really means for us to be called Christians? Has it ever occurred to us that our unsaved neighbor is watching us and sees how we treat our other neighbors? Have we ever paused to consider what a mighty army we would be, what a wonderful influence we might be for good and for God, if we would **live** right?

Is it an easy matter for us always to let our light shine? No, not always; if it would, then Christ's commandment to us, "Take up your cross daily, and follow me," would have been unnecessary.

What does it really mean for us to be the light of the world?

It means that the world will be made better for our having lived in it.

It means that we will consider what we say, and how we say it.

It means that if our neighbor needs our help in any form that we will make sacrifices to help him.

It means that whenever and wherever opportunity affords we will speak a word for Jesus.

It means that we will lay aside all manual labor on the Lord's day, and be diligent in attending religious services at the house of the Lord, as becometh the children of God.

It means honesty in business, uprightness in heart, purity in mind and purpose, loyalty to God and the Church, an exemplary life before all men.

May God help us to do His will more perfectly from day to day, that we may become more and more truly the light of the world.

South English, Iowa.

ABSOLUTE OBEDIENCE

By Ira L. Deter.

For the Gospel Herald.

This is how the subject of obedience looks to a young disciple of fourteen. It is the same doctrine that we need to uphold all through life. There is nothing that gives us greater pleasure than to see our young disciples take this stand of absolute obedience to God, to parents in the Lord, and to the Church.—Editor.

What does absolute obedience mean? It means to be entirely obedient to God as well as to the parents.

As we grow older each year we can see more clearly how the people obey.

There are a great many people who believe that it is right to train their children to obey them, but they themselves seem to neglect in some way to obey the small voice of God which appeals to them very often.

In Rom. 5:19 we find these words: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

When we search our Bibles and think how true to God our Savior Jesus Christ must have been to come from the Father in heaven, upon this sin-stained earth to redeem the human family from death, and to be nailed to the cross, it certainly took a great deal of courage. That was the truest obedience that was ever upon this sin-stained earth.

In Heb. 5:18 we find these words: "Though he were a Son, yet learned he obedience by the things which he suffered."

As we notice absolute does not mean in part but it means entirely.

As it is, we cannot be obedient partly to God and partly to the enemy; but we must be entirely obedient to one or the other. The best plan is to be entirely obedient to God and His rules which are laid down in Holy Writ.

Morrison, Ill.

It is the trick of the enemy to have us over-estimate our own worth and to under-estimate the worth of others. —L. J. Burkholder.

THE CALL OF ETERNITY

This call comes from every part of the universe of God. The heavens declare it. The ocean speaks it, the seasons, following each other so regularly and perpetually, proclaim it. The winds and the storms echo it. The brightness of a summer day cannot destroy it, and the darkness intensifies it. It is everywhere.

Who has the courage to listen to it? What shall be said about that man who, with this call ringing in his soul for twenty years, more or less, has refused to hear it? What excuse can one make at the end of life for neglecting it?

It is an **invitation**—a glorious invitation made to a poor, helpless man, lost at the very threshold of this limitless eternity. It is an invitation from darkness to light; from danger, despair and death to safety, salvation and happiness. It promises pardon, peace and purity. It invites a starved soul to an eternal banquet. It promises joy and blessing for sorrow and sighing. This call cannot be imitated or suppressed, but rings clear as a bugle, through darkness, gloom and doubt, both a call and a challenge. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

It is also a **warning**—a terrible and impressive warning of impending danger. It issues from the unexplored beyond with a force that should awaken the drowsy, alarm the careless and quicken the laggard. By day and by night its voice never ceases. It is a call that moves the sensibilities, and produces temporarily a strange and awful feeling of uncertainty, undermining the very foundations of life. It also reaches the intellect, reproving, convincing and persuading. It may be neglected, despised, ridiculed, and rejected, but it cannot be ignored. It will be heard. It reaches every station and condition of humanity, throwing across the pathway of life a signal of approaching doom. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11)?

How few there are who pay any attention to this most wonderful call! The great mass of humanity rush madly on in their chosen path, neither hearing its blessed invitation nor heeding its fearful warning. There can be but one result. Nature and revelation both show that punishment must follow—sure, fearful and eternal. The call of eternity is to repentance and salvation. What shall be said of him who neglects it? "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished" (Prov. 22:3). —Tract, by W. A. Sellew.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world and preach the Gospel to every creature.—Mark 16:15.

A STORY OF TALENTS

By J. W. Shank.

Two young men came to the Master's door;
They were stalwart, brave and true;
They had found the spring of God's own love;
They had come a work to do.

The Master smiled with a tender smile;
Gladly He welcomed them in.
"'Tis men I am seeking," with joy He said,
"There is work in the fields of sin.

"Come with me here," the Master said,
"I will show you the whitening fields;
And then, if you wish to toil for me,
You will find how the harvest yields."

He opened the door to the waiting fields
Stretching far to the rim of day—
Fields where the calloused and broken lives
Dragged on in their sinful way.

"There," said the Master, "is open crime,
And yonder the dens of shame;
Between are homes of the suffering poor
Where the children cry my name.

"You can see the toilers in yonder fields;
They are few and far between.
I am glad you have come, my friends," He said,
"I have waited so long, it seems.

"Now friends there is more that must be said"—
His eyes were filled with tears—
"The fields are rough, the task is long,
You must toil in sorrow and fears.

"Not all who begin, to the end endure,
Some faint with the noonday sun;
Some cannot wield the worker's tools
They fail ere the tasks are done."

The Master passed through an open door,
All alone stood the youthful pair.
Before them lay the appalling need—
A world of woe and despair!

"I'll begin at once," the younger said,
"The fields have waited long;
I'll go where the sorest need I see,
I'll join in the reaper's song."

"I'll wait awhile," the elder said,
"Ere I pass to the fields beyond;
Here in the borders I'll try my tools,
Till my strength and my place I've found."

Each to his task with the morning sun,
They toiled, though far apart.
Both were sincere in their aims and plans
And each had a noble heart.

The younger pushed to the foremost line,
Where the strife was hard and sore;
His tools were new and his strength untried,
But he bravely struggled more.

He found some tasks beyond his strength,
Yet upon him the burden lay;
Thus he struggled on his best to do
And endured till close of day.

Faint and broken he paused to rest;
He longed for the struggle's end,
When from far beyond in the foremost line,
Came the voice of his well-known friend.

The elder came to the younger man,
Giving strength to the weary one.
"We'll struggle together from now," he said,
"I'm strongest, I'll help you on"

The Master came at the close of day,
When the toilers' work was o'er—
To the younger He said, "Come thou with me
Thou hast gained thy talents four."

Then to the elder He smiling said:
"Thou, too, with me shalt be,
For talents seven thou hast gained today,
Come! henceforth thou art free."

Two gray-haired men passed through the gate,
To the land where toilings cease;
And the Master smiling whispered low:
"To these, be eternal peace!"

THE RELATION OF THE HOME CHURCH TO THE FOREIGN FIELD

By Geo. J. Lapp.

(Continued from last week.)

For the Gospel Herald.

3. It is imperative that the Church employ means of keeping informed regarding the needs of the foreign field. If we could see things as they are we would not hesitate for a moment to recognize the fact that the heathen world needs Christ. But we often lack sympathy because we do not know and we fail to investigate because we do **not know** what there **is** to know. Has the Church come to fully realize that there is a great need of intelligently presenting the Word to the heathen? Does she know that the educational problems are complicated? Does she realize that heathenism has incorporated into their religious systems particles of truth so subtly interwoven into the fabric of heathenism? Has she come to fully know that new ideals must be set up for the people instead of the low ones which they have considered worthy of patterning after for so many centuries? Has she realized the great need of developing the arts and industries? These and many more questions might be asked to which comparatively few intelligent answers would be given, by the members of many of our own congregations. Attempts ought to be made to get as much missionary literature as possible into the hands of the Christian people of the home land.

4. The Church should furnish for our foreign mission work, those who will become translators, those who will be able to make contributions to Christian literature, those who will be able to help build up the vernacular of the people and give it a Christian garb. All these demand scholarship, resourceful investigation and unlimited patience. It is necessary that such persons have an accurate knowledge of the language in which they are to do the work. In fact, no missionary can ever hope to be successful if he does not master the language of the people with whom he is to work. Translations are good means of also providing literature for the public, but it is not the best means. Books, pamphlets, tracts, and sermons should be written for the people on their own ground and according to the idiom of the people. Let one write off-hand on his own account he will soon be able to contribute such subject matter as will arrest the attention of the people. Wm. Cary was influential in almost entirely altering the Bengalee language of India so that today most of the terms and manner of expression of the people are quite Christian and much more refined than they were before the beginning of Protestant Mission work in the eastern part of India.

5. The Church should hasten to plant the cross in the foreign field as rapidly as possible so as to offset the pernicious influences of commercialism. Lucas in his "Empire of Christ" writes, "If the Christian west does not establish an empire of Christ in the East, the non-Christian East will establish an anti-Christian empire in the West." The reason for his writing the above was because those who carry on commercial enterprise do not conduct their business according to Christian principles, though representatives of Christian nations. Their dishonest dealings tend to make the heathen people hostile to Christianity itself and unless they have the true representative of Christianity the missionary or Christian teacher to exemplify the teachings of Christ they will learn the modern methods of commercialism and trade with foreign nations and begin to settle in other lands, and carry with them the same feeling of hostility toward Christianity and will set up their anti-Christian religions and temples in Christian lands. This has already been done in America. The Hindu has his temple, the Chinese his shrine and other non-Christian cults have formed communities of their faiths. We cannot realize how degrading have been some of the influences of commercial enterprise. The liquor traffic, trade in opium, and even the white slave trade are carried on in all lands with great zeal for the sake of financial gain.

The Church should provide for foreign mission work, the medical missionaries, the educators, the industrial or mechanical engineers, and the evangelists, all God-fearing, consecrated men and women who will make all their departments intensely evangelistic.

It is needless to mention the financial support which always more or less

concerns the foreign missionary. Many questions have been asked us regarding the probability of making the work in India self-supporting. There may be hopes of making it so some time in the future. And, suppose both India and the proposed work in South America become self-supporting then we fear that a graver question would arise in the Church at home. Would she retain her interest in those fields if she would be able to withdraw her support? Would not her interest decrease in proportion to the decrease of funds sent over? It is an established fact that a church continues her interest in the welfare of a mission according to the financial interests she has in the work. It would seem to me to be disastrous to the spirituality and interest in evangelism if a church should arrive at the place where all her mission interests are self-supporting. Let us never hope for no financial interest in Christian propoganda. Let us hope and pray, however, that our work in India will become so much self supporting that the Church may be able to use some of the funds which she sends to India in opening work in other foreign fields or in expansion in India.

Now by way of conclusion may we try to gather up the fragments. We have tried to dwell upon the progress which Christianity has made in the world, the attitude which the Church takes to her foreign mission interests and the ways in which the Church might more effectively carry on her work in the heathen lands. We have not begun to treat the subject in hand in any exhaustive way, for time would not permit. The subject matter presented will give us some idea as to the relation of the Church to the foreign mission and her obligations to the same. I place myself in the list of enthusiasts for foreign missions and am most hopeful for the future of the interests of our own church in them. We have no reasons to be pessimistic, for the missionary activity will increase the circulation of her life-blood. We close by quoting from address delivered by Jacob Chamberlain, missionary to India, delivered before the ecumenical conference in New York: "O Church of the living God, awake! Fill up the mission treasuries to the overflow. Let the shout go forth that shall say, 'March forward! in the name of the King of kings! March on and conquer that land for Christ.' Let that word come and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus!"

Goshen, Ind.

The Christian does not need an argument to prove that there is a God, for he sees God.—Matt. 5:8.—Dr. E.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions and genealogies, and contentions, and strivings about law; for they are unprofitable and vain.—Titus 3:9.

Distinguish between heart purity, Christian perfection, sanctification, and holiness. D. S. T.

Heart purity is that condition of the soul in which the affections are set on things above, the mind of the individual is the mind of Christ, and all sin has been purged by the blood of Christ according to I Jno. 1:7.

Christian perfection consists in being completely under the guidance of the Spirit, having the love of God shed abroad in the heart, manifested according to Matt. 5:43-48.

Sanctification is the setting apart of the child of God to the service and glory of God.

Holiness is the state of purity and goodness, found in perfection in the Creator and to a degree in His creatures.

Practically they all mean the same thing.

In Job 2:9 we read that Job's wife said to him, "Curse God and die." The revised version has it, "Renounce God and die." The German says, "Segne Gott und stirb"—the very opposite of what the English version says, as we understand the language, and the same word is used in Gen. 48:9 to mean blessing. Not long since we called some brethren's attention to this and some said that the word in Job meant "curse," the same as the English version. What we want to know is whether the word has two opposite meanings in German. A. K. K

The German word "segnen" was formerly often used in the sense of "absagen:" that is, renounce. It has this meaning in various passages of the common German version, as for instance, in I Kings 21:10, 13; Job 1: 5, 11; 2:5, as well as the passage in question.—H.

Please explain I Cor. 5:5. F. K.

The verse which we are desired to explain reads as follows: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Paul found fault with the Church at Corinth because they failed to excommunicate a member who was guilty of a gross sin. The danger to the Church is pointed out on the ground that "a little leaven leaveneth the whole lump." Let that man go unmolested, acknowledge him as a brother while he continues to live shamelessly in shameful sin, and it will be only a question of time until the whole Church will be reeking with corruption. But it is for the benefit of the man in sin that Paul speaks in the verse already quoted.

It is a positive injury to such a member to retain him in the Church. Some say, "Let him stay: it is so hard to lose a member. To expel him would be to drive him off and offend his friends and relatives. To bear with him shows our love, and who knows but he will come right and repent before long." Paul says, "Put him out. If you leave him in your whole church will become corrupted; and for his own sake it is better to deliver him unto Satan that he may see clearly his position, submit to the crucifixion of the flesh, repent and turn to God."

We feel inclined to take Paul's potition, for two reasons: (1) He wrote by inspiration of God, and therefore what he writes is the wisdom and commandment of God. (2) We see the wisdom in such a course. Not only should unconverted members be expelled for the good of the Church, but for their own good; as the devil has such a good hold on them trying to make them believe that they are not so bad after all since they are tolerated in the Church, whereas after they are excommunicated such hold is entirely taken away and they are much more liable to be brought to true repentance.

In all cases of excommunication the Church owes two duties: (1) to be sure that it is going according to both the letter and the spirit of the Word; (2) to do all in its power to win the offender back to true repentance.

Can musical instruments be used to the glory of God in worship in the home or Church? B. K., J. S.

There is no New Testament authority for the use of the muscial instrument in worship. As for the comfort that some get out of exhortations in Psalms to use instruments in worship, that is completely nullified by the severe rebuke administered in Amos 6: 1-6. As for the New Testament teaching there is absolutely no authority given for the use of anything aside from the human voice and heart in the worship of the Creator, but much in line with "singing and making melody in the heart," worshiping "in spirit and in truth." The muscial instrument as an aid to worship is as distinctly out of place as is the prayer wheel or string of beads. Any additions made to the heaven-created instruments of worship weakens the spirit of true worship.—D. K.

Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh! be swift to love, make haste to be kind.—Amiel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WHEN THE CHILDREN GO TO BED

When the children go to bed at night, it somehow seems to me
As if heav'n came down to bless me with its tender ministry.
The little ones are weary, and their eyelids fain would close,
Like the petals pink and perfect of some rare and fragrant rose.
Clad in garments white and spotless, down they fall by mother's knee,
Making thus a scene so holy angel eyes should see.
There is something in the vision of each bended little head
That fills my soul with rapture when the children go to bed.

When the children go to bed at night, the air within the room
Seems redolent of the perfume of rich fields of clover bloom,
And it seems no stretch of fancy to say inner eyes
Can see about me growing sweet flowers of Paradise.
And as I bend to kiss their lips, as pure as morning dew,
I feel a joy within my soul that thrills me through and through;
And more and more it comes to me that I am being led
By the prayers the children offer as each night they go to bed.

When the children go to bed at night, at once across the years
My thoughts fly back to childhood, and my eyes are dim with tears;
I recall when I was stainless as my little ones are now;
For sin that never left a single imprint on my brow.
And I'm longing, ever longing to be as good once more
As in the golden morning of the fragrant years of yore.
So day by day I'm praising Him whose home is overhead
For what my children teach me as each night they go to bed.

—Campbell Coyle, in the Interior.

FAMILY WORSHIP

Family worship may become a mere habit with us, and although it should be a real habit, it should not be a mere habit. The moment our children realize that is is a necessity with us, instead of enjoyment and strength, we have lost the real power of this blessed privilege. It must be unhurried if it is to be effective, not that it may not be expeditious and perhaps brief, but there should be no thought or atmosphere of hurry or even haste. If a thought worthy of comment is suggested, it should have the free opportunity of expression. There should be time for a question if it suggests itself naturally. Children should not be looking at the clock with one eye and at the Bible with another, figuring that they only have five or six minutes before they must start for school.

In order to accomplish this result, a few things are very definitely necessary: First of all, a fixed time and a prompt response in rising. If one is hurried in order to get to the breakfast table or to prayers in time, he is seldom in the right state to enjoy either. A few more moments at the beginning will make a great deal of difference as the day advances, and this manifests itself very distinctly at family worship. If we are to make the most of this service we will think something upon it before we appear before our children. Although it is the beginning of the day with the home and family in thoughtful devotion, it does not necessarily mean that we as leaders of that service are to begin the day thus. We may have a few moments alone before we meet our children and family, and if we have thought upon the subject, and it has become a part of our devout purpose for the day, we are sure to show that spirit when we read the Scriptures or lead others in prayer.

I have recently reviewed the personal prayers of a loved parishioner who was suddenly called from his earthly work. Although he had always been helpful in public prayer, the secret of his real life was gained as I re-read and reviewed those personal private prayers. His life was revealed. He lived with God himself; talked with God in prayer. The simple expressions of his own heart-life as he prayed to his Father in heaven gave us a vision into his inner soul which showed rare growth in grace and the knowledge of Christ. We may well ask God to teach us to pray. The regular, unhurried worship with which we begin the day is a wonderful place to learn.—J. T. Stone in The Sunday School Times.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

Bro. E is spiritually wide awake, takes a great interest in the welfare of his children, and holds family worship regularly. But the worship seems to be a drag, and the children take no interest in it. What may be done to restore desirable conditions?

Bro. E. may have been praying for showers of blessings and is not satisfied with a few crumbs. He may have been praying for some great barriers to melt down, but is not willing to help roll them away. God has a plan for every life in Christ Jesus. Every life is a new thought from God, to the world. If Bro. E walks sincerely in the light which God daily sheds upon his path, he will surely be led into His life-plan. Perhaps his life does not harmonize with his profession, in which case his children would have no confidence in his devotion. The mother in this home may not be a Christian. Some outside influence may be bearing on the children. These conditions need especially be taken to God in prayer.

In family worship as in all Bible study it is not advisable to adopt a fixed method. This might lead to formality, and hinder the leadings of the Spirit. The family worship should commence when a new home is started. Then when the children begin to receive their first impressions they will learn the importance of respecting this devotion. I recommend this devotion take place each morning before breakfast. The family is better composed in the morning than in the evening. The service should be started by reading a portion of Scripture, the head of the home reading the first verse, his wife the second then each of the children take their verse, those who are employed, and the visitors also taking part. Nothing should hinder this service from being carried out. There might be a few words of explanation by some one. Any one should have the privilege to ask questions. It might be well to begin with Matthew, proceed to the end of Revelation, then the Psalms, Isaiah, Daniel, etc. The father in the home should conclude this service by kneeling in prayer, or he might call on any one present to lead; being careful to call only upon those who are Christians. At the proper time the children should take their turn as well. There is danger, if this is urged too soon, that they may become discouraged. This deserves careful judgment. The chapter reading may be alternated by repeating verses or some special song always followed by prayer. Verses may be chosen beginning with the letter A the first morning, then B, etc.

Sometimes while the family are kneeling the children become unruly. This might be overcome by the family standing, while the one who leads in prayer kneels.

We admonish Bro. E not to lose heart; not to faint by the way; for the faith that prays shall see; petition shall give way to vision. "Look unto me," saith the Lord.

Hagerstown, Md.

There are two ways in which impostors often try to scare the public: (1) If you persecute us it is a sure sign that we are right. (2) If you say anything bad against us, the judgment of God will come upon you." Thus many people are scared into strange doctrines, fearing that if they do not accept them that some great calamity will befall them.—S. F. Coffman.

Sunday School

For the Gospel Herald.

Lesson for Jan. 26, 1913.—Gen. 4:1-15

CAIN AND ABEL

Golden Text.—Whosoever hateth his brother is a murderer.—I Jno. 3:15.

Introductory.—In our last lesson was opened the dark chapter of sin. The same is continued in today's lesson. When Adam fell the very fountain head of the human family was polluted, "and so death passed upon all men, for that all have sinned." From now on the human family presents one unbroken record of evidences of man's imperfections. And in strange and striking contrast is presented the work of the Almighty as one unbroken record of grace and goodness and power.

Birth of Cain and Abel.—A mother's hope is revealed in the testimony of Eve when she saw Cain: "I have gotten a man from the Lord." How soon this hope was blasted is shown by the tragedy recorded in the lesson. The best that we may hope to get out of this world is foretastes of the glory world above and the opportunity to make the necessary preparations to stand in line for those glories when they come. In Cain and Abel we have types of the bad and the good in man.

Offerings of Cain and Abel.—Thus early in the history of man we have a record of him being a worshipful being. Notice that it was not only the righteous Abel but the unrighteous Cain that had this element in him. God has planted this in the breast of every man. That man never lived who did not worship something. The ignorant heathen turns the spirit of worship into superstition, the unbeliever ignorantly worships self, some other great skeptic, his gold, his appetite, his or supposed intellect; the child of God, untrammeled by ignorance or unbelief, rises on wings of faith and worships God "in spirit and in truth."

Another thought brought out in this that Cain and Abel brought their offerings is that there was a law long before this law was enacted into statute. God made His will known to man from the beginning. He talked with Adam and Eve, talked with Cain after the murder, and we have reasons to believe that He talked with Cain and Abel before they brought their sacrifices.

Death of Abel.—The first church quarrel is recorded in this lesson. Cain and Abel were both worshipers. Abel brought his offering in faith, Cain simply went through the motion. Instead of learning a lesson from Abel and getting on the right way, as he should have done, he seeks a quarrel with him and slays him. Here is a vivid picture of the origin of church quarrels today. It is the man who is unwilling to come to God in the spirit of true submission and faith who seeks and quarrels with his brother to take his life. Another thought to be gathered from this incident is that the innocent must suffer for the guilty. As Christ suffered for the sins of man so Abel suffered for the sins of Cain. One of the surest signs of a man being right before God is his willingness to suffer for the cause of right. Abel suffered as a peaceful man of God. Cain's sufferings came later.

The Self-justifying Cain. — "Cain, where is Abel?" said the Almighty. "I don't know," said Cain, "am I my brother's keeper?" The true character of Cain was manifest all through. He came in his own, self-justifying, self-righteous, head-strong way, and offered some of the fruits of the ground. When the Lord rejected his offerings he showed his disagreeable temper. The Lord reasoned with him, showed him how he might gain divine favor, but instead of repenting he took out his spite on Abel and killed him. Now he professes ignorance about the whereabouts of Abel, and, more than that, he doesn't care. When the Lord gently revealed to him what he brought upon himself he complains rather than repents, saying, "My punishment is greater than I can bear." There was not a trace of repentance, not a sign of remorse, not a vestige of evidence that he had a desire to lead a better life. A mess of putrid, horrid selfishness, he set the example for selfish men of all ages. Yet God did not utterly forsake him. A mark was put on him that he might be known, and a punishment declared for all who might slay him. He prospered so far as this world's goods is concerned, and all the world has an impressive object lesson of what it is to live for this world only.

Sin and Its Consequences.—It was several thousand years before the law, "Thou shalt not kill," found its way on to the statute books; but it was nevertheless sin to kill. As a fugitive and a vagabond, hounded by a guilty conscience, disgraced from the sight of respectable people, Cain was compelled to suffer the shame of his own sin, to say nothing of the awful doom awaiting him in the place prepared for the devil and his angels. "The voice of thy brother's blood crieth unto me from the ground," was the dark pall that made his life miserable, for he would not repent and turn to God. In Cain the impenitent sinner has his type. May the awful warning of his life make its impression upon all the unsaved, that they may seek eternal shelter under the blood of the "Lamb slain from the foundation of the world."—K.

Our Young People

THE WAGES OF SIN.—Rom. 6:23; Rev. 20:11-15

Topic for February 2.

MOTTO

"Neither gives place to the devil."

OUTLINE OF TOPIC

I. The Author of Sin is the Devil.—
1. Father of lies.—Jno. 8:44.
2. The father of wicked hearts.—Matt. 13:38; Eph. 2:2; I Jno. 3:8.
3. The author of man's fall.—Gen. 3:1, 6, 14, 24; Rev. 12:9; 20: 1, 2.
4. Has the earth as his place of labor.—Job 9:24; Luke 4:6; Jno. 14:31.
5. Holds his subjects in bondage.—Acts 26:18; 10:38; II Tim. 2:26, Heb. 2:14, 15; II Cor. 4:4.

II. The Wages of Sin.—
1. The devil's promises are deceitful.—II Cor. 11:3.
2. Servitude.—Jno. 8:34; Rom. 6:16.
3. Makes death a horror.—I Cor. 15:56.
4. Hardens the heart.—Heb. 3:13.
5. Brought sorrow into the world.—Gen. 3:17.
6. Separates from God.—Matt 7:23; Luke 13:27.
7. Brings endless torment.—Psa. 9:17; Matt. 25:46; Rev. 21:8.

STUDY OF THE TEXT

Rom. 6:23.—"Wages" are supposed to represent a reward for labor done. The promise of sin seems to be pleasant at first and charms the victim into deeper and deeper indulgence till the soul is wrapped in the desperation of taking great leaps into the dark that must result in endless woe and despair.

Rev. 2:11-15.—The devil himself does not have full and final control over the outcome of sin. Himself, being in the awful desperation of madness against God cares only to destroy what he can before he himself shall finally be swallowed up in the awful judgment that a just God brings. The judgment scene is a vision of the final punishment upon man as a sinner.

PERSONAL THOUGHT

"Abhor that which is evil." We should be aware of the horror of sin. When we fully know its end it behooves us to be awake to the devices by which we may escape it.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Sin.**
2. What is Sin?

For Young People—
1. The Attractive Side of Sin and Its Deception.
2. The Blackness and Vileness of Sin.
3. The Terrible End of All Sin.

For Older People—
1. The Works of the Devil.
2. The Value of a Knowledge of Hell.

The law was given for the purpose of revealing sin, not for the purpose of giving life.—S. F. C.

Gospel Herald

A Religious Weekly
published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.
Aaron Loucks, General Manager

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.
CONTRIBUTING EDITORS
D. D. Miller, Middlebury, Ind.
A. D. Wenger, Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 16, 1913

Field Notes

Bro. John W. Weaver of Union Grove, Pa., is expected to begin a series of meetings at Lititz, Pa., Feb. 1.

A Bible conference is announced for Martins Creek Church near Millersburg, O., Jan. 19-22, with Bros. S. S. Yoder and Silas Yoder in charge. See announcement on last page.

Bro. Arthur Shoemaker and wife of Freeport, Ill., are at this writing visiting in Scottdale, Pa., the guestts of Bro. Levi Mumaw and family. They expect to go as far east as Lancaster Co., Pa., before returning home.

A letter from Youngstown, O., dated Jan. 6, says, "Bro. C. Z. Yoder is coming today and will be with us four or five days. Bro. S. E. Allgyer is expected to begin meetings here in a few weeks."

Arrangements have been made by the Marion, Pa., congregation for a series of meetings to begin Jan. 25 with Bro. C. R. Strite of Hagerstown, Md., in charge. May the Lord bless the efforts put forth to the glory of the kingdom and the salvation of souls.

After a quarantine for about five weeks because of measles and chicken pox, arrangements have been made by the Children's Home at Millersville, Pa., for placing out a number of children among the brotherhood.

The brotherhood at Plainview, Tex., have made arrangements for a Bible conference beginning Feb. 5, with Bro. J. S. Shoemaker of Freeport, Ill., as instructor. "We anticipate a rich spiritual feast," writes a brother from that community.

Sister Amanda Shenk, wife of Bro. L. J. Shenk of Denbigh, Va., after an experience of six weeks in a hospital in Newport News, Va., as a result of severe burns, returned to her home Jan. 7. See article on "In Everything Give Thanks," found elsewhere in this issue.

The brotherhood in South-eastern Virginia are greatly interested in the proposition of starting a new school near Denbigh for the benefit of their children and others who may be interested in the same cause. There seem to be a number of reasons why such a step should be taken, and we pray God's blessings and the Spirit's guidance in this matter.

The special Bible term at Hesston, Kans., opened Jan. 6, with 15 or 16 special students enrolled. Sickness among the instructors interfered somewhat with the work at first, but our informant expressed himself hopeful, cheered with the prospect of larger enrollment and with the hope that all the instructors might be at their post of duty in a few days.

The congregation at Carver, Mo., has recently been strengthened in that Bro. J. C. Gingerich and wife have cast their lot with the little flock there, expecting to do what they can to help "lengthen the cords and strengthen the stakes." Concerning this a brother writes: "I trust that it is the Lord's provision for us at this place, and that He will lead us all to the service needful for the upbuilding and extending of the kingdom in men's hearts."

Bro. E. S. Hostetler of Wooster, Ohio, sends us an interesting description of the work done at the special Bible school now going on at the Canton, Ohio, Mission. The article came too late for publication this week, but will appear in print next week, the Lord willing. Bro. H. speaks very highly of the work done there, and expresses the conviction that all who are within reach and can possibly go should attend that special instruction now going on.

Bro. Joe C. Driver of Garden City, Mo., worshiped with the congregation at the Kansas City Mission over Sunday, Jan. 5, filling several appointments. Among them was a baptismal service during which two precious souls were received into church fellowship.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—We praise God for the blessings we have again been permitted to enjoy. On Dec. 24 Bro. S. H. Miller of Shanesville, O., and Bro. B. B. King of Fort Wayne, Ind., came as instructors in Bible conference. We thank God for the many truths presented. There were only two confessions that had not confessed their Savior before. Many arose to confess that they have not lived as they should. May they realize the step they have taken and by God's grace live more consistent. We praise God for the workings of the Spirit. May God abundantly bless the dear brethren for their faithful service is our prayer.

On Dec. 22 we reorganized our Sunday school by re-electing Bros. Mose Steiner and F. F. Stutsman as superintendents, Bro. Ray Bontrager as chorister, Sister Verda Miller, secretary and Sister Della Miller treasurer.

We crave an interest in your prayers.

Katie Bontrager.

Amelia, Va.

Dear Herald Readers, Greeting:—The Amelia Mennonite Sunday school was reorganized on Sunday, Jan. 5, re-electing the old force of officers for another year. The school numbers 27 pupils. The church here consists of 19 members with Deacon Eli Kauffman in charge. We hope and pray that some consecrated minister from one of the strong and well supplied congregations will feel called to shepherd our small flock some day ere long. We should be pleased to have ministering brethren stop over here while journeying to and fro. Health is good. Weather fine. Pray for the work in Amelia.

Yours in Christian love,
H. S. Weber.

Lake Charles, La.

Dear Herald Readers, Greeting:—As nothing has appeared in the Herald from this place for some time, I wish to inform our dear people, that we as a little band at Lake Charles are still having our services and feel to continue to labor on for the Master, having our church services every two weeks, Sunday school every Sunday, and Bible study every two weeks, giving us pleasant and I trust profitable

times. The weather is very spring-like. People are working in their shirt sleeves, and children are going bare footed. We had some hard frosts this winter, but not cold enough to freeze the ground. We had very good weather for harvesting and threshing the rice crop, so that it was about all marketed before Christmas. Health in general is good for which blessing, as also for all other blessings we feel grateful to God, the Giver of every good gift. May the goodness of God yet lead many to repentance and cause His people to live close to Him, to the praise and glory of His name.

We reorganized our Sunday school, electing the brethren, Leroy Good and R. G. Leidig, superintendents, Arthur Downs Sec.-Treas., and F. A. Nice chorister. Pray for the work at this place.

In Christian love,
J. T. Nice.

Goshen, Ind.

There are 183 students enrolled for the winter term at the College. The larger number had gone home for their holiday vacation, only about 25 remained at the College. Five of the brethren conducted evangelistic services at Barker Street and those remaining here held a prayer service every evening in their behalf. Bro. Amos W. Geigley did the preaching and Bro. W. E. Yoder had charge of the singing. The others assisted in giving Bible lessons, talks, and doing personal work. There were 41 confessions. This result means increased responsibility, and they have made definite arrangements to follow up the work. Last Sunday Bros. I. R. Detweiler and W. E. Yoder were there and this coming Sunday the five brethren who conducted the work will go again. Bro. Yoder will go regularly to conduct a singing class each Saturday night. There are good prospects for most of the converts uniting with that congregation.

Our meetings will begin here in a week or so, with Bro. D. D. Miller in charge.

Rudy Senger.

Low Point, Ill.

Dear Herald Readers, Greeting:—We have been abundantly blessed, both temporally and spiritually, during the past year, and as we enter into the new year, we feel truly grateful for past blessings and privileges.

On Monday, Dec. 30, Bro. George Lapp and family came to this community and he filled appointments at the several churches.

On Jan. 1 we held our quarterly Sunday school meeting. Bro. Lapp and Bro. A. M. Eash each gave a talk on, "Work with our young people and children." The afternoon was devoted entirely to children's exercises and special singing by young people.

We ask an interest in your prayers.

Lydia Oyer.

Windom, Kans.

(West Liberty congregation.)

We had our quarterly Sunday school conference here on Christmas day. Bro. J. M. Brunk, our yearly Sunday school evangelist, gave two addresses. One of the specialties he pleaded for was for active, systematic gathering of funds for the lost in India, that we might more speedily bring a living Christ to a dying people

Bro. Melvin Landis of Hesston, Kans., whose singing school here at our church closes tonight, gave a very edifying talk during the conference about music, giving the necessity of having more sacred songs and always have melody in the heart to the Lord as given in Eph. 5:19, and avoid such music as is only to please the ear and the carnal mind.

Bro. Simon Hershberger and family from Oklahoma were with us and he preached twice while with us. A number of our students, young brethren and sisters from the Hesston Academy were also with us on Christmas day and remained during the vacation week, giving encouragement to the singing night after night by their help and presence there.

Our Christmas day exercises from morn till eve were a nice feast for one and all. We hope it may glorify the Father.

R. J. H.

York, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We again rejoice over the results of meetings held at the York Church. On Dec. 1 Bro. John Mosemann of Lancaster, Pa., came into our midst, and began a series of meetings, which he continued until Dec. 12. Two young souls came out on the Lord's side. Others were almost persuaded but were held back by worldly follies, or by friends who are spiritually blind, and do not see the need of a Savior. Pray with us for these blind that their eyes might be opened so that they may see the dangerous places in which they are standing, and flee to Christ for protection.

M. I. L.

Dec. 28, 1912.

Sheridan, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 18, Bro. J. P. Bontrager commenced a series of meetings at Albany. I had the privilege of being with them Dec. 24-31, for which I am thankful. During this time seven souls came out and more are counting the cost.

Bro. John Lehman of Alberta, Can., filled the pulpit Saturday evening, Dec. 28, and Sunday morning following, preaching two impressive sermons, Bro. Bontrager resuming the work again Sunday evening. The meetings are to continue as the Lord leads. The meetings were well attended, although the weather was very inclement. We have been having considerable rain the past two weeks.

Health is good in this vicinity and with the brotherhood at Albany, with the exception of Bro. A. P. Mishler who has an attack of lumbago but hopes to be all right in a few days.

May we profit by the many good things we have heard, and resolve to walk more circumspectly before God and the world is my prayer.

Sylva Tyson.

Jan. 1, 1913.

Nampa, Ida.

To all Herald Readers, A New Year's Greeting:—Some time has passed since news from this place appeared. However, we are thankful for God's continued blessings and glad to say the work is still going on.

The Pacific Coast conference held its annual session here the forepart of November. Although not many in number, we realized many blessings from our heavenly Father, during these meetings. Especially did we rejoice because two young souls at that time were willing to seal their relation with God and the Church. Communion services were also held then, in which nearly all the brethren and sisters partook.

The Sunday school continues to be a very interesting feature of our work, attendance averaging about 65. On Christmas night a program was again rendered by the scholars to an appreciative audience.

Besides our regular services at the mission, our ministering brethren and the superintendent have services in charge at two country school houses regularly.

Bro. and Sister Mitchell are still in charge of the work, with Sister Sadie King as a faithful helper.

More than the usual amount of charity work has been needed this winter. Through the help of the associated charities quite a lot of clothing and food has been given out. Fifteen Christmas dinners were distributed and helped to make happy as many homes.

Pray for the work and for us that we continually may be able to break the bread of life to starving souls that they may become willing to accept the One who came that we might have life and that we might have it more abundantly.

Yours for the Master,
Kate Hilty.

Jan. 2, 1913.

Milford, Nebr.

Dear Herald Readers, Greeting:—On Dec. 29 our Sunday school at the East Fairview Church was reorganized. The following brethren were elected: Bro. George Miller, Supt.; Bro. Chris G. Stauffer, Asst. Supt.; Bro. Mose Switzer, Secy. We pray that the Sunday school may prosper, and that the Church may be lifted up. Pray for the work.

In His name,
Jos. R. Stauffer.

Jan. 2, 1913.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—We still have Sunday school and young people's meeting, even with our small number. We believe God will bless our work and will either send us help or make it possible for us to go somewhere else and work for Him.

There are many souls around us that need to be gathered in, but we need some one to help us. Is there not some one who is willing to give himself to come and help us?

We had no services Christmas day, but it so happened that it was the day of the week when we have our prayer meeting and we were all glad that we could go to meeting that evening.

We earnestly desire the prayers of God's people.

May Detwiler.

Jan. 5, 1913.

Hanover, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We have just entered another year. Let us set our standard higher and profit by our mistakes in not repeating them.

Jan. 5 Bro. Henry Bear of Hagerstown, Md., was in our midst and preached at the Hostetter Church in the morning, using for his text II Pet. 1:5-7. Also at the Hanover Church in the evening; text, I Jno. 4:5. We were richly admonished, now it is for us to put it to practice.

Jan. 5 our Sunday school was reorganized. Supts., P. D. Shank, Jacob Hostetter, Treas., Clinton Forry.

The Lord willing, we expect Bro. D. H. Mosemann about the middle of February to hold meetings for us. We seek an interest in the prayers of God's children.

Yours in Christian love,
Carrie Bechtel.

Jan. 5, 1913.

South English, Ia.

Dear Herald Readers, Greeting in Jesus' Name:—The first quarterly meeting of the year of the Liberty congregation near South English, Ia., was held Saturday, Jan. 4, 1913, on which occasion members were chosen to serve in the various capacities as follows: Chairman, S. G. Lapp; Vice chairman, P. J. Blosser; Sec., T. J. Brunk; Treas., J. P. Cook, representative member of local mission Board, Amos Weaver; Chor., Ida Powell; Supts. for Sunday school, L. J. Powell, Edward Showalter. We are glad for the return of Bro. S. G. Lapp after an absence of five weeks in Missouri where he conducted evangelistic meetings and Bible conferences.

The Lord's work at this place is moving along very harmoniously and we have many reasons to be thankful to the Giver of all good gifts.

Elizabeth Wenger.

Jan. 5, 1913.

Kalona, Ia.

Greeting in Jesus' Name:—On Dec. 14 Bro. Aldus Brackbill came into our midst and the following week held meetings at East Union. The interest and attendance were good. Four souls were willing to stand for Jesus. The following week he labored at West Union in a Bible conference, returning to East Union Dec. 31 to help Bro. D. H. Bender in a few days' Bible conference. A number of useful topics were discussed and we were very much encouraged to go on in the good work. Conference closed Friday, Jan. 3. Bro. Bender returned to his home at Hesston, Kans., and Bro. Brackbill went to West Union to labor there.

Bro. D. J. Fisher and wife started to Hesston Jan. 3 to attend school there. Bro. Fred Gingerich went to Seward, Nebr., for a short time and Bro. Daniel Kauffman of South English filled the pulpit at East Union Jan. 5. May God bless the work and the workers in their different fields of labor is my prayer.

J. A. Boller.

Jan. 6, 1913.

Noble, Iowa

Dear Herald Readers, a New Year's Greeting to all in the Master's Name:—We enjoy the rich blessings that God has bestowed on us the past year and feel thankful to the Giver of all good. To Him be all praise and glory.

Bro. Simon Gingerich of Hesston, Kans., spent his vacation with the Sugar Creek congregation and preached several interesting sermons while here, which we very much appreciated. He also spent one day with his parents in Johnson Co., Ia. The Lord willing, he expects to move back to Iowa this coming spring and we are looking forward to the time when he shall be with us again.

On Jan. 5 Bro. Andrew Schrock of Metamora, Ill., was with us and preached two interesting sermons. From here Bro. Schrock will go to Johnson Co., Iowa, and spend a few days with the Lower Deer Creek congregation.

Bro. Cananaugh of Chicago spent Christmas with his children who have been here since July, and expects to leave them here for the present.

May we all as God's children ever praise Him, be faithful and obedient unto God and His Word.

Cor.

Jan. 6, 1913.

Tuleta, Tex.

Dear Readers of the Gospel Herald, Greeting in the Master's Name:—We feel thankful that we were spared to enter the year 1913. The question now comes, What have we done the past year, and what will be our record for the year just beginning? We reorganized our Sunday school on Christmas day, with the following results: Supts., Paul Hooley, J. D. Hostetler; Sec., Daniel Teuscher; Chor., J. D. Hostetler. May God's blessings rest upon this congregation.

We are blessed with the presence of a number of brethren and sisters from the North who are here to spend the winter. We expect Bro. Andrew Shenk of Oronogo, Mo., here Jan. 9, to begin a series of meetings and ask an interest in your prayers that much good may be accomplished. We fully realize that much spiritual work is needed here at this place. The world is offering such great inducements in trying to get the Church and the world together, and in many ways getting this accomplished. So let us remain steadfast, standing on the Rock Christ Jesus, which is our only place of safety.

Yours in the Master's name,
C. C. Schrock.

Jan. 6, 1913.

Belleville, Pa.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—As we passed from the old year into the new, I was reminded of the words of Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Officers elected in our Sunday school for 1913: Supts., J. Y. Hartzler, J. D. Yoder; Chors., Archey Hartzler, Kate E. Yoder; Treas., John Yoder; Secys., Zella Zook, Myra Hooley; Cor. Secy., Sadie Stultzfus. May the love of Christ constrain us to go forth with more zeal in His service, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much more, as ye see the day approaching." If we do not see the results as we would like to see, "Let us not be weary in well doing; for in due season we shall reap if we faint not." "Therefore, my beloved

brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." May God help us to live the overcoming life, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

His unworthy servant,
N. M. K.

Jan. 6, 1913.

Versailles, Mo.

Dear Herald Readers:—On Christmas day ten souls were received into the Church by water baptism, Bro. S. G. Lapp officiating. May the Lord richly bless these young disciples and may they remain faithful to Him.

On Christmas evening our Bible conference began which lasted until New Year's evening. Bros. S. G. Lapp and J. R. Shank were with us as instructors. During these meetings many truths and encouraging thoughts were given.

May we all profit by the words that were spoken.

Bessie Wenger.

Jan. 7, 1913.

Wood River, Nebr.

Dear Herald Readers, Greeting:—On Jan. 2 the brethren, Sam Garber and Sanford C. Yoder, came into our midst to hold Bible conference. The visiting ministers were Jacob Stauffer, A. D. Stutzman and L. O. Schlegel of Milford, Nebr., who also assisted in the meetings. There were seven topics discussed by the brethren, Garber and Yoder. We very much enjoyed the bountiful feast of God's Word of which we were permitted to partake. May we never forget the many precious truths that were brought before us. Bro. Garber left for Beemer, Nebr., to engage in further conference work assisted by Bro. Joseph Zimmerman of this place, and Bro. Yoder left for his home at Chappell, Nebr.

On Dec. 28, 1912, we reorganized Sunday school at this place with the brethren Amos Jantzi and Daniel B. Boshart Supts., and Peter Zehr Sec.-Treas. May God's blessing rest upon the work for the coming year.

Cor.

Jan. 8, 1913.

Souderton, Pa.

Dear Herald Readers, Greeting:—We have again reached a New Year where many perhaps have formed new resolutions, to live a more perfect life than we have the past year. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Bro. Henry Alderfer, a helper in Church and Sunday school work here, for many years, was called from our midst only a few hours before the New Year. Sister Alderfer's mother, sister and brother from Harrisonburg, Va., attended the funeral services, and remained a few days longer. Sister Nannie Shank, formerly from Virginia has spent a few months with us.

Bro. J. D. Burkhart of Newville, Pa., spent the Sabbath (Jan. 5) with us in our services.

Our bishop, Bro. Jonas Mininger, conducted the services at this place Christmas eve; Bro. Mahlon Souder of Sellersville, Pa., Dec. 29; and Bro. Jos. Ruth of Colmar, Pa. Bish. Henry Rosenberger is expected Jan. 12. We crave an interest in your prayers.

J. D. E.

Jan. 8, 1913.

Dalton, O.

(Sonnenberg congregation.)

Greeting in Jesus' Name:—On Dec. 22, 1912, Bro. J. A. Leichty of Louisville, O., visited our congregation. We were very glad to have him with us. He preached the Gospel morning and evening. His text in the evening was, "I will make you fishers of men," and in the morning he spoke in German from Eccl. 10:8, illustrating the Church and its members with cattle which are turned out in pasture, telling us that always some walk along the hedge to find a hole to get on the outside, and that it was safest to stay in the middle of the field, which also brought us to mind that not all can stay in the middle always, for we know that we can not all be preachers, deacons, superintendent or Sunday school teachers. Another thing is there are always some among those in the middle that are crowding out others if they are not just of similar opinions as they. So there are some that have to graze along the hedge and if we are only true with the pound or talent which we received and by God's grace and help do what we can, we will not have a desire to get through the hedge even if some are trying to push you there. Therefore we think to graze along the hedge is sometimes as safe as for those which are in the center and have thoughts like Paul had to admonish the Corinthians (II Cor. 10:12).

Bishop Jacob Nussbaum had an attack of la-grippe, so he could not attend services on Sunday.

Quite a few are sick in our community. The frequent change of weather is probably the cause.

Yours with Christian love,
A sister.

Jan. 8, 1913.

Elida, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—A happy New Year to all. On Dec. 31 Bro. D. D. Miller (accompanied by his niece, Sister Baker) of Middlebury, Ind., came and preached for us the same evening, also Sunday and Sunday evening. On Monday morning, Dec. 23, our Bible conference began at the Salem Church with the brethren Miller and S. F. Coffman as instructors. We feel that we have had a very edifying time together, a week well spent in the study of the Word. Bro. Miller preached the Word to us each evening until Saturday afternoon, when he left us for Wauseon, Ohio, to engage in similar work. Bro. Coffman remained with us and continued the meetings until Sunday night. We are glad to say that during these meetings nine souls confessed Christ as their Savior. May God ever help them to be true to their vow, make of them shining lights to their associates and thereby induce others also to make the wise choice.

On New Year's day we met at the Pike Church for singing, using Harmonia Sacra and Church Hymnal. Some helpful talks were given by several of the brethren.

On Dec. 23 a gloom was cast over our community by the sudden death of Irvin, son of Bro. and Sister D. A. and Barbara Evers. Irvin was working on the section and attempted to board a passing freight train and caught beneath the wheels and badly mangled. He died in this condition about two hours later. This shows again the brevity of life. "Prepare to meet thy God."

P. E. Brunk.

Jan. 9, 1913.

Sellersville, Pa.

On Sunday, Jan. 19, if the Lord wills, baptismal services will be held at the Rock Hill Church, when eleven precious souls are to be received into the Church by baptism. Let us pray that they may be true soldiers of the cross.

Jan. 9, 1913.

Cor.

Franconia, Pa.

Having been requested to address the Sunday school at this place, Bro. I. F. Swartz of Blooming Glen was greatly surprised to rise before a congregation of about 650 children. There were small children, larger children and other children. Bro. Swartz called us all children, though ranging in age from infancy to three score and ten. Bros. Abraham Clemmer and Abram Z. Derstine, the officiating ministers at this place, also delivered interesting addresses.

Cor.

Jan. 9, 1913.

Miscellaneous

"IN EVERYTHING GIVE THANKS"

For the Gospel Herald.

Just six weeks previous to the time that this message was written the home of the writer of this message was burned to the ground. This in itself would be enough to occasion great sorrow; but the fire had a special significance in that it swept to sudden death a woman and three small children, wiped out an entire family with the exception of husband and father, and came near doing the same for another. Among those who escaped by a hair's breadth was Sister Amanda, wife of the writer, Bro. L. J. Shenk. For six weeks she lay in the hospital, part of the time hovering between life and death. But God has graciously spared her to her husband and baby boy and at the time this message was written was about ready to be taken back to her loved ones. With these things in mind the reader will the more appreciate the message of thanks contained in the following.—Editor.

To all who have contributed to our needs by lending a kind helping hand and by your sympathies and prayers to God in our behalf have fulfilled "the law of Christ" by helping to bear one another's burdens, we sincerely wish to express our gratitude.

Since God has in His infinite wisdom permitted a great tragedy to come upon us through the loss of property and life, and has after all assured us that "all things work together for good to them that love God," that we His dependent creatures might receive some benefit thereby, we wish to submit the following thoughts:

We have this confidence in God that "tribulation worketh patience, and patience experience, and experience hope." We thank God that we can "glory in tribulations also." Oh! my friends, let us learn the lesson well that patience is a precious jewel—the jewel which helps one to bear up under severe trials and stimulates love and fellowship among one another.

Were it not for the marked degree of patience exercised by my wife I do not believe that she could have recovered from her severe illness, with the strain of the tragedy resting upon her heart and mind.

A number of friends have explained to us how these testing experiences in life may prove a blessing. Others have shared with us the thought of how terrible it is to give up lives in connection with a fire. Words can not express the terribleness of an earthly fire when lives are being sacrificed. . . . May we be reminded by every fire we see that the message from the eternal and all-wise God is that some day this whole earth will be consumed in fire when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

May we all remember that if we bear the yoke of life with Christ we may benefit by every experience in life, by which our lives may be tested and prepared for that great day; and by applying our hearts unto wisdom trials which are permitted to come upon us may work out for us a far more perfect and eternal home of safety in glory.

L. J. Shenk.

Denbigh, Va.

TODAY IS THE ACCEPTED TIME

By R. J. Heatwole.

For the Gospel Herald.

One young man on a motorcycle, New Year's Day, went around an automobile, after which he immediately crossed a culvert which was not filled up to the boards as should have been. The sudden raise threw him so high and brought him to the solid earth so suddenly, that striking his head first with such force that his skull was crushed and he became a dead man at once. Thus he began the New Year enjoying life with the hopefulness of many days in the New Year and then as many others in the world, became a corpse the first day of the year. How urgent the call to accept Jesus as our Savior. **Now,** since **now** is the accepted time; yesterday is gone, today is short, tomorrow may never come. Now is salvation's hour!

"Life is certain, death is sure,
Sin's the cause, and Christ the cure."

Windom, Kans.

REPORT

Of Bible Conference Held at Nappanee, Ind., Dec. 23-30, 1912.

For the Gospel Herald.

Bro. A. D. Wenger conducted a series of meetings Dec. 15-31. Dec. 23-30 a Bible conference was held with A. D. Wenger, S. L. Weldy, and J. W. Christophel as instructors.

Following are the topics discussed: **History of Mennonite Church, Prayer, The Unequal Yoke, Sociability, its place in the Church, Missions—Systematic Giving, The Church and the Dress Question, Missions—Our Duty Toward the Home Field, The Adolescent Period, The Lord's Day, The Christian and Worldly Amusements, A Model Church, Home Training and Its Effects.**

The Church was based on Jesus Christ, the apostles' doctrine has been handed down until this time and we should not deviate from it.

We should not cease praying for the Church, that we may be kept more humble and not run after the fashion of the world so much.

We should not yoke ourselves unequally with unbelievers in business or in any other transaction that interferes or is harmful to our Christian life.

All should show sociability, the young and the old to each other, which may win souls to Christ.

The mission spirit was commended throughout the talks.

"That which is highly esteemed among men is an abomination in the sight of God." We are "living epistles, known and read of all men."

We need to remember the poor, lost souls in our immediate vicinities. Each one can find some one to help.

Walk in the Lord's ways in youth.

We should go to the house of the Lord on the Sabbath day.

All worldly amusements are wrong, such as Sunday baseball games, theaters, fairs, shows—in short, all amusements where we believe that the Spirit of the Lord is not.

Jesus Christ is the model we as a Church should pattern after, by every member taking hold and working in harmony at his or her post of duty.

"Train up a child in the way he should go, and when he is old he will not depart from it."

At each session we had an hour of chapter study, which was very helpful.

Nineteen precious souls confessed Christ during these meetings.

J. B. Weldy, Secy.

REPORT

Of the Bible Conference Held at Salem Church, Elida, O., Dec. 23-28, 1912

For the Gospel Herald.

Organization: Mod., Moses Brenneman; Chor., J. M. Brenneman; Sec., E. E. Troyer.

Bro. D. D. Miller presented the following subjects: **Preparation for Service, Study of the Word, Practical Piety in the Home, Supporting the Church, and Nonconformity to the World.**

Bro. S. F. Coffman gave lessons in the **Teachings of Paul's Letter to the Romans.**

Thoughts gleaned:

A man's life depends upon his native stuff, training, spirit of his make up, and his physical make up.

The place to begin training for service is at mother's knee.

The man who is prepared for service does not need to hunt a job.

The righteousness of God has been fulfilled toward all men.

If men reject the knowlege they have of right and wrong they are unbelievers.

What nature does not reveal of God, the Gospel does reveal.

Men that are continually at fault themselves are usually the best ones to criticise.

The foundation upon which God calls a man righteous is keeping His commandments.

God has given animals an instinct so they may know what to do in regard to their bodies; and to men He gives reason so they may know what to do in regard to their soul.

Because a man belongs to Church is not a sign that people cannot talk about him.

The Law revealed the righteousness of God and demanded the righteousness of man.

Ignorance does not excuse; but we can be saved without knowing or understanding all of the Word.

How can we be satisfied with our experiences when God is far from satisfied with them.

The whole matter of our justification is by faith and not by works: our works are the seal of our faith.

Home is the oldest institution in the world. All others are formed from it.

As is the average home so is the Church, the community, and the nation.

It does not take a $4000 mansion and $2000 furnishings to make home.

It depends largely upon the home as to

what the Sunday school and the Church will be.

How can the boy or girl that does not take the instruction of an earthly father take that of a heavenly Father?

Jesus Christ is the object of our faith and the medium of our works.

We have the whole Trinity in our hearts when we are justified by faith.

Get rid of the idea that when you do something you are helping God.

The man that refuses to do the things God requires of him can look out for his justification.

It is not a sin to be carnal, but it is a sin to be carnally minded.

We are justified by faith and rewarded for our works.

There is something wrong with the heart when we set aside the commandments of God.

The man or the minister that keeps gnawing or trying to get help from the Church is out of his place.

Some people and some churches sneak out of a few dollars and cents, and get rid of their old people by way of the "Old People's Home."

The spirit of the Christian is not to be helped but to help.

It is good for all of us to get to the place once in life where we have to be saving.

Too many people would rather give to the world than to the Church.

Lodges do not teach justification by faith; but that salvation comes by works.

The greatest means of reproving the works of darkness is to be a light to those around you.

If Jesus Christ could not live in this world thirty years in all His perfection without suffering, how can we expect to go through this life without suffering?

Secretary.

REPORT

Of Bible Conference Held at the Freeport, Ill., Church, Dec. 10-18, 1912,

For the Gospel Herald.

Organization: Mods., A. C. Good, John Nice; Secys., Wm. H. Brubaker, Almon Fortner; Chor., S. R. Good.

Instructors: A. H. Leaman, J. S. Shoemaker, Aldus Brackbill, D. D. Miller, A. M. Eash.

The following topics were discussed:

Lessons on Ephesians, Holy Spirit, Regeneration, Missions, Prayer, Child Training, Social Purity, Lesson on Love, The Divinity of Christ, The Christian's Relation to the Government, Self-denial, Heaven, Second Coming of Christ, Christian Giving, Future Punishment, Dangers that Threaten the Church, Ephesians.

Following we give a few of the many good thoughts gleaned from these studies:

We have obtained an inheritance through the grace given us.

He that resisteth the Spirit sinneth. Quench not the Spirit.

Regeneration means freedom from the law of sin and death, love for the brethren, a sinless life.

Jesus set the example for mission work. We should enter the field as witnesses.

We should not pray for things to consume upon our own lusts.

Those who preach must have the gift to preach. We can all give.

Be truthful to the children. Learn to control self.

Keep the mind pure, the heart pure. Strengthen the mind by pure literature. We can do all things through Christ.

The divine touch transforms and gives room for a life of service.

The Holy Spirit convicts the world of sin, regenerates the heart, sets the believer free, gives assurance of sonship, guides into all truth, recalls the deep things of God.

Christ has made Jew and Gentile one.

All can be saved through the blood of Christ.

Christ pleased not Himself, but was obedient to the Father.

The work should be organized and every one at work.

Christ shall come suddenly and His reward is with Him.

Being the bride of Christ, we should please Him. Follow not a multitude to do evil.

Life is too short to talk foolishly.

"Blessed is he that considereth the poor."

The shield of faith is our protection, the Bible the sword of the Spirit.

W. H. Brubaker, Sec.

REPORT

Of Bible Normal Held Dec. 25, 1912, to Jan. 1, 1913, at Mt. Zion Mennonite Church, near Versailles, Mo.

For the Gospel Herald.

Instructors, S. G. Lapp and J. R. Shank.

On Christmas day we had baptismal services when ten young souls were received into the visible fold of Christ. For this redemptive work among us we praise God, and trust to Him for wisdom and guidance in these our added responsibility that we may lead and instruct these young souls to His glory. The same day at 6:45 P. M. the Bible normal work was duly organized and begun. Each session was opened by devotional exercises led by one of the brethren.

The following portions of Bible and subjects were studied:

Bible Study.
The Book of James, five lessons.
Our Heavenly Home.
Christian's Relation to the World—In Social Life, in Business Life, and in the Government.
Secret Societies.
Christian Perfection.
Book of Jude.
Training in the Home.
Relation of the Past to the Future.
Reverence.

Each evening session was followed by a sermon by one of the instructors. Special interest seems to have centered in the study of Jude, Training in the Home, and Reverence. The general expression and confession of all in attendance was that they had been better equipped for the battle of life by attending these meetings. May God bless the truths presented to all in attendance and to the upbuilding of His cause on earth.

H. J. Harder.

REPORT

Of the 23rd Quarterly S. S. Meeting Held at the Harmony Church Jan. 1, 1913 Near Roanoke, Ill.

For the Gospel Herald.

Organization: Mod., C. K. Brenneman; Chor., Arthur Schertz; Sec., E. W. Rediger.

Devotional, George Sommer.

Forenoon Session

Work with the Children. G. J. Lapp.

Work with the Young People. A. M. Eash.

Afternoon Session

Children's programme conducted by Benjamin Schertz.

Impressive thoughts:

There are three distinct periods in the lives of children from birth to the more matured age of twenty one; from birth to seven the impressive age when impressions are most easily made; from seven to fourteen, the restless, or period of activity when children are looking for something to do; from fourteen to twenty or twenty-one, the critical period when they want to know the whys and wherefores of things. Children have special promises in the Bible and according to Psalms 127:3 are an heritage of the Lord; therefore, they occupy an important place in the Sunday school and the Church.

Life impressions are formed in childhood. Play in a child creates love for learning. Children love to ask questions, but the hushing of a child without a satisfactory answer mars its modesty, and such knowledge as it inquired for will in later years be sought through wrong companions. Children love companionship and have special instincts as to the choosing of such. A child is imitative and is looking for ideals, it has admiration for certain ideals and if compelled to leave home to find an ideal, the result will be a lower grade ideal than if supplied in the home. Sympathy and precept will retain the confidence of the child for the parent. Prayer, wisdom and tact are necessary on the part of the parents to direct them to proper companionship.

During the critical period young people are often lost to the Sunday school and Church, not because of indifference or that they have no interest in their own welfare, but because we do not understand their natures, nor do we appreciate their ambition to be active.

The Sunday school teachers must know the Bible and the boys and girls of their classes. The most erroneous thing a Sunday school can do is to give a class of boys or girls to a teacher who does not know or understand the Bible.

Children grown into the kingdom are a far greater resource and exert a far greater influence and power for the Church than those coming in at a later age when powers have been wasted and radical changes are necessary before they are at all acceptable before God.

God wants the power, muscle and sinew of the young people in His work. It is therefore the solemn duty of the Sunday school and Church to use them, so they can develop and become a power upon earth in God's hands.

The recitations and songs by the children and young people were commendable. The occasion afforded a spiritual feast in which the children were permitted to exercise their love for activity.

The little daughter of Bro. and Sister Lapp favored the congregation with a song in the Indian language.

Sister Lydia Oyer was by acclamation appointed secretary for the coming year. May God add His blessing.

Secretary.

REPORT

Of the 4th Annual S. S. Meeting Held at Leetonia, Ohio, Dec. 25, 1912

For the Gospel Herald.

Opening exercises by Bro. Isaiah Rickert.

Organization: Mods., T. K. Hershey, I. B. Witmer; Secys., Arthur Wisler, I. A. Richert; Chor., Bernice Devitt.

Good Tidings of Great Joy. D. S. Lehman.

If we wish to enjoy the Good Tidings, we must accept Christ as our personal Friend. To have real joy from salvation one must put forth effort. It was intended that all men enjoy this Christ-life.

What Does the Sunday School Require of Me? Olive Myers, Samuel Blosser.

Regular attendance, punctuality, a fully prepared lesson; strict attention; bringing others; prayers; consistent living.

What does the Sunday school Owe to the World? Emma Sitler, M. M. Mellinger.

The Sunday school is to teach the Word and develop the talents of the pupils; also to win souls to Christ. The Sunday school owes to the world practical men of honesty and sincerity. Rescuing children, and spreading the Gospel.

Children's Hour. Mabel Riehl.

Literature and Its Effects. Bernice Devitt, I. J. Lehman.

Literature is to bring the best out of man, and let the bad lie dormant. By reading we gain other men's experience and begin where they leave off.

The Price of Success. Fanny Hershey, A. J. Steiner.

Requisites of a successful life: Taking Christ as our example, patience, endurance, courage, consecration, a willingness to assume responsibility.

Secretaries.

REPORT
Of Sunday School Normal Held at the Freeport, Ill., Church, Dec. 11, 1912.

For the Gospel Herald.

The following topics were discussed:

Exemplary Opening for Sunday School. S. R. Good.

Aggressive Sunday School Work. A. C. Good.

An Efficient Teaching Force. A. M. Eash.

Mission Activities. A. M. Eash.

Workers' Vision of the Field. Olivia Honderich. Essay read by Iva Mathiot.

Open Conference. A. M. Eash.

Sermon by A. C. Good from **Deut. 6:6, 7.**

The motive back of all should be love for souls.

Things we did not have years ago, as Teacher's Training Classes, Mission Study Classes, Home Departments, etc., are roots that strengthen the tree. What more can and will be done?

We should bring to our minds the greatness of the field and the scarcity of workers.

The organizing of training and mission classes was strongly urged.

W. H. Brubaker, Sec.

REPORT
Of Mennonite Board of Education Meeting Held at Goshen College, Dec. 12, 1912

For the Gospel Herald.

The intention was to hold the meeting some time in August, but on account of some who could not attend at that time it was deferred for some time. Later came Bro. Erb's great misfortune, and again the time for the meeting was postponed.

On account of so many Bible conferences and other church activities many of the members found that they could not attend at this time, but many of them appointed proxies so that 21 of the 27 members were represented either in person or by proxy.

After the reading of minutes, giving of reports, etc. the Faculty Committees of both schools under the Board having arranged questions to be presented to applicants for a position on the teaching force, presented a list of questions which after a long discussion was revised and adopted.

At a previous meeting of the Board it was decided that in case the management of the Hesston Academy and Bible School could decrease their indebtedness one half that the Board would assume the other half. The former having been accomplished the brethren J. S. Hartzler and D. G. Lapp were appointed a committee to make the final arrangements for taking over the balance of the debt.

There was an Executive Committee connected with each school and work between sessions of the Board was usually done by these committees but as the work grows it becomes necessary to have an Executive Committee of the Board also. It was agreed that the officers of the Board should constitute an executive committee for the transaction of business of the Board between sessions.

Both schools were authorized to open Agricultural Departments provided that endowment funds enough were raised to warrant the beginning of such work. That to be decided by the respective executive committees.

It was thought best to have a secretary and a treasurer instead of having both offices vested in one person as heretofore, and the election of officers resulted as follows: John Blosser president; D. G. Lapp vice president; D. D. Miller, secretary; J. S. Hartzler treasurer.

The two things which are likely to bring the greatest results from this meeting are (1) the taking over of the debt of the Hesston school. This enables the management to go out and solicit funds for a new building which they so much need. They are being crowded beyond their capacity and it is to be hoped that the brotherhood will respond so that the new school may not only have ample room but may grow in usefulness to the Church and especially to her young people. (2) the first step toward the introduction of strong agricultural departments. That question has been agitated very much from various parts of the country. There are quite a number of our members who are attending other schools simply because they can not get an agricultural course sufficiently strong at either of the schools under this Board.

It is to be hoped that people who have means will aid in this work so that our schools may be able to give the boys an education that will be an incentive for them to go back to the farm and become good church workers in some of the rural districts now being abandoned by other denominations.

J. S. Hartzler, Sec.

REPORT
Of the Masontown, Pa., Mennonite Sewing Circle for the Year Ending 1912

For the Gospel Herald.

No. of sewings held, 12.
Average attendance, 24.

Total amount of collection	$33.44
Total Amount Expended	23.15
Balance in Treasury	$17.20

No. of garments made, 156.
No. donated for Charity, 120.
No. of quilts quilted, 13.
Interest in work is good.

Olive M. Berkshire, Secy.

REPORT
Of Mennonite Home, Lancaster, Pa., for December, 1912

For the Gospel Herald.

Donations.—Rohrerstown Sewing Circle, 1 comfort; Mellinger's Sewing Circle, 1 quilt, 10 pillow slips; Maria Arment, patched a quilt; Mrs. Martin Myers of Willow Street., 12 chickens; Lizzie B. Herr, 8 doz. eggs; Mrs. Daniel Kauffman, East Petersburg, 13 doz. small cakes; Mrs. Isaac Miller, 1 crock cheese.

Cash.—Jos. L. Horst, 1.00; Wm. K. Cassel, 2.00; Andrew K. Stoner, .50; John D. Frey, 2.00; Abr. L. Rife, 2.00; Aaron Hostetter, 1.00; John Hostetter, 1.00; Peter Hess, 1.00; J. L. Leaman, 1.00; Samuel Kaylor, 1.00; J. S. Grubb, .50; Henry B. Bechtel, .50; A. L. Eshleman, 1.00.

Services.—Dec. 1, Regular services were conducted by Hiram Kauffman. Lesson read, Psa. 24; text, Jno. 14:1-6.

Dec. 2. We were visited by Bro. Jesse Mack of Providence, Montgomery Co., and H. B. Lapp of Fricks, Bucks Co. Bro. Lapp read John 14 and Bro. Mack preached from Rom. 8:31, 32.

Dec. 15. Services were conducted by Bro. Jos. S. Forry of York, Bro. John M. Ehst of Bally, Berks Co., Bro. Frank Kreider and Bro. Amos G. Kauffman. Text, Matt. 5:6.

Dec. 29. Regular services by Bros. Benj. Weaver and A. B. Eshleman. Also the funeral services over the remains of Sister Barbara Witmer, who departed this life on the 28th. Her sickness was dropsy. She was aged 73 y. 3 m. 16 d. Lesson John 16:20-33. Text, John 17:24.

Now we have laid another year behind us, and we were so wonderfully blessed both temporally and spiritually through this past year, but what have we done for the Lord? Pray for us.

Gratefully acknowledged,
T. E. Moyer, Steward.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission for Fourth Quarter, Dec. 31, 1912

For the Gospel Herald.

Contributions

Henry Hershey	$ 3.19
John Umble	1.00
Kinzer Mission Meeting	15.05
David Hess	.50
Christian Neff	1.08
Mrs. Tillman Schwanger	1.00
Total	$ 21.82
Received for mdse	1560.31
Money borrowed	63.00
Total for quarter	$ 1645.13
Previous receipts	8484.51
Total to Jan. 1, 1913,	$10129.64

Expenditures

Paid for mdse	$ 1495.31
Labor	173.73
General Expenses	79.79
Total for quarter	$ 1748.83
Previous expenditures	8363.05
Total to Jan. 1, 1913,	$10111.88

Gratefully acknowledged,
Noah H. Mack, Treas.

Superintendent's Report

East Petersburg Sewing Circle	$ 2.10
Paradise Sewing Circle	6.00
Millersville Sewing Circle	17.00
Manheim Sewing Circle	9.10
Total	$34.20

Asst. Supt., Anna Martin.

Married

Miller—Tyson.—At the home of the officiating minister, Bro. S. S. Yoder, Middlebury, Ind., Bro. Arthur Miller and Sister Bertha Tyson were united in the holy bonds of matrimony, Dec. 29, 1912.

Zoss—Garber.—On Dec. 24, 1912, at the Harmony Church near Cazenovia, Ill., Bro. Fred Zoss to Sister Lena Garber, both of Cazenovia, Ill., Bro. Andrew Schrock officiating. The Lord bless them through life.

Shoemaker—Engle. — On Dec. 31, 1912, at the home of the bride's parents, Washington, Ill., Bro. Arthur Shoemaker to Sister Louisa May Engle, Bro. G. J. Lapp officiating. The Lord bless them through life.

Wyse—Koeble.—Dec. 24, at the home of the bride's parents near Wayland, Ia., occurred the marriage of Bro. Arthur Wyse to Sister Clara Koeble, Bro. Sebastian Gerig officiating. May God's blessings be with them through life's journey.

Schreck—Hostetler.—Dec. 25, 1912, at the home of the birde's mother, Shipshewana, Ind., Bro. Godfrey A. Schreck of Flanagan, Ill., to Sister Sarah M. Hostetler, Bro. S. E. Weaver officiating. The Lord bless them along life's journey.

Geistwite—Summy.—On Jan. 2, 1913, at the home of the officiating bishop, Bro. Jacob N. Brubacher, Rapho Twp., Lancaster Co., Pa., Bro. Harry D. Geistwite to Sister Minnie K. Summy, both of Rapho Twp. May the blessings of God rest upon them.

Kendig—Mowrer.—Bro. Harry Kendig of near Conestoga Center, Pa., and Sister Anna M. Mowrer of near Willow Street, Pa., were united in marriage on Thursday, Jan. 9, 1913, at the residence of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa. May God bless the union.

Bishop—Benner.—On Dec 28, 1912, at the home of the officiating minister, Bro. William Landis of Fairhill, Pa., Bro. Melvin A. Bishop to Sister Margaret Benner, both of the Rock Hill Mennonite Church, Montgomery Co., Pa. May God bless them with peace and joy through life.

Obituary

Rexrode.—James Rexrode of Rockingham Co., Va., departed this life Jan. 5, 1913; aged 38 y. 4 m. He was a member of the Mennonite Chudch for a number of years, was unmarried and lived a rather secluded life. Funeral services were held at the Bank Church on Jan. 7, conducted by Jos. W. Coffman and Amos D. Heatwole.

Zook.—Laura May, infant daughter of John G. and Phoebe A. Zook of New Wilmington, Pa., was born Mar. 21, 1911; died Oct. 31, 1912; aged 1 y. 7 m. 9 d. She leaves to mourn her early departure father, 3 sisters and 4 brothers, her mother having preceded her to the spirit world 2 months before. Funeral services Nov. 1 by Bro. J. R. Byler from II Kings 4:26. Budded on earth to bloom in heaven.

Long.—Martha Long died at her home in Chambersburg, Pa., Dec. 29, 1912; aged 76 y. 3 m. 2 d. She was sick for about 3 months, during which time she was a great sufferer, but bore it with Christian patience to the end. Sister Long was a member of the Mennonite Church for many years and was faithful to the end. Funeral services at Chambersburg, Pa., by Daniel E. Kuhns and John S. Burkholder from II Tim. 4:6-8. She is survived by one sister, Barbara, at home, who has the sympathy of all friends and neighbors.

Landis.—Mary, beloved wife of John R. Landis was born Oct. 7, 1883; died at Portal, N. D., Dec. 27, 1912; aged 29 y. 2 m. 20 d. The remains were grought to the home of her parents, Bro. and Sister E. W. Bricker, of Aldersyde, Alta., and funeral services took place from here and were held at Mount View Church on Dec. 31, 1912, conducted by N. B. Stauffer. She leaves to mourn her departure a sorrowing husband, 3 little ones, father, mother, 5 brothers, 1 sister, and many friends and acquaintances. May God comfort the bereaved.

Lehman.—Verona Lehman was born in Switzerland April 14, 1826, and emigrated to Wayne Co., O., with her parents in 1831. In 1843 she was married to Isaac Lehman, who preceded her in 1892. No children were born to this union. She was loved by all who knew her, and was a loyal church member. She died on Christmas, 1912, after a short illness from pneumonia, at the age of 86 y. 8 m. 11 d. She was one of the oldest members of the Swiss Mennonite Church. Funeral services were conducted by Bros. Jacob Nussbaum and C. N. Amstutz. All her brothers and sister had preceded her in death.

King.—Christian J. King was born Aug. 12, 1837, near Orrville, O.; died Dec. 28, 1912; aged 75 y. 4 m. 16 d. He was the eldest son of Jacob and Rebecca King. On Jan. 24, 1861, he was married to Fanny Leichty, daughter of Peter and Fanny Leichty. To this union were born 4 sons and 2 daughters. He leaves to mourn his departure a widow, 6 children and many friends. He lived on the farm adjoining the one where he was born, from the time of his marriage until his death. He gave his heart to God in his youthful days, and was a faithful member of the A. M. Church. He was blessed with health and strength, all through life, up to the moment of his death.

Allebach—Ruth.—A double funeral took place at the Rockhill Mennonite Church, Bucks Co., Pa., Jan. 8, 1913, when Bro. John B. Allebach (son of the late Pre. John Allebach who so faithfully stood on the walls of Zion until the age of 96) and Sister Lovina Ruth (sister of Mrs. John B. Allebach) were laid to rest. Bro. Allebach is survived by a sorrowing widow and two brothers, Pre. Christian Allebach of Towamencin, Pa., and Dea. Joseph Allebach of Rockhill. Bros. William Landis and J. C. Clemens, assisted by other ministers, officiated. Text, Job 19:25. Though the day was dark and rainy a large concourse of people witnessed the lowering of the two coffins.

Zook.—Viola M. Zook was born in Johnson Co., Mo., March 3, 1894; died at the home of her father near Garden City, Mo., Dec. 31, 1912; aged 18 y. 9 m. 28 d. Sister Viola was a life-long sufferer of asthma and tuberculosis. Her life was one of patience adorned with a meek and quiet spirit. Funeral services Jan. 2, 1913, at the home by J. C. Driver, at the Sycamore Church by J. J. Hartzler, W. C. Helmuth, and J. D. Mininger of Kansas City. Text (chosen by her before her death) Rev. 14. 13.

She was a consistent member of the Sycamore Grove Church. She is survived by an aged grandmother, Fanny Yoder of Oregon, father, step-mother, 1 sister, 2 half-sisters, 1 half-brother and many other relatives. Interment in Clearfork Cemetery, by the side of her mother.

Hartman.—Henry, son of Peter and Agnes Hartman, was born near Washington, Ill., Dec. 14, 1839; died at his home in Morton, Ill., Dec. 20, 1912; aged 73 y. 6 d. On Dec. 14 he was taken ill with infection of the heart and some complications which six days later ended in death. His brother Emanuel preceded him to the spirit world just two months before. At the age of 18 years he united with the Mennonite Church and was a faithful member for 18 years. Later he united with the German Apostolic Church (New Amish) in which he lived an exemplary life. Feb. 16, 1864, he was married to Barbara Hirstein who survives him. He leaves 2 sons, 4 daughters and one brother, Elias.

A Relative.

Shoup.—Sarah Kilmer Shoup was born near Winesburg, O., Jan. 4, 1850; died at the home of her son-in-law, Harvey Eshleman near Orrville, O., Dec. 31, 1912; aged 62 y. 11 m. 27 d. She united with the Mennonite Church in her youth and remained faithful until death. She had been in feeble health for a number of years and died of a complication of diseases. On Oct. 13, 1867, she was united in marriage to Joseph Shoup, who preceded her to the spirit world 21 years ago. To this union were born 3 sons and 5 daughters, all living but one son who died 11 years ago; 11 grandchildren, all living but one. Two sisters also survive. Funeral services were conducted by I. W. Royer and I. J. Buckwalter at Martin's Mennonite Church. Interment in the cemetery nearby.

"Mother, thou hast left us lonely,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Schrock.—Cornelius Schrock passed away at his home on Dec. 22. About eight months ago he had a stroke of paralysis and had been in a helpless condition from then on. He was born in Wayne Co., O., June 11, 1830. In 1842 he moved to Elkhart Co., Ind. They were among the very first people settling in that part of Indiana. In 1860 he moved to Lagrange county, and until his death lived at the same place where he first built his home. He was married to Magdalena Bontrager Nov. 17, 1849. To this union were born 12 sons and 1 daughter. He joined the Amish Mennonite Church when young and has always been a faithful member of the same. Our hearts go out in sympathy for grandmother Schrock, who cared for and watched over the departed during his long illness and who more than any one else will miss him. Besides grandmother Schrock, there are left to feel sad by his leaving, 4 brothers, 8 children, 41 grandchildren, 60 great-grandchildren and a large number of more distant relatives and friends.

Mishler.—Catharine Mishler was born in Howard Co., Ind., July 8, 1858; died Dec. 31, 1912, near Nappanee, Ind.; aged 53 y. 4 m. 23 d. She was sick only two days. Her disease was diabetes. She was married to Bro. Frank Maust May 20, 1882. To this union were born 4 sons and 4 daughters. One son and 2 daughters preceded her to the spirit world. She leaves a husband, 6 brothers, 2 sisters, 3 sons, 2 daughters, 2 grandchildren, an aged mother-in-law and a host of friends and relatives to mourn her departure; but they mourn not as others who have no hope. She gave her heart to the Lord and united with the Church when she was about 16 years old and remained a faithful and consistent member until the end. Funeral services were held

(Continued on next page.)

Items and Comments

125,000 parcels sent out is the record of the Philadelphia, Pa., post office during the first week of the parcels post.

California fruit growers estimate their loss in oranges and other crops at about $25,000,000 owing to the recent unusually cold weather for that section.

The province of Alberta, Canada, is one place where the telephone has been made a public utility and taken under government ownership. In the opinion of Premier Sifton of Alberta, "Publicly-owned telephone systems are certainly a success."

In the United States the Protestant churches have a membership of 22,000,000. and an adherency of 60,000,000, with a Sunday school enrollment of 16,000,000; they have 162,000 ordained ministers, 215,000 church buildings with a seating capacity of 60,000,000, and a total valuation of $1,300,000,000.—Mississippi Baptist.

Dr. G. H. Michel of Cleveland, Ohio, claims to have discovered the secret by means of which the ancient Egyptians preserved the bodies of their dead, and proposes that a huge mausoleum, twenty-one stories high, with crypts for 27,000 bodies, be erected to dispose of the dead, instead of in cemeteries as has been the custom for many centuries.

Japan is setting a good example to Christian nations by taking steps limiting the size of the army and navy of the empire. While such a step ought to be taken by nations professing to be followers of the Prince of Peace, we are glad that at least one nation is moving in that direction. The power of nations lies not in their huge fighting machines, but in substantial progress in industry and peace. "Righteousness exalteth a nation; but sin is a reproach to any people."

Labor troubles, at best, are a costly expedient to all concerned. During the year just past there were 716 strikes that cost organized labor in the United States at least two million dollars in actual outlay, saying nothing of the loss of time occasioned by the strikes. In the end there was no real gain, for even the victor gained the point in question at too heavy an outlay, and the settlement was but a temporary one at best. Whether legal measurement will ever prove a successful solution of questions of difference between capital and labor, remains to be seen. New Zealand has done most commendable work along that line, but has not yet succeeded in fully eliminating all points at issue. Industrial wars will continue as long as human selfishness and greed persist in ignoring the "Golden Rule" as an equitable solution of problems affecting both capital and labor.—Gospel Messenger.

DO NOT KILL THE CONVERTS

Chickens can be hatched in an incubator. But they can not be kept alive in cold storage. Souls may be born again in the fervent glow of revival. But they can not live and thrive in a refrigerator church.

Pastors do not let the temperature of your revived church do down to the freezing point after your special services are ended. Is it not murder in the second degree to let new-born souls freeze to death in the church where they were born?—The Evangelical.

(Continued from preceding page.)

Jan. 2 in the Nappanee M. H., conducted by A. D. Wenger, Jonas Loucks and David Burkholder. A large concourse of neighbors and friends assembled to pay their last tribute of love and respect to one who is greatly missed in the home, Sunday school and church. Interment at the South Union Cemetery. The bereaved family have the sympathies of friends and neighbors. Peace be to her ashes.

Alderfer.—Henry S. Alderfer was born March 14, 1844; died at his home in Souderton, Pa., Dec. 31, 1912; aged 68 y. 9 m. 17 d. He was united in marriage to Sarah Ann Detweiler Nov. 1869. She preceded him to the spirit world Feb. 29, 1904. Having no children, they cared for three homeless girls, who are now married and have erected homes of their own. One was seriously ill at the time of his sickness and death, and passed to her eternal reward Jan. 5, 1913. On Jan. 10, 1906, he was again married to Annie C. Burkholder of Harrisonburg, Va. To this union was born one son. This companion and little son are mourning the loss of one who was constantly mindful of all their temporal needs. He is also survived by 2 brothers and 1 sister. He has been a faithful member of the Mennonite Church for many years, and his place was seldom vacant, being at the services yet on Christmas eve. He had been a sufferer from diabetes for some time and only three days prior to his death was afflicted with pneumonia which caused his death. Funeral services were held Jan. 4, 1913, with short services at the house, and further services at the Souderton Mennonite Church by Bros. J. C. Clemens in English and Christian Allebach in German. Text, II Cor. 5:1. Burial in adjoining cemetery.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Martin's Creek Church near **Millersburg, Ohio, Jan. 19-22, 1913.** Instructors, S. S. Yoder, Silas Yoder.

Howard-Miama County congregation, near **Plevna, Ind., Jan. 20-25, 1913.** Instructors, C. Z. Yoder, Daniel Kauffman.

Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913. Instructors, J. E. Hartzler, S. F. Coffman.

Plainview, Tex., Feb. 5, ———, 1913. Instructor, J. S. Shoemaker.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

ANNOUNCEMENT

The Semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine St. Mission, Lancaster, Pa., on Jan. 27, 1913, at one o'clock P. M. Everybody interested is invited to be present.

By the Secretary.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

LIVE IN THE PRESENT

Can you speak a chering word?
Do it now.
Or correct some falsehood heard?
Do it now.
Don't put off until "some day"
All the good things you might say,
But begin now, right away—
Do it now.

Can you help some one in need?
Do it now.
Though it be a trifling deed?
Do it now.
Though it seem so small to you,
It may help somebody through
Sore distress, and hope renew—
Do it now.

Can you rectify a wrong?
Do it now.
For the Right stand firm and strong,
Do it now.
As you journey through the years,
Grasp each chance as it appears
Quick, before it disappears
Do it now.

—Mary Leoline Hill.

Table of Contents

657—Editorial
658—Be Near Me, Lord (Poem)
Let Your Light Shine
659—Absolute Obedience
The Call of Eternity
660—A Story of Talents (Poem)
The Relation of the Home Church to the Foreign Field
661—Question Drawer
662—When the Children go to Bed (Poem)
Family Worship
Home Problems
663—Sunday School
Our Young People
664—Field Notes
Correspondence
668—In Everything Give Thanks
Today is the Accepted Time
Reports
670—Married
671—Obituary
672—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, JANUARY 23, 1913 No. 43

EDITORIAL

Death of Bro. A. D. Martin.—At one o'clock on Sunday morning, Jan. 19, 1913, Bro. A. D. Martin, Secretary of the Mennonite Publishing House, passed from the scenes of his earthly labors to the presence of his Maker—to live the real life in eternity. His death was not unexpected, as the news from his home at Greencastle, Pa., had given no hope for his recovery for some time past. We cannot understand the providences of God. We cannot know why a young man, in the prime of life, ardent and active in the Master's service, should be taken away. We know He knoweth best. His will be done. Obituary later.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The keeping power of God is strikingly manifest among His children during times of trial. The promise, "Lo, I am with you alway," has never been broken.

With this number of the Gospel Herald we print the first installment of an address to young people by Sister Lillie Minnich. Her long experience as a teacher and worker among young people qualifies her to speak on the questions mentioned in the article. We believe that many will read it with profit.

Two articles, printed elsewhere in this issue, which are worthy of careful reading are the one on the inspiration of the epistolary writings by Bro. Metzler and that on church rules by Bro. Brunk. We believe that both subjects will mean more to many of our readers after they have read these articles carefully.

"The Way."—This is the title of a new tract messenger just published by the Mennonite Publishing House. It is to be a monthly paper about twice the size of our little Sunday school paper, the "Beams of Light." It is intended for circulation principally in places where active missionary work is carried on. The brethren, J. H. Mosemann and J. A. Ressler, are the editors, and will spare no pains in making the little messenger of salvation what it should be. May God bless the effort to the glory of His name and the spiritual enlightenment of many people.

For the first time in the history of the Gospel Herald the subscription list has passed the 9000 mark. The list came near reaching that point nearly a year ago when it was brought down by purging it of delinquent subscribers. It has gained about 500 each year since the merging of the two papers. There are still several thousand homes in which the paper should find an immediate welcome. When you send in your renewals it would be well to send in the names of several of your neighbors who ought to be taking the paper but who have thus far neglected it. Who will help to make the list 10,000?

Sympathy.—It makes all the difference in the world whether you are in sympathy or out of sympathy with a cause you are expected to support. Two men listen to the same sermon. One goes away testifying that his soul has been fed while the other declares the sermon dry and uninteresting. What makes the difference? Sympathy. Two men are enlisted in the same enterprise. One complains of his hard lot, the other thanks God for the privilege of suffering for His name. What makes the difference? Sympathy. If you want your work to count for your Master, get in touch with Him until you are in sympathy with the work He has for you to do.

Feed the Lambs.—One of our young workers, after sending us the cheerful news that many had come out on the side of the Lord and united with the Church, adds, "It seems to me that we should put forth as great an effort in keeping them where they should be after they are in the Church as we did in getting them in." Amen. These young converts are but making their first steps heavenward. Let them have the proper care and nourishment and encouragement as they advance in age and service, and they will not only be right themselves but will be a power in helping and keeping others right. When young people manifest such concern and interest in younger ones coming on, it makes us feel hopeful of the future.

Let patience have her perfect work," says James. We often think of this as we are tempted to get out of patience with those whose lives are not consistent. Impatience works both ways in this case. In the first place it often inspires words and actions which drive cold members out into the world altogether. Then it is often the means of discouraging those who are anxious to work but stumble over the faults of others and give up in disgust. Let us not fail to pray the Lord for daily grace and an abundant supply of patience that we may never weary in well doing, knowing that "in due season we shall reap, if we faint not." But while we should be patient with inconsistent members, that is not saying that we should be indifferent to their spiritual standing. To all the faithful the command is given, "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Consecrated patience means much, both in the encouragement of saints and in the winning of the lost.

Doctrinal

ARE CHURCH RULES USEFUL AND SCRIPTURAL?

By Geo. R. Brunk.

For the Gospel Herald.

At various sessions of General and local conferences there have been attempts made to strip them of legislative power and make their action simply advisory.

This same spirit also manifests itself in open violations of conference rulings and the wishes and teachings of under shepherds of the flock, and also the frequency with which we have such remarks as, **"The Church has no right," "The Bible doesn't say a word about it," "They are only traditions of men,"** etc.

As the higher critics would do away with the authority of the Bible these lower critics would do away with the authority of the Church.

If we will give our attention to the scriptures we will find it set forth in a clear, strong light that—

1. **The Church has authority to decide the interpretation and application of Scripture.**

In Acts 15:1, 2 we see Church work much hindered. The cause was the disagreement between workers. Although Paul and Barnabas were spiritual and able they could not get the matter settled. They decide to take it to conference. At the conference it was considered and there was **"much disputing"** (Vs. 6, 7). Finally James offered a resolution (V. 20) and it was unanimously adopted (V. 22). A report of the conference decisions was sent out (V. 22-29); "the **decrees** were FOR TO KEEP" (Acts 16:4). The churches were **glad** for the rulings (Acts 15:30, 31). Through the rulings the churches were **established** and **increased** (Acts 16:5), and the advocates of error silenced.

Bones of contention in the Church must be taken up and disposed of for good after this pattern if the Church is to grow and be established.

The fact that we excommunicate members at all is a proof that we claim legislative authority.

2. **The Church has authority, for the general good, to make rulings against things that are not sinful in themselves.**

Paul said he could eat meat offered unto idols without sin; but this conference forbid him from doing it (Acts 15:28, 29).

Do you grasp the full meaning of the passage?

It seemed good to the Holy Ghost through the Church to burden them with a necessary restriction against **what was not wrong in itself.** Here is food for thought to all who violate conference rulings because of liberty of conscience which they claim. Those who esteem their own private opinion above that of the conference either think too highly of themselves or too little of the Church.

"Obey them that have the rule over you and submit yourselves" (Heb. 13:17), is as much a command as "Thou shalt not kill." If A violates one rule, B will violate another, and C will violate any. Thus the authority of the Church is ended and **ignorance** and **lust** plain and gilt edged will rule.

3. The Church has authority to decide matters that are not mentioned in the Bible at all, and those who do not submit to her decisions are to be held as heathens and publicans (Matt. 18:17).

We are here taught that contention must not be left rotting in the churches. Keep it moving between **two.** If they cannot control it, move it up to **six.** If they cannot quiet it, move it up to the Church which has **power to bind on earth that holds in heaven** (Matt. 18:18).

Here then is the **authority** to quiet the contentions in the Church that hinder the fellowship and prosperity.

Or shall we make a covenant to do whatsoever our **blindness** and **insensibility permit** and leave each other alone? Lev. 19:17.

A right discipline properly applied will keep the unsound and careless from uniting with the Church and relieve it of the persistently rebellious, thus making purity and power possible.

Definite church rules are no hindrance to the consecrated, and are a welcome guide to the meek, a restraint to the weak, a reproof to the disobedient, a relief from the rebellious, and a general safeguard against false doctrine and popular evils that have swallowed up other churches and are taking hold upon ours.

Denbigh, Va.

INSPIRATION AND AUTHORITY OF THE EPISTOLARY WRITINGS

By Abram Metzler.

For the Gospel Herald.

Out of love to God, in defense of His blessed Word, and because of a heartfelt interest in those whose spiritual welfare might be endangered because of the great tidal wave of the latter day apostasy, we feel constrained to write on this subject. It is an open fact, not something hidden in a corner, that almost everywhere there are those who question and sometimes openly deny the inspired authority of much of God's Word. Not only as individuals are men (and sometimes women) losing faith in God's Word, but in some instances organized bodies are bearing concerted testimony against the inspired authority of the Word.

It is not our intention however, to treat this subject in a broad, general way, by no means exhaustive, perhaps opening the subject, hoping that abler writers may follow with better thoughts and deeper truths.

The conviction of the writer is that there is urgent need of or doing what we can, by God's' help, to counteract this current of unbelief, or to make it a little more practical to help those of our own dear Church (as well as others) who are being carried away by the present spirit of liberalism, the essential cause of which is indifference to or openly denying the inspiration of parts of God's Word.

We have personal knowledge of conditions that make it necessary that this subject be carefully brought to the minds of our people. Brethren, is it not our solemn duty to do all we can to conserve the moral and spiritual well-being of men and women, and keep our beloved Church as a center of **whole-Gospel,** spiritual power that can be owned, and blessed of God, to the saving of lost souls, and safeguarding them against the apostatizing spirit of the present time?

The supreme authority of the Bible, as God's inspired Word, always has been and ever will be objectionable to the carnal mind. The trend of the natural mind, and affections of the unregenerated heart are always toward the things of this world—"the lust of the flesh, the lust of the eye, and the pride of life."

The positive and negative requirements of God's Word apply to all alike, high and low, rich and poor, learned and unlearned. None have preferred privileges, hence the need of all accepting all the Word.

Now the logical question right here might be. Why do some people take the position that the Epistles do not have the authority of inspiration? It seems to us the reason is apparent. Is it not (in many cases at least) because of a moral, inbred constitutional disposition for personal self-liberty, rather than to be restricted, and governed in the every day activities of life and Church polity by God's will as set forth in detail in the Epistolary writings?

Just to the extent that men rob God of the inspiration of any part of His Word, sweep aside the Bible standard as the rule of life and conduct, they give place for free thought and worldly entanglement. God's laws, in principle and in detail, in every department of His creation, are essential to a harmonious development and consummation of His plans. This is true of the physical world and universe, also in the vegetable and animal kingdoms, and infinitely true in connection

with His spiritual kingdom as Church on earth. The inspired Word is God's will or Law revealed to man.

Is it not but reasonable that we should submit to and stand in defense of all the written Word of which the epistles are a very important and necessary part? We want to say right here that we stand for the verbal inspiration and finality of the epistolary writings as well as all of the canonical Scriptures. The very assumption of any part of the Bible being uninspired is but throwing dust in the air and doing violence to God's redemptive plan of salvation.

By taking the position that the epistolary writings are of no more authority than the self-evolved literary productions of any other good man, we bring these noble, self-sacrificing men of God into disrepute, and make them out impostors, for they in their own writings claim inspired authority (II Tim. 3:16, 17; I Thes. 2:3, 4; I Cor. 2:1, 2; II Pet. 1:16-21; I Jno. 1:1-5, etc., etc.) Now in the face of these texts and many others that we might refer to as innate evidence of the inspired authority of the epistles, their beautiful harmony in thought, word, and principle, with the teachings of Christ from His own lips, the undeniable fact of their uplifting, sanctifying, corrective, soul-strengthening influence upon the lives of men and women, and their universal acceptance by our martyred church fathers, how presumptuous and vain men become when they begin to take a stand against the inspiration of these men of God. Let these men of God be true, and the words that God moved them to write stand though the heavens fall, and let men and women everywhere sumbit to the "all things" of His precious Word that their lives may be sanctified and holy, rather than to be carried adrift by the present day spirit, and tide of apostacy, and unbelief.

We do not take the position that the men that wrote the epistles were always and under all circumstances in their lives inspired, else would they have been infallible. They were fallible, even as all good men are; but in the act of the writing of their epistles they were moved and directed by the Holy Spirit of God. Right here lies the peculiar significance of the authority of these New Testament writings. It is not so much the inspiration of men that we wish to defend, as the words that God moved them to write. The men were men of God without question, the Scriptures God moved them to write are, and ever will be, the Word of God, His complete and perfect will to man.

Some tell us they are willing to be governed by the truths, and doctrines as taught by Christ Himself and thus be justified in the sight of God as the followers of Christ. It is indeed true that the life and teachings of Christ as given by the four Gospel writers do contain the fundamental doctrines relative to the foundation and superstructure of our spiritual house; but as God's complete and full revelation to man necessary for individual practical piety and holiness, rules of life in the home, society and business world and church polity, and government, the epistles are essential.

Past history has proven that as the Church stood upon a whole-Gospel platform and was governed by the "all things" taught in all the Scriptures relative to holiness, practical piety, and church rules and order, she retained her identity and was and ever will be owned and blessed of God to His glory and the saving of His children.

Christ's own words as found in Jno. 16:12-14, throw heavenly light on this subject, many things to say, but they could not contain them then, but the promise that the Spirit should guide them, and speak, not of Himself but whatsoever He would hear (certainly of the Father) that He would speak, and show them things to come, and thus glorify Christ by receiving the things of God, and showing them to His chosen vessels that they might be recorded in God's great Book as we have them in these sacred writings for the present and eternal good of the human family. As we yield ourselves to these sacred, inspired writings under the blood of Jesus Christ, we are thus "perfecting holiness in the fear of the Lord," and glorifying the Christ who died to save men, and make it possible for God through the Spirit to move men to write in the epistles, and other scriptures the eternal verities of the God-head (Jno. 15:26). How beautiful and good.

Again, it is a fact that can not be gainsaid that whenever men and women are willing to live and be governed by the Spirit and the "all things" taught in the Bible, they are humble, holy, peaceable, good, enjoying themselves in the sweet contentment of the Master's service, and definitely saved from all worldliness and evil social affiliations.

How foolish then for any one thus to rob God and attempt to take away from the children of men the rich, practical truths of the epistolary writings. What have we left if we take away the inspired authority of these scriptures? Nothing but fragmentary literature, a Bible without harmony, an incomplete life standard on rules of action, making the symmetrical development of the higher life impossible. This however is just what Satan wants. It was his scheme in the Garden of Eden whereby he deceived our first parents, and is doing the same today with many dear souls.

As this Satanic work goes on and the world and worldly church members get hardened in their hearts against the inspired truths of the life-giving Word, and their minds blinded that they can not see the precious truths of God, but rather believe the lies of the enemy of their souls (II Thes. 2:10-12) then will the work of apostasy in the nominal church have reached that stage of moral and spiritual laxity, and lawlessness, foretold in the Word of God (II Thes. 2:7-9).

But in the face of all these opposing influences and the sad fact that precious souls are being deceived and blinded because they will not receive the love of the truth (especially the truth that crucifies self) but have pleasure in unrighteousness, it is quite evident that the plain, pointed, practical epistolary writings do not suit worldly church members; yet the Word of God will stand, and those that lovingly obey will enjoy the sweet sanctifying influence of its richness and power. John 17:17.

In ages gone by Satan, through the instrumentality of cruel and wicked men, tried by violence to destroy the revealed Word of God and thus thwart God's blessed plan; but violence could not destroy the Bible, and never will. Under the provident care of God the Bible, His Word, will be preserved.

But in these latter days Satan, the arch enemy of God's Truth, has changed his plan of attack, and through the medium of perverted intellect, and the abuse (rather than the sanctified use) classical education the enemy of souls has taken possession of, yes really enthroned his satanic power in the sacred precinct of man's reason, and is swaying many poor souls against the truth of God.

Dear reader, have you in any way been confused or perhaps already been led astray by this mighty present-day instrument of the enemy? (this and that and the other part of the Bible not inspired)? If so, take God's Word as it is, from beginning to end, Old and New, and especially the New for your rule of life and church government, study it with an honest, prayerful heart, accept it as God speaking to you, and you will be convinced more and more as the days go by that it is one great complete Book, and each division an important part of a complete whole, written by inspiration of God, and in constructive arrangement was overruled by His Divine will.

How completely interwoven and inseparably connected, the fundamentals of the Old carried over, and taught in the New, beautified and made effective unto salvation under the dispensational grace through Christ Jesus, and the glorious facts and truths of God's redemptive plan through Christ and His Church pictured, and foretold in type and figure in the old dispensation.

By comparing spiritual things with spiritual (I Cor. 2:10-13) and having

in your own life an experimental knowledge of the sancitfying power and influence of His blessed Word and Spirit, and be thus made a vessel meet for His service, as you feed upon the life-giving Word which liveth and abideth forever (I Jno. 2:16, 17.)

Yes we believe in the inspiration of the epistolary writings, and their authority is conclusive because of their inspiration. We want to build upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20); and our calling and election will be sure and heaven our home with the saints and martyrs of past ages who gave their lives in defense of God's Word.

In conclusion I would yet say, Let us be watchful and prayerful lest we be deceived by the Satanic deception of worldly allurement, by way of false liberty in things pertaining to material gain, carnal lust, worldly pleasure, and social evils on one hand, while on the other hand there is danger because of the fascinating, deceptive influence of (socalled) advanced intellectual attainment whereby men and women get worldly wise and because of their great intellectual vision they can see farther and know more than the sainted fathers of the past and present. And their most effective weapon of defense is the denial of the inspiration of that part of God's Word that is not comformable with their modern high class notions and ideas.

But my appeal would be "to the law and the testimonies." "My words shall never pass away," the Master has said, and the whole Bible has the seal of His blood and the witness of the Holy Spirit. Woe to those that add to or take from (Rev. 22:18, 19). "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I Jno. 5:4). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The practical import of these texts in this connection is in God's Word (not a part of it) to have power for victory in living the overcoming life.

May we all, individually and as a Church, do all we can in every reasonable way to counteract this awful apostasy and serve the spiritual welfare of our boys and girls, and give no uncertain sound through the Church and all her institutions in defence of the inspired authority of all of the precious Word of God. May a strong, healthy, whole-Gospel, spiritual atmosphere prevail everywhere in connection with every center of influence, and our beloved Church is safe and secure, and under the favor of almighty God it will be kept for a glorious inheritance. To this end may we labor and pray.

Martinsburg, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 East Vine St.)

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

The Lord has been mindful of us whereof we are glad. He has abundantly supplied our needs in the past, and we are assured they will be supplied in the future; for He has promised to do so, and "His word is truth," it cannot fail.

Earlier in the season we had received supplies from the Elizabethtown and Lititz congregations, also from a number of brethren and sisters throughout the county, which made it possible for us to give out a number of baskets at Christmas time. And just as our supplies were getting low and we were wondering what we should do should we find needy ones to be helped, the Lord sends us a nice lot of provisions, these coming from Risser's congregation. Could the brethren and sisters hear some of the expressions of gratitude we hear sometimes, they would feel amply repaid for what they sent, I am sure.

One soul confessed Christ since our last writing. For this we praise the Lord.

On New Year's day we were privileged to attend the Sunday school meeting at the church on Chestnut St. and we are looking forward to the 22nd of this month when the Quarterly Mission Meeting will be held at the same place.

On Sunday evening Bro. J. W. Shank was with us and gave a talk to the children on South America.

The average attendance at Sunday school at present is 160.

We are glad for the increased attendance at our children's meeting.

The following brethren preached for us during the month: Jacob Mellinger, Simon Garber, J. H. Mosemann and Isaac Brubaker.

Yours in His service,
The Workers,
per Elizabeth E. Myers.

Jan. 9, 1913.

Toronto, Ont.

(1324 Danforth Ave.)

Greeting:—We are thankful at this time for the Lord's blessings upon us all at this place. The workers and all about this mission are well generally. The meetings have been better attended this year than any so far. We have had some unpleasantnesses too. We feel that though we have afflictions and at times are called to share the sufferings with others of the dear children of the Lord, that we too may become partakers of His glory. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things that are not seen: for the things which are seen are temporal; but the things that are not seen are eternal."

The Christmas season was especially delightful. I think we were never so well remembered by our friends as this year. All received presents and some real valuable in money and also in real warm heart throbs of love. "The gift without the giver is bare."

Our friends in the country should be especially thanked through these columns for the good things which they sent us for our Christmas dinners. By means of this splendid co-operation we were able to send out a lot of baskets and give 400 Christmas dinners. Though the people here are not so poor as in many places, there are still enough who would starve if it were not for the generous hearts of the people about them. The friendly atmosphere created by such dinners is of great value. I am sure that we can get into the hearts of the people sooner through their stomachs than in any other way. It is a very effective way to reach them, and it is also an inexpensive one, when we consider the many that shared the burden.

To see the men of the King Street Mission, about one hundred in all, eat and enjoy their supper when they had all they wanted and refused because they were filled, was a rare treat, not to see the hungry but to see them enjoy something so rare. I only wished that we had room and feed for more. Not less than seventy men were at the door and were refused admittance for the room was all taken. It is quite easy to see men in rows of hundreds standing for a chance at a cup of tea and a bit of bread.

Pray for us in our work. May the Lord bless our many friends that help so willingly and without whom it would be impossible to carry on this work.

The Workers.

Jan. 14, 1913.

Youngstown, Ohio

(950 W. Federal St.)

Greeting in Jesus' Name:—We have great reasons to praise the Lord at this place. Under our crowded conditions we feel the work is moving along as well as can be expected. We believe,

however, better work could be done if we were in our larger building which is being erected at present. If the weather permits, we think it will be under roof in a few weeks. We thank God that prayers have been heard and that He brought it about that a new building might be erected. Should there be any of our dear readers who are thinking of investing for the Lord, I am sure the Board or the writer would be glad to open correspondence with them.

While this is late to refer to Christmas, we, however, wish to take this opportunity to thank the brethren in the adjoining counties for their liberality in remembering the poor in our city. By your large heartedness, we were enabled to make 106 homes rejoice by giving each a basket containing apples, potatoes, cookies, and 78 of them a nicely dressed chicken. May God bless those who thus remembered the poor. In addition a number of wealthy ladies of the city sent a large automobile load of gifts to the Mission and requested that we use our judgment in distributing them to the most needy.

Our Sunday school is constantly growing. We had our largest attendance a few Sundays ago when 170 children were crowded into the Hall. The average for the last month was 146.

Bro. C. Z. Yoder spent three days with us recently, which was very much appreciated. He preached three sermons and made a number of calls.

On Jan. 28, Bro. S. E. Allgyer is expected there to begin a series of meetings. We request the prayers of God's people in our behalf.

Our hearts were made to rejoice last Sunday morning when the invitation was extended four precious souls responded to the call. These were heads of families, one husband and wife and two mothers. They express a desire to live for Jesus. Pray for them and the work at this place.

Yours in the Master's service,

T. K. Hershey.

Jan. 16, 1913.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Within the last few weeks we have placed a boy 4 years old in the home of Bro. and Sister Kurtz of Volant, Pa., which makes the second boy from this Home for their family; a ten-year old boy into the home of Bro. and Sister Deffenbaugh of Masontown, Pa.; a 5-year old boy into a home at Kokomo, Ind.; also Bro. and Sister L. S. Glick took along to their home at Minot, N. Dak., the little brother and sister they had previously selected; also a ten-year-old boy for Bro. and Sister I. S. Mast, who already had one of our little boys, and a little girl for Bro. and Sister Miller, all of the same place. The number of inmates is at present reduced to sixty-nine.

Sister Longenecker has returned from a visit to her parents at Newton, Kans., and Sister Buckwalter is now taking a neded vacation by visiting her fromer home at Lancaster, Pa.

The health of inmates and workers still continues good with the exception of a few colds. We owe boundless gratitude unto God, the source of all our blessings.

West Liberty, Ohio.

Later.—Bro. C. Z. Yoder arrived this (Wednesday) evening to spend several days with us, and we are glad for his visit. A. M.

FRUIT-BEARING AS EVIDENCE OF INWARD CONDITION

By C. D. Esch.

For the Gospel Herald.

"By their fruits ye shall know them." "Do men gather figs of thistles?""

A short time ago there was dropped before the dispensary door a man who was so sick that he could not walk alone. With some difficulty he was taken to the place provided for him a few yards away. He was a man of no mean caste (a Teli or oil maker); but he had been sick for a long time and the family knew that he would not live long any more, so in order to save the trouble and expense of burying him they got him off on the mission hospital. He being too weak to talk and the people who brought him being gone, we never got the history of the case as we desired to.

Bro. Lehman came along as the man was lying by the roadside. As he was looking at him and making arrangements to take him over to the hospital two Brahmans came along. Bro. L. pointed to the man saying, "There is one of your fellow men who is in sore need of a friend. You profess to have the best religion and are the head men in it. Now prove it by your works and take this poor sufferer and help him." To this they both replied that they could not help him. So he was left to us to take care of him as best we could, and see to his burial after he was dead.

There are many people who give much money to religious beggars of various kinds—usually to men of strong bodies, because they think that they have the special power to give blessings or cursings. But there is little charity among them, for the one that needs it most very seldom receive any aid. Yesterday a Brahman came for medicine for his child. When I asked where he lived and learned some of his history I found that he was a begging Brahman. I asked why he was begging, as I was of the opinion that a man with such a strong, healthy body should earn his living in a more honorable way. He said, "This is my caste and my fate; so what can I do?"

A short time ago a proclamation was made through all the cities of India that all people who intended making pilgrimages to Mecca would be obliged to pay all their traveling expenses going and coming before they left Bombay. The reason for this was that in former years many many people, in their zeal to be sure of entering heaven (according to the Mohammedan idea), had not counted the cost and made the journey to Mecca without the proper means for traveling expenses. As a result they did much robbing from their fellow pilgrims and the Arabians, so that they might get through. So Government made the rule that this year they would be compelled to pay all expenses before starting.

The man who has been to Mecca is considered as being blessed above all men, having a sure passport to heaven regardless of all the pilfering and looting he did on the way. Nor does it materially affect his actions after he returns, as he can lie and cheat quite as conscientiously and by his superior knowledge perhaps a little more than before he went.

These are the dominating religions of this country. With such ideals what fruit, according to the Savior's rule, can we expect?

Dhamtari, C. P., India.

There is a missing link in the man's religion when he lives like a lord and gives like a beggar.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In Mark 9:1, Who did Jesus have reference to when He said, "There be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power." What death is He speaking of? K. B.

Christ had been speaking of His coming crucifixion at Jerusalem, and of the attitude which His disciples should have toward Him. Then follows the declaration quoted above. It is but natural to conclude that He had reference to the coming of the kingdom in the power of God at Pentecost, and that the "some standing here" were the actual people standing around at the time He said it. On another occasion (Matt. 24:30) He made a similar reference to the destruction of Jerusalem.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

Bro. G is an evangelist whose services in the field are quite profitable. At the same time his home duties are such that his family would suffer if he were away? Where does he owe his first obligations, to his home and miss his opportunities to win souls for Christ, or to go out into the field and let his family suffer?

May we as followers of Christ and embassadors for His kingdom, cling to Him through favorable and unfavorable circumstances. The ministry is a gift to those commissioned to go preach the Gospel. Christ owns the field. He sends Bro. G to win souls for His kingdom; his first obligation is to God and his call, from whence all blessings flow; even the family union is instituted by God's divine plan.

If Bro. G devotes himself out of love and labors for souls with the gift and ability which God giveth, the Church is bound in love, on her part, to provide for their necessities according to I Thes. 5:12, 13; Gal. 6:6; I Cor. 9:1-13.

If Bro. G demands pay for his services there is no more room for love. He who feeds the ravens and notes the sparrows and gives beauty to the lily, "shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:19).

With an unbroken family union and the responsibility of saving souls pressing upon the mind of Bro. G, he deserves the deepest sympathy of the Church and their united prayers for his work of love. The Church that will not be thus impressed are falling from their duty, and have lost their first love.

I advise Bro. G to keep humble, and not think that the world must be evangelized by him only; for in keeping with the family union with which God has blessed him, and with the fatherly love and interest in his children, he will be drawn to spend as much time at home as he can; otherwise that sacred relation would become cold and indifferent; which would not be in harmony with God's divine plan.

Bro. H is a prosperous farmer who needs hired help constantly. In justice to his children, what advice have you to give him as to the kind of help he should employ? What if he can not secure the kind of help which you advise?

Bro. H needs first to consider the welfare of his children; he should hire such help whose association in the family would throw an influence for good around the children, because those hired, temporarily become a part of the family. He should first think to hire those of like faith if possible; if such can not be secured, then those who are of good moral character and reliable. Rather than hire those of questionable character, or exert the wrong kind of an influence over his children, he had better do without help and do what they can do themselves; for the spirtual welfare of his children is of greater value than his farm.

Hagerstown, Md.

TO WHAT EXTENT ARE WE RESPONSIBLE FOR THE WELL-BEING OF OUR CHILDREN?

By P. J. Blosser.

For the Gospel Herald.

We are responsible in a very great degree for the every-day life of our children. There is abundant scriptural proof of this fact. In Deut. 4:9, 10; 6:7, 8; Prov. 22:6, we are instructed to teach our children and made responsible for the knowledge of the child. I Tim. 3:4 and Titus 1:6 reveal to us that we are vested with power of management and this well done, is acknowledged by the apostles as a fitting quality for the office of bishop, which means strength and power for all Christian service.

We are responsible for the success of every phase of the child's life, not only religiously, but educationally, socially, and financially. Whatever line of life we mention, the activities therein should range within the bounds of true religion. Now the parents' duty is to lead and direct the development of the child, so as to keep his or her engagements ranging consistent with Gospel teaching, which will mean a blessing for the child and practical strength and influence for the parent. We cripple our usefulness for service by neglecting our responsible relation to the child.

The parents' practical life is a powerful factor in the successful management of a child's life. Israel was instructed that when their children would ask what they meant by this or that service they were to tell them all about it. The scripture texts in point here presuppose that children are going to ask questions with reference to our doings. Indeed, it is one end of practical religion to provoke inquiry in the child's mind, which gives us a blessed opportunity for appealing to the intelligence and reason of the child. How important then that we set good examples, live consistent with our profession.

The discharge of duties and the fulfilling of obligations arising out of the relationship existing between parent and child, does not only affect the child's life, and the strength and influence of the parents, but affects wonderfully the Church of God. Truly to this end is the divine aim in the relationship. I am impressed with the parents' responsibility to this end by the way Nehemiah proceeded in the work of rebuilding the walls of Jerusalem. I remember how the enemies were hard against them. Nehemiah surveyed conditions, placed the workmen in order on the wall with instructions. Inside the walls he placed the families in order with their heads, etc. Now, the Bible is full of Scripture revealing that Jerusalem is a type of the Christian Church. So then the temple and wall around the city have their significance. To me the temple stands for purity, and the abiding presence of God. The wall stands for discipline and restriction, for the preservation and keeping, and the abiding presence of God. And every Christian father and mother are within the wall of discipline and restriction with their families for the protection of the wall that no breaches are made therein. To me this illustrates my responsible position with my children, that I may bring them up that they may respect Christian discipline in all their life and keep by a practical, devoted life the principles of faith and love which warrant to them the ever abiding presence of God within their souls.

Now, "to what extent?" We are responsible to the same extent that God is responsible for the welfare of the human family. God is the cause of our being in existence, therefore is responsible for our wellbeing and happiness, from the standpoint of relationship in which He created us, with Himself. He has manifested His great concern to this end by elaborate preparations made for Him. He first sought out a goodly place for a suitable garden, hedged it about, planted it with goodly trees. We can imagine the surroundings most glorious, everywhere contributing to the comfort and happiness of man, where he walked in perfect harmony, fellowship, and communion with his Maker.

God having created man with capabilities and powers for his own actions in this relationship, bounded his happy conditions with a law. God did everything possible in man's favor. Every phase of his relationship was perfect for holding man in harmony and communion with his Maker. But, alas, man through his own powers violated God's law, sinned. Would you say God was responsible, that He made a mistake some place in the arrangements or neglected His part in some point of the relationship? We unitedly say "No." Man was responsible. In my mind our responsibility comes

(Continued on page 685.)

Sunday School

For the Gospel Herald.

Lesson for Feb. 2, 1913.—Gen. 6:9-7:24

THE FLOOD

Golden Text.—Our last lesson had to do with the sins of one man; the present one, with the sins of the world. About 1600 years of time intervene between the two lessons. During the intervening time the wickedness of the world had become very great. There was intermarriage between the descendants of Seth and of Cain, and looseness on the marriage question always means looseness on moral questions which affect the stability and the purity of the race. Though there were giants and men of mighty deeds, the world was drifting away from God: so much so that God said that He would destroy man from off the face of the earth and give the human family another chance. But Noah found grace in the sight of the Lord.

The Ark Prepared.—God told Noah to prepare an ark. He gave directions as to size and arrangement, telling what He wanted Noah to bring into the ark. There were 120 years of intervening time, during which time it is supposed that the ark was being built and the will and Word of the Lord preached to the children of men. Everything was done according to the direction of the Lord.

God's Hatred for Sin.—Two things are brought prominently before us as we meditate upon the events of the lesson: (1) God's love for the sinner; (2) God's hatred for their sins. God saw that the sin of the world was destroying the sons of men. He saw the people drifting farther and farther into the depths and abominations of iniquity. He saw that the imagination of man was evil continually. In His great love for man His wrath against sin was enkindled to an extent that He proposed to purify the earth by wiping wickedness off its face. In this we have an example worthy of our imitation. We are not only to keep from doing wickedly, not only to shun wickedness, but to abhor it, hate it. As the indignation of God arose within Him as He beheld the souls of men destroyed in iniquity, as the soul of Paul was stirred when he saw the city of Athens wholly given up to idolatry, so our souls should be stirred within us as we behold wickedness on every hand. If God's hatred for sin would abound in us, we would not only find it much easier to resist temptation, but we would do much more in the service of our Master for the rescue of lost souls.

Description of the Flood.—The story of the Flood is very simple. It rained forty days and forty nights. It covered all the face of the globe. It destroyed all the people on the face of the globe except Noah and his family, and all the land animals except those saved in the ark. Take no stock in the statements made by professed believers but actual doubters that the flood covered only part of the globe. The Bible distinctly and positively says that the entire earth was covered; that "all the high hills, that were under the whole heaven, were covered;" that "the mountains were covered;" that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the face of the earth and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

Lessons to be Learned from the Flood.—(1) The destruction of the wicked—men had their way for awhile. The unrighteous seemed to flourish while the righteous grew less and less. Sin seemed to have its way—until God stepped in and said, "It is enough." Sooner or later all the unrighteous will come to naught. "Whatsoever a man soweth, that shall he also reap." (2) The protection of the righteous—when the wrath of God visited the earth and swept unrighteous man to destruction there was a safe place for righteous Noah and His family. The same justice of God that punishes the wicked for their sins also insures the safety of those who put their trust in Him and follow in the path of righteousness. (3) The power of iniquity—though God created man upright, it has always been that man left to himself has drifted in the direction of wickedness. It was so before the Flood, it was so in Israel, it has been so even before the Christian era, it is even so today. The drift is down stream, and man can not sail up, except at the sacrifice of energy and with the power of the Almighty. (4) The greater power of the Almighty—God put a stop to the wickedness of the ante-diluvians, to the wicked men of Sodom, to the unfaithfulness of Israel. He let Pharaoh go so far and no farther! overruled to the end that Judah in exile was brought back to the promised land; protected the apostolic Church to an extent that though they waded through the severest persecutions they prospered while the salvation wave kept rolling on; and will eventually put all things under His feet, taking the ransomed Church home to glory. (5) The evils of the imagination—it is this that has turned the heart of men of all ages away from the true and living God to the fables of idolatry and the terrible realities of sin and vice. (6) The love of God in caring for His own.—K.

Our Young People

THE GIFT OF GOD.—Rom. 6:23; Rev. 21:1-7

Topic for February 9

MOTTO

"Whosoever will, let him take the water of life freely."

OUTLINE OF TOPIC

I. Man's Need of a Gift.—
1. Man is at enmity with God.—Rom. 8:5-9.
2. Man is unable to help himself.—Rom. 7:18.
3. Without help he is doomed to die.—Rom. 7:24.

II. What God Gives.—
1. Eternal life.—I Jno. 5:11; Jno. 10:28.
   a. Knowledge or acquaintance with God.—Jno. 17:3.
   b. Fellowship in righteousness.—I Jno. 1:1-7.
   c. A divine nature.—II Pet. 1:3, 4.
   d. Power to enter the eternal home of bliss.—Rev. 22:14.

III. How God Bestows the Gift.—
1. By the Word and Spirit.—I Pet. 1:22. 23; Jno. 3:5.
2. By the person of the Son.—Jno. 1:18; 8:12.
3. By the sacrificial offering of the Son. I Pet. 1:18-21.
4. Through the willing faith of the sinner.—Jno. 1:12; I Jno. 5:1.
5. In the change from a state of sin to a state of godliness.—Eph. 2:1-10; Tit. 3:5.
6. Whosoever will.—Jno. 3:16; Rev. 22:17.

STUDY OF THE TEXT

Rom. 6:23. "Gift."—A gift is not a reward of merit but an expression of bounteous love and grace. Those who have salvation received it by grace without any labors that could merit it.

Rev. 21:1-7.—The full meaning and value of eternal life can be seen by looking at what the final outcome will be. The glories and blessings of the new heaven and the new earth, the comfort and healing from all sorrow, the refreshment of eternal waters of life, all come to those who overcome.

PERSONAL THOUGHT

The unspeakable gift! What a boon to mankind! Do we really appreciate what God has done to bring it within our reach?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Life.**

For Young People—
1. God's Love to Us.
2. How show Our Appreciation of God's Gift?

For Older People—
1. What Is Included in Eternal Life?
2. How May Men Become Heirs of Eternal Life?

In order to know who is our neighbor, we must first possess the spirit of neighborliness. It is the spirit of love which knows no limitations.—Cosmo Gordon Lang.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance.
Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec.. Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 23, 1913

Field Notes

The congregation at Hesston, Kans., was favored with a helpful sermon from Bro. D. J. Fisher of Kalona, Ia., on Sunday, Jan. 5.

Bro. W. S. Guengerich of Wellman, Iowa, preached a very acceptable sermon at Hesston, Kans., on Sunday, Jan. 12, in the morning and Bro. J. P. Berkey of Harper, Kans., performed a similar service for this congregation in the evening.

Bro. J. S. Shoemaker of Freeport, Ill., is giving instruction in the Hesston Academy and Bible School during the special Bible term there now in progress.

Bro. N. A. Lind of Wadsworth, O., stopped at Scottdale on Monday on his way to Johnstown, Pa., where he expected to hold a series of meetings at the Stahl Church.

Bro. Andrew Shenk of Oronogo, Mo., is at this writing engaged in a series of meetings at Tuleta, Tex. May God richly bless his labors. From this place Bro. S. expects, the Lord willing, to go to Lake Charles, La., to labor for a season.

The brethren, D. S. Brunk of La Junta, Colo., H. J. Harder of Excelsior, Mo., and Isaac Miller of High River, Alberta, worshiped with the Pennsylvania congregation near Newton, Kans., on Sunday, Jan. 13, both morning and evening.

We are in possession of a program of the proposed conference to be held at Belleville, Pa., Feb. 18-22, 1913, with Bros. Abram Metzler of Martinsburg, Pa., and J. A. Ressler of Scottdale, Pa., as instructors. The program gives evidence of an important meeting.

Bro. J. M. Brubaker of Orange, Cal., writes that they have had the coldest weather experienced there in forty years, and that great damage has been done to the fruit crops in that part of the state. We trust that the cold wave may not be an index to conditions spiritually.

The "Evangelical Visitor," organ of the Brethren in Christ Church and one of our valued exchanges, comes to our desk this week improved in form and full of good, solid reading matter. The place of publication has been changed from Harrisburg, Pa., to Grantham, Pa.

Change of Address.—Bro. D. S. Brunk and wife of La Junta, Colo., have for the time being cast their lot with the Spring Valley congregation near Canton, Kans., which will be their future address until further notice. The Lord bless them and make them a blessing in their new field of labor.

Bro. S. E. Allgyer closed a series of meetings at the Forks Church near Middlebury, Ind., on Sunday evening, Jan. 12, with four public confessions as one of the visible results. From this place Bro. A. moved over into the town of Middlebury, where another series of meetings commenced the next evening.

Bro. David Hostetler of Weilersville, O., delivered an earnest message from the pulpit of the Bethel Church, West Liberty, Ohio, on Sunday morning, Jan. 12, and at the Walnut Grove Church in the evening.

Bro. Aaron Loucks and wife and Cora Brilhart, of Scottdale, Pa., spent several days last week at the bedside of Bro. A. D. Martin, Greencastle, Pa., who has since passed away, as will be seen by the editorial page.

A note from Hesston, Kans., informs us that the sisters who furnished the skin for the grafting of Bro. T. M. Erb have entirely recovered and are apparently none the worse for the trying ordeal they underwent. An article regarding Bro. Erb's condition will be noticed elsewhere.

This message came as one of the echoes of the meetings recently held at the Olive Church near Elkhart, Ind.: "Nine open confessions. One soul reclaimed. Many made to weigh the cost." Praise God. May the good work go on. May the many outside of Christ not only weigh the cost but accept the price for their redemption.

Correspondence

Wadsworth, Ohio

Dear Herald Readers, Greeting in the Master's Name:—On Jan. 11 the Church in Medina Co., O., held her annual business meeting at the Bethel Church. The meeting was opened by singing, scripture lesson and prayer after which Bro. Lloyd S. Kreider was chosen chairman. The business of the church was all pleasantly disposed of and we ask an interest in all God's people on entering upon the work of 1913.

Church officers elected for the year: H. R. Kreider, Trustee, E. J. Leatherman re-elected Treasurer for two years, and B. L. Neff church correspondent.

Reorganization of Sunday schools as follows: Bethel Sunday school, B. L. Neff Supt., L. S. Kreider Asst. Supt., and Victor Kreider Sec.-Treas. For Guilford Sunday school, Samuel Detwiler Supt., Elias Kreider Asst. Supt., and Elmer Brubaker Sec. Wish to report that the interest manifested in our Sunday school work is good.

We extend an invitation to all, especially our ministering brethren traveling east and west, to stop off and lend us a helping hand as our Bro. N. A. Lind is alone in the work at this place.

Cor.

Marion, Pa.

Often while reading the appeals for help from the smaller flocks who live in remote fields and are separated from the more fortunate congregations our sympathies have been awakened and I have tried to imagine the struggle that must be necessary for a congregation without a minister to hold together. Probably God means to teach us that it is possible to do so (Prov. 30:27). But Jesus looked upon the scene with compassion (Matt. 9:36), and gave advice to the disciples to use the means at their command to bring about better conditions. I have often thought it might be helpful if we who live in communities where we have church houses and other blessings and conveniences would make it known through the columns of the Gospel Herald when places or homes are placed upon the market so that our brethren and sisters might avail themselves of the opportunity of buying a home where the church is established. In this connection I would say that there are at present two desirable homes, substantial brick houses and good sized lots for sale in the town of Marion. Both will probably be sold within three weeks and possession given on April 1, 1913. Marion has about 350 inhabitants, is one mile from the Marion Mennonite Church along the state road leading from Chambersburg to Greencastle and only a short distance from the trolley and railroad station. The reason these properties are for sale at this time is because the occupants have just recently died. I will gladly communicate with any one desiring to know more about these homes.

W. W. Hege.

Albany, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done gerat things for us whereof we are glad." The congregation at this place has been greatly encouraged by a series of meetings held by Bro. J. P. Bontrager, beginning Dec. 18 and continuing two weeks. There were seven confessions and others were counting the cost. The meetings closed on New Year's eve with a praise service, many testifying to the saving and keeping power of God. May the Lord bless every effort that is being put forth for the salvation of other souls that are yet outside the fold.

Christmas exercises were held on Christmas night, which were very interesting.

Bro. John Lehman of Alberta, Canada, was with us on the 28th and 29th. The Word was presented in its simplicity and purity.

On Dec. 29 Sunday school was reorganized. The following officers were elected: Supts., M. B. Weaver, M. E. Brenneman; Chors., Eldora Lantz, Florence Burck; Sec.-Treas., Bessie Weaver; Libs., John Weaver, Paul Bontrager.

Bro. and Sister Christian Greaser of Nebraska have united with the Church at this place.

Bro. J. P. Bontrager expects to leave in the near future on an evangelistic tour for different points in California.

The Lord bless the work to the ingathering of many precious souls. The work at this place is encouraging and we ask an interest in the prayers of God's people in behalf of those that are yet outside of Christ.

Yours in His service,
Eldora Lantz.

Jan. 6, 1913.

Albany, Oreg.

Greeting in Jesus' Name to all Herald Readers:—The Fairview Sunday school was reorganized Sunday, Jan. 5, for the year 1913. The brethren chosen for Supts. were C. C. Steckley and J. M. Schlegel. May God's blessings rest upon all and the work of the Sunday school be a means of ingathering of souls. Wishing you all God's choicest blessings.

Yours in the Master's service,
J. M. Schlegel.

Jan. 6, 1913.

Hubbard, Oreg.
(Zion Church.)

The Zion Sunday school was reorganized Jan. 5 with the following officers for the ensuing year: Supts., Simon G. Hostetler, Clarence Kropf; Chors., Emma Troyer, Moses H. Hostetler. The 8th Quarterly Mission Meeting held at the above place on Dec. 27 was well attended and good interest shown. Remember this place in prayer.

Albert D. Erb.

Jan. 7, 1913.

West Liberty, Ohio

Dear Herald Readers, Greeting:—We can surely praise God for the many blessings we have been permitted to enjoy. Our Bible conference, which was held at the different churches during holiday week, was enjoyed by every one present. The brethren, J. S. Mast of Elverson, Pa., and J. S. Hartzler of Goshen, Ind., as instructors gave us many good and practical thoughts during the meetings. One precious soul became willing to forsake sin and give his heart to the Lord. On Tuesday evening Bro. Hartzler gave us a talk on India which was enjoyed by all.

We are all enjoying the blessings of health and rejoicing in a Savior's love.

On Sunday, Dec. 29, we reorganized our Sunday school at the South Union Church for another year with the following officers: Supts., Simon Kanagy, John I. Yoder; Sec., Nellie Yoder; Treas., Freeman Fisher; Chor., Herman Hartzler. The attendance the past year has been good. Our prayer is that we may through this coming year learn more and more of His truths and of our Lord and Savior Jesus Christ.

Bro. David Hostetler of Smithville, O., preached at the Walnut Grove Church on Sunday evening, Jan. 12.

Cor.

Jan. 11, 1913.

Boiling Springs, Pa.
(Churchtown congregation.)

"O taste and see that the Lord is good; blessed is the man who trusteth in him."

Dear Herald Readers, Greeting in Jesus' Name:—By His grace I will endeavor to write a few lines from this part of God's vineyard. We were made to rejoice to have Bro. D. N. Gish of Millersville, Pa., come to our church to hold continued meetings. He was with us Jan. 4-11. He had intended staying with us over Sunday, but was called home to take part in a funeral service which was to be held on Sunday afternoon. The short time the brother was with us he received word that three had been called from time to eternity from his home congregations; so we see that death is ever in our land and that we have no continuing city here. The one thing needful is to live each day as if it were our last day that we may be prepared to make that great change, as we know we can make no preparation after we leave this stage of action.

The brother labored faithfully while with us, preaching the Word with power without fear or favor of men. We as His believing ones were encouraged to press onward and the sinner was warned to flee from the wrath that will come. Our hearts were made sad to see that none were willing to take a stand for Christ, believing there were those who were laboring under conviction, yet were not willing to yield to that still small voice which passeth none by. May we ever remember them at a throne of grace that they may see the error of their way before it is forever too late. May the good seed that was sown spring up and bring forth fruit unto His name's glory and to the salvation of souls. May we go forth with renewed strength and by God's help put these truths to practice in our every day lives, so that we may hold out

faithful unto the end. May God's blessing attend our brother as he goes from place to place, discharging his duties. May those who know the worth of prayer remember the little flock at this place.

Yours in Christian love,
Susie A. Cockley.

Jan. 12, 1913.

Parnell, Ia.

On Dec. 26 was the beginning of a four-day Bible conference conducted by Bro. Aldus Brackbill of Clarksville, Mich., and Bro. D. H. Bender of Hesston, Kans. Bro. Brackbill's topic was, **Man from His Original State to His Future Destiny.** Bro. Bender taught on book study—**Ephesians**—which was interesting and instructive. This conference ended Dec. 30 and on Dec. 31 the brethren began a four-day Bible conference at the East Union Church north of Kalona, Ia. At the conclusion of the meetings there Bro. Brackbill returned to the West Union Church and conducted a few more meetings, when the weather permitted. The result of these meetings was one special request for prayer for himself and family and 6 confessions. From here Bro. Brackbill and wife went to South English, Ia., for a few days.

D. B. King.

Jan. 13, 1913.

Mt. Joy, Pa.

Dear Herald Readers, Greeting in Jesus' 'Name:—We had services at Kraybill's Church on Sunday morning, Jan. 12. Bro. Peter R. Nissley broke unto us the bread of life. Text, II Pet. 1:19. It was very forcibly demonstrated to us how we shall take heed of the light which shineth in a dark place, until the day dawn, and the day star arise in our hearts. Oh, may this star arise in all our hearts, the overcoming life have possession and darkness must flee. Bro. Peter was assisted by Bro. Henry Longenecker. Council was also taken as to the advisability of selecting a helper to the ministry for Kraybill's and Mt. Joy district. Counsel was unanimous in favor. On Sunday, Jan. 25 in the afternoon, votes will be received at Mt. Joy for both places.

May we all think seriously of this great and important work and pray that God will direct our hearts and minds, and accomplish the work as to His good pleasure.

Sunday evening we had services at Mt. Joy. Bro. Isaac Brubaker filled the pulpit. Text, Rev. 3:21. A beautiful promise was extended us, that if we are of those that overcome and are faithful to the end, Jesus promises that we may sit in His throne, even as I also overcame and now sit in my Father's throne.

Bro. Brubaker was assisted by Bros. Hiram Kauffman, Peter R. Nissley and Henry Longenecker. May God bless the efforts of our brethren, by winning many souls into His vineyard, and establishing His kingdom more firmly on earth and in the hearts of men.

In His service,
Amos F. Eby.

Jan. 13, 1913.

Millersburg, Ohio

Greetings to all Herald Readers:—Bro. J. S. Hartzler of Goshen, Ind., was with us on Sunday, Jan. 12, and gave us some interesting facts concerning the missions in India.

On the evening of Sunday, Dec. 22, our young people's Bible meeting was reorganized. Melvin Miller was elected superintendent, David Schnell as a member of the program committee, and H. N. Troyer chorister.

On Sunday, Dec. 29, our Sunday school was reorganized. David F. Mast was elected Supt., and Harvey Schnell assistant Supt. We look forward to the coming session of our Bible conference expecting much that will profit as well as interest.

Cor.

Jan. 14, 1913.

Line Lexington, Pa.

Dear Herald Readers, Greeting in the Name of Jesus:—On Jan. 12 we reorganized our Sunday school here at this place as follows: Supts., Samuel R. Swartley, Aaron N. Freed, Jos. G. Ruth; Sec., Sallie Leatherman; Treas., Wm. Leatherman. We have an evergreen Sunday school with an attendance of about 125, but room for more. An invitation is hereby given to all, and we crave an interest in your prayers.

A. S. W.

Jan. 14, 1913.

Bay Port, Mich.

Dear Herald Readers, Greeting:—We appreciated a short visit by Bro. Levi J. Miller of Garden City, Mo., who stopped here over Sunday on his way home. He preached two impressive sermons while with us, using for his texts I Jno. 3:1 and I Tim. 4:12. May we be doers of the Word and not hearers only. The Lord bless him wherever he goes.

We are having nice winter weather, not enough snow for sleighing. Health is fair in this community.

In His name,
Agnes B. Gunden.

Jan. 14, 1913.

White Cloud, Mich.

Greeting:—No preventing providence we expect to begin our Bible conference work on Jan. 22, at Big Prairie Church near White Cloud, Mich. Bro. John M. Kreider of Palmyra, Mo., is instructor. Subjects: Relation of Laity to Ministry, Relation of Christian to the Government, Nonconformity—Home Life, Social Life, Business Life, Modest Apparel; Keeping the Commandments, Sabbath Day Observance, Practical Christianity in Home, Practical Christianity in Church.

Yours in His service,
T. U. Nelson.

Jan. 15, 1913.

Goshen, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—Many of our friends no doubt know of our recent change of location. We arrived at this place from Guernsey, Sask., Can., Dec. 14, after traveling eight days and stopping off a short time at Regina, Arcola, Winnipeg, St. Paul, and Chicago. The change in the atmosphere was quite noticeable, being about 50 degrees warmer here. We are entering upon our work here with much prayer, and we find ourselves in an unlimited field of labor. We understand it is the aim from a church view point that our educational institutions are to be a channel in bringing a larger service to the Mennonite Church and the kingdom of Christ; and if the teachers and students will do their part, the result by God's help can largely be brought about. This means real effort, submission, obedience, consecration, separation and loyalty, with a proper view of life's work.

So far we were privileged to worship with the congregations at Goshen and Elkhart. At Elkhart we had the opportunity to minister the word of life with Bro. John F. Funk, and after the meeting we had a short and profitable conversation.

Last week Bros. A. R. Zook and Josias Weaver, and I attended one day's Bible Conference at Holdeman's Church, conducted by Bro. A. D. Wenger and others which was very instructive and largely attended.

We are looking forward to having Bro. D. D. Miller conducting a series of meetings at this place, and we pray that it may result in the salvation of lost souls, and the reviving of the followers of the lamb of God. Bro. Amos Geigley and his helpers take occasional trips to the Barker Street Church, where they have had an unusual revival during the Christmas holidays.

We trust that our presence with our new brotherhood will be helpful to us and our family, and that we in turn may be used of the Master in His cause, His work and kingdom. We ask an interest in your prayers.

Your brother in His name,
E. S. Hallman.

Jan. 16, 1913.

Miscellaneous

OUR YOUNG PEOPLE—OPPORTUNITIES AND RESPONSIBILITIES

By Lillie F. Minnich.

For the Gospel Herald.

Youth is emphatically the seed-time of life—the hand of destiny that shapes and determines your career. It is the ore in the mine, the plant in the seed, the flower in the bud. Oh the possibilities that lie within you at this period of life! Could you but realize them, how eagerly would you welcome your present opportunities and turn them to good account! Could you but grasp the great truth that life is what you make it, how earnestly would you enter upon your work and how faithfully would you perform it!

Our country has rich fields to be cultivated, vast mineral resources to be developed, inventions to make, schools and colleges to found, great social and moral reforms to be introduced, millions of souls to be saved. What part shall you take in this great work? Just the part for which you have fitted yourselves by the use you have made of your many opportunities.

Yes, the opportunities of life are many. Each moment brings one or more to our door. Each day presents an opportunity to move upward along the heavenly way and to help others in the same direction. Our life is one continuous record of opportunities improved or unimproved.

But though your opportunities are so abundant now, they are quickly passing away and will never return. Lost youth and lost opportunities never come back. Once gone, gone forever. God will not only call you to account for the ten talents but also the buried one. Will you make the most of your time and your talents? Will you sow as you hope to reap? Will you heed the voice of wisdom and experience, and in time of youth prepare for age?

Both the temporal and religious opportunities are far in advance of any previous age, or period of life. The ways of travel are more comfortable, and with much greater speed. The means of communication more satisfactory, and more rapid. The methods of tilling the soil and all other occupations and professions have the advantage and convenience of many wonderful investigations and improvements in each special field of labor. Ask your parents or grandparents to compare the present school system, buildings, equipments, surroundings and training of teacher with as recent a time as those of their day. Even this glorious land of ours is far blessed in many ways above various other peoples and nations.

We wish now to speak more especially of the present religious opportunities of our young people. First, the Christian home, where they are brought up in the nurture and admonition of the Lord, where they are gathered round the family altar for the study of the Holy Word, where the parents learn from the Great Teacher the true principles of child training, where they are taught perfect obedience, where they are shown how to choose the good and shun the evil, where the parents have their entire confidence, where love reigns supreme, where good literature will elevate and ennoble their minds, where the conversation is pure and holy, where home-life is beautiful within and without, where alway from childhood onward, the wise parents have been instilling into their minds truths which will prepare their boys and girls for the opportunities and responsibilities of manhood and womanhood. Such a home is a constant inspiration for good and as constant a restraint from evil.

Every father and mother stamp their character upon their children's lives, mould their manners, conscience and future by the measures with which they direct their household. That the parents may make of their children almost what they will, that they are in a peculiar sense workers together with God, and that they may by self culture, prayer, and careful training, reproduce a generation superior to themselves, are all big truths with responsibility and meaning.

Next, we come to the Sunday school and young people's' meetings, both of which are great opportunities in the study of the Word, and in preparing our young people for a life of service and usefulness. The church privileges, too, are greater and more frequent than ever before. The mission field extends an open hand to willing, consecrated workers. Sunday is a special day of opportunities. Worship, praise, spiritual singing, edifying conversation, visiting the sick, helping the needy, encouraging the down-hearted, reading the Bible and other religious literature, prayer, meditation, personal work among the saved and unsaved —all these are opportunities which the Lord's day brings to us.

Do you truly appreciate the great blessings of religious freedom? You have the privilege to worship God unmolested according to the dictates of your own conscience; how, and when, and where you choose. With the present-day peace and liberty, you perhaps cannot fully realize the disadvantage and persecutions of the early Christians.

(To be continued.)

BROTHER ERB ANOINTED

The following was sent us by a brother in Bro. Erb's congregation, and we are sure will be read with interest by the many who have been sending up petitions to a throne of grace in his behalf.—Editor.

After spending about three months in the Axtell hospital in Newton, Kans., where he was moved soon after suffering fearful burns caused by the explosion of gasoline gas from a light plant on Sept. 16, and which caused the death of his little daughter, Bro. T. M. Erb of Hesston, Kans., was brought home the day before Christmas. At first the skin-grafting gave promise of a complete success, but by the time it was thought that healing had made sufficient progress to allow the patient to leave the hospital, sores of a virulent form began to break out on the surface covered by the grafted skin and continued to gradually spread in spite of the best medical attention.

It was about this time that Bro. Erb began to realize convictions that he should avail himself of the ordinance and promise given in James 5: 14, and he longed for the quiet of his home where he might give himself to holy meditation, the exercise of faith and prayer. Being convinced that this promise was for him, he called for the "elders of the church," and on Sunday, Jan. 12, ten members of the ministry, together with a few other brethren and sisters, met in his home, and after agreeing among themselves that God could and would heal according to His promise, Bro. Erb was anointed with oil and "the prayer of faith" for his healing was offered by a number of the ministers, while all joined in the Lord's prayer at the close.

It was an impressive service and all realized a blessing for having had part in the same. Bro. Erb expressed himself perfectly submissive to and contented in the hands of the Lord, willing to wait His own time for His healing or disposal, but ready to receive the miracle, if God so wills.

All the grafted skin has come off. His legs are a mass of sores, but begin to show signs of healing. He suffers intensely and constantly. It is his conviction, and also of those most nearly connected with him that only through the prayers of the church and God's people generally has he been spared thus far, and it is the hope and wish of the family and friends that these prayers be continued, looking for his ultimate restoration even though the best medical skill is apparently baffled.

Hesston, Kans.

If you want to be a Christian you must be Christ-like.—Isaac Eby.

A GRAND OPPORTUNITY

By E. S. Hostetler.

For the Gospel Herald.

Having spent a few days at the Bible school now being held at Canton, O., we feel it a duty and a privilege to give our impressions of the work in progress at that place.

Soon after our arrival we learned there are in attendance at this school representatives not only of adjoining counties, but also of Logan, Portage, Lancaster Co., Pa., and Waterloo Co., Ont.

From being in contact with the work for a time we have observed the following gratifying features of the school:

1. **The Efficiency of the Instructors**—Judging by the kind of instruction given it is apparent that the instructors are not only naturally qualified to instruct, but who have made extensive and systematic preparation for the presenting of the lesson; and although some of the talent represented by the teaching force is local talent, those in attendance will agree that this fact does not detract the least from its quality; and the instruction given at this school compares very favorably with schools of a much more pretentious character.

2. **The Intense Interest Taken.**—It is very seldom that we are privileged to meet with a body of people where without exception every one is taking a keen interest during the entire session. This is possible only when people meet with a singleness of purpose, unhampered by any outside attractions to draw away their minds from the subject before them.

3. **The good Feeling that Prevails.**—As a natural result of contact with the Word, a unity of purpose and desire and a growing zeal for the cause, there prevails in this school a feeling of good will toward one another which in turn will probably be the means of causing more harmonious action and united effort among the brotherhood.

In conclusion, we wish to urge upon every one having a desire to become better acquainted with the Bible, and who can possibly arrange to do so, to avail themselves of this opportunity which, possibly, may never present itself to them again. Those whose desire for Bible study is growing weak, we would advise to attend this school for the purpose of having that desire stimulated to action.

The school will be continued until Feb. 7.

Wooster, O.

Paul was willing to count himself a marvel of grace rather than a wonder among men.—S. F. Coffman.

THE WORKER HID IN CHRIST

By Ada Horst.

For the Gospel Herald.

There is a life that is deeper, wider, more sublime and beautiful than this world. It is the life hid with Christ in God. No other life however noble can be compared to it. To live this life means to be entirely consecrated, dedicated to Christ. Would you enjoy the Christian service? then go all the way with Christ.

"If ye then be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God" (Col. 3:1-4).

Obtain power with Christ, How? This is the cry we hear from every side—from the pulpit and from missionworker, at home and abroad. Much is being done for the extension of the kingdom, yet we lack power to wrestle and prevail with God; power to pray such conviction on souls that they tremble, not only to get them stirred, but lead them through to the kingdom. It is the privilege of every believer to have it, when a soul accepts Christ Satan with all his host seeks to overthrow them, but if we are founded upon the solid Rock Jesus Christ his attempts will be vain.

How we long for power to stand. This is just where God wants us, we then see our inability to help ourselves, and we cry out to Him for deliverance. Thus we see "man's extremity is God's opportunity." God says that He is able to keep that which we have committed unto Him. We see some people who seem to be easily moved. They are not settled or established. Perhaps they are stirred during a revival or conference, and drop some bad habits or superfluities, but is it not true that often in a short time these appear again and perhaps in a more marked degree? Why? Is there not power sufficient to keep us in plain and simple paths? We have reason to fear the change has only been on the outside, not within. When we once see the vanity of these things we lay them aside, not because of duty but we have no longer a desire for the things of this world. We strive for things higher and nobler." "In the world," but "not of the world." Like the ship on the sea is all right as long as it is on the water but when the water once gets into the ship then there is danger.

Prayer is another thing we must not forget in attaining power. When the worker is so completely hid in Christ that Christ only is held up and self is out of sight, then it is that he can use us. Self is such a hard enemy to fight, we must be continually on our guard, that we do not take any honor to ourselves, because all glory belongs to God. Those ten days spent in that upper room were days of fasting, praying, searching and emptying of hearts. The Spirit fills only when the heart is emptied of all else. Christ prayed. How much more do we need to pray. We sometimes hear the excuse that they have no time or opportunity for prayer. If we are sincere we will take time. Christ arose a great while before day to go to the mountain to pray. Although He had no place to call his own, the mountain was His chamber, and darkness his bolted door. There he spent many an hour alone in solitude in prayer to God. Christ's mission is our mission. Christians will seek for lost souls because souls belong to God. Now is the time to work. In eternity will be too late to think of our brethren as did the rich man in torment. It creates great joy among God's children here, and with the heavenly host above, when a soul is saved (Luke 15:7).

The Word says we are laborers together with Christ. How often we fail to show sympathy and love to those neglected about us whose hearts are longing for some gentle word or smile. But we keep looking for some great opportunity to spread the Gospel, forgetting that our todays and yesterdays are the blocks with which we build. Christ said, "As ye did it unto the least of these, ye did it unto me." Thus being hid in Christ with the Christ-life shining through us, we can be engaged in no happier service. For the world reads our lives more than they do the Bible, our influence goes out either for good or evil and every day of our lives we tread upon chords that vibrate through all eternity. No man liveth to himself; for consciously or not, you wield an influence. How careful ought we then to live that we may not be the means of leading some other soul in the wrong direction. We need to awaken to the fact that there is a great responsibility lying at the door of each Christian worker. As the Bible is a closed book in most homes today and Christ is a stranger because most parents have neglected God's command when He said, "Thou shalt teach the word diligently to thy children." Therefore since the responsibility is laid so heavily on the Sunday school, we need workers of power, influence, interest and faithfulness. And let us bear in mind that much depends on our oft coming to the Lord in true, earnest, heartfelt prayer.

Our Sunday schools of today need workers who will take their pupils one by one to the throne of grace in prayer, asking for strength that they may overcome the temptations that they come in contact with daily, that they may become useful workers in the Lord's service. We need teachers

with influence to press the truths right home to the hearts of the pupils. There has never been a greater responsibility or opportunity to teach the Word than we have in this age, but is it not a sad fact that we too often let our opportunities slip?

"Oh! to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet,
Emptied that He might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow."

Youngstown, Ohio.

CHRISTIANITY'S INHERENT POWER

More distinctly than ever before has the utter insufficiency of Islam shown itself during the progress of the recent Balkan war. Compared with the uplifting and sublime teachings of Christianity at its best, Mohammedanism has proved itself as it really is—a compromise with the world, the flesh, and the adversary of souls, without a single element to uplift and purify its adherents. A recent expression by a prominent leader of religious thought, forcibly brings to mind the marvelous superiority of Christianity. He tells us that the most conclusive evidence of the Divine origin of Christianity is its inherent power of self-reform. The corrupt mediaeval church was brought in touch with the purifying agency of the Reformation, not by influences from without, but by men of unshaken conviction in her own ranks. These were men who, convinced of the power of Divine Truth, insisted upon a revival of purity and consecration. It is encouraging indeed that, amid the constantly-recurring departures of the church in past centuries, there was always—somewhere within the body—the leaven that made for better conditions—a return to apostolic Christianity in all its purity. Our own beloved Church of the Brethren is a most emphatic illustration of the fact that the Church of the living God, as "the pillar and ground of the truth," has, within her ranks, forces that, amid the errors of the age, are bound to assert themselves by reason of their inherent power, thus proving a shining light in the darkness of a world's iniquity.—Gospel Messenger.

Know the true value of time; snatch, seize and enjoy every moment of it No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.—Chesterfield.

I am persuaded in my mind that the truth of the Bible will make man free—that is, it will lift the condemnation from the human soul as nothing else will.—C. M. Brackbill.

(Continued from page 678.)

upon us to the same extent. From an inherent law we are under, we are the cause of our children being in existence; therefore are responsible for their welfare, from the same law or relationship that links the human family with God. This relationship between us and our children obliges us to do our utmost in their behalf in the way of teaching, disciplining, and example. Our responsibility reaches to the extent of our ability and capabilities, for knowing what and how to do in the bringing up of our children. We are both responsible for what we know, and what we might know through effort. I am sure many parents are making a failure because of not studying the field as it stretches out before them. There are the parents' own hearts to study. Some one says, "Know thyself." How important this is in dealing with our children, so that we can better understand their tastes and testimonies as we study them, so as to arm ourselves with wisdom and judgment, so as to give them all the favor possible in this divine relationship for holding them in such harmony and communion with us as we have learned of God and Christ.

The question is here, have we done all that it has been possible for us to do? Have we been wrought up with concern and intense eagerness as is characterized in the great heart of God? I don't mean extremes in corporal punishment, nor in restrictions, or severe remonstrations. Some look upon these as the main elements in child training. They are of use and have their place. There are other things that are important. Their tendencies are to be understood so as to provide and plan ahead for them. Have we gone to the extremity for knowing about that? There are times we should give up to the child, when we have unconsciously drifted on a wrong attitude with reference to something and have been made conscious by the child. Oh, how hard it is for parents to give sometimes. "Have you gone to the extremity of making concessions?" This regarding the intelligence and wisdom of the child? Some parents break the harmony in the relationship right on this point, and drive the child to disgust and disrespect, thus failing in clearing the responsibility. We are responsible for holding the respect of the child, not by allowing him or her to do as they please, but by consistency on our part in our relationship to the child, and in religion. In the drift of development from infancy to maturity, the parent cannot always assume the same attitude to the child, and have good results. There is a time when his attitude as a governor by law must give way to that of loving respectful advice, as the intelligence and reason of the child asert themselves more prominently. The law attitude is often held out till the child is well into its teens and has often proved disastrous. The tender relationship is rendered imperfect. The child through disgust is swung out into disrespect, becomes an easy prey to the enemy, and is carried away into iniquity.

The parents should seek to bend to the intelligence of the child as it enlarges, but still maintain his attitude as teacher or director. The attitude should be such that as the child enlarges in capabilities it will blend in loving fellowship and communion with the parent, thus having every advantage against outside influence. If we had done all that is possible for us to do in our own power, and in the power of divine grace, we surely will be able to manage successfully the affairs of our children, not only on Sunday, but every day in the week, for which we are responsible.

Now, it is possible, when parents have done their duty and the child launches out on the sea of life, for the child to go wrong. That is, for the child to drift out in an entirely different course, as directed by the parents, and the parents are no more responsible for their actions, than God is for Adam and Eve eating the forbidden fruit. In the light of the Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it," some teach that if parents do their duty their children will not go wrong, but will fall in the same line of Christian religion as taught by the parent. If that is the case then man can assume a position of power and influence over his offspring above that which God assumed toward the human family. But this is not the case. God arranged everything favorable for man, then allowed him to exercise his own moral agency. So the parent is responsible for arranging everything favorable for the child through the period of development, then he or she is left to their own free actions in a large degree, and if he or she goes wrong, drifts out into worldliness and sin, they will remember their training. They cannot get away from it, and it serves as a strong influence calling them back by the way of repentance.

Our responsibility in behalf of our children reaches to the extent of our possibilities.

South English, Ia.

I speak as a man of the world to men of the world; and I say to you: Search the Scriptures. The Bible is the book above all others to read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions every day.—John Quincy Adams.

Sunday school. As the Sunday school is a means of bringing souls to Christ those acting as teachers should by precept and example show that Christ is enthroned in their hearts.

Our devotion to the work is greatest when we are nearest God. Therefore if each member of the Sunday school lives near the throne of God the devotion will be greatly increased and the work count for more in the kingdom of God.

By following the example of Christ and communing with our Father in secret prayer we are drawn nearer to Him and our lives made more fit for effectual service.

It is very essential to have prayer in the home if we would bring up our children in the way of the Lrod. The memory of father's or mother's prayers in the family circle has often been the means of bringing wayward children to Christ after they have left the home.

An earnest public prayer is one that moves the people and that avails with God. The most effectual way to win souls to Christ is by way of the throne.

In order to make the most of our quarterly meeting all must be willing to take part and help in every way possible. The spirit of love must be shown and the presence of God felt.

Secretaries.

REPORT

Of Bible Conference Held at Carver, Mo., Dec. 9-13, 1912

For the Gospel Herald.

The Power of God's Word. S. G. Lapp.

Convicts, cleanses, regenerates, gives life and light. It shall stand forever for it is the eternal truth of God.

Fruit of the Spirit. Amos Gingerich.

In order to be fruitful certain conditions are necessary; as life, light, moisture, productive soil, pruning and purging. Love is the foundation and source of all fruit of the Spirit.

The Christian Home. Lapp.

Home should be a house of prayer where God is worshiped every day. Be simple, sincere.

Fruit of the Spirit. Gingerich.

"Love casteth out fear," brings harmony of the heart toward God and fragrance, just as the buds and blossoms do to the world. Learn to love others by doing them good. Evil deeds cause us to hate others.

The Christian Home. Lapp.

Hospitality, love, obedience and proper provision, natural and spiritual are essential as well as strict economy that the Gospel might be spread.

Purity in Christian conduct. Gingerich.

Light drives away darkness. Flee youthful lusts. The source of purity is God. His Word is pure. Hereby we may be pure in heart, thought and deed.

Fruit of the Spirit. Gingerich.

Joy is love in exultation. A delight in God in tribulation or on special occasions of rejoicing. Bearing long with those who wrong us, forgiving often in gentleness and goodness. Faith gives evidence of eternal life. Meekness and temperance bring practical results in our lives.

The Christian Conscience. Lapp.

We must make wrongs right in order to have peace with God. It is the medium through which God speaks to the soul. The conscience must be illuminated by the Spirit of God that humanity may be in the right relation to Him.

The Christian Social Life or Relation to the World. Gingerich.

As a light, as ambassadors,, witnesses, standard-bearers and missionaries. Man a social being, must shun evil associations, to bear the name of Christ.

Worship. Lapp.

Give God our best in worship. Shun false or hypocritical worship.

The Overcoming Life. Lapp.

God will always provide a way of escape from temptation if we ask Him. There is joy in overcoming. The backslider is not "born again" after repenting but adopted. Backsliders are accursed children.

The Grace of Giving. Gingerich.

Give to the Lord a portion of our income, even though we are in debt. Give freely. liberally, intelligently, and systematically.

Amusements. Lapp.

Pleasuréable excitement belongs to the world, is transitory, vain and chokes the Word.

Secretaries.

REPORT

Of Bible Conference Held at Olive Church, Elkhart Co., Ind., Dec. 24-29, 1912

For the Gospel Herald.

Organization: Mods., Jonas Brubaker, Ed. F. Martin; Sec., S. E. Weaver; Chor., Henry Horning; Instructors, I. W. Royer, A. C. Good.

The following topics were discussed: **Consecration, How to Study the Bible, Love, Meaning of Christmas, Mal. 3:10, Christmas — Its Observance, Humility, Home Missionary Work, Foreign Mission Work, The Line in Business Relations, Pride, Divine Healing, Prov. 22:6, Conscience, The Lord's Prayer.**

Following we give some thoughts given:

Consecration is needed in all kinds of religious work. To be consecrated one must make a hearty decision for God, be obedient to the Church, be steadfast.

Study the Bible to keep from sin, for a blessing, to have power with God, to be complete and approved of God; study it at home, at church, and religious meetings.

If we lose ourselves in love, God exalts us. Patience and love are not the same. Love should be the motive in service.

We often offer polluted bread, as in Neh. 13. Giving does not imply money only. We ought to give more to God than anyone else, for God is greatest of all.

Christmas means something when it brings joy to someone in need.

It is easier to reach a form through spirituality, than reach spirituality through form.

Too often we condemn before we save. The Mennonite Church's stronghold is in the rural districts.

Christianity is a universal religion. It is superior to all other religions.

Respectability is not real pride. We need enough self-respect to be clean, manly, modest, etc. Carelessness is not humility.

Plenty is apt to bring God-forgetfulness.

Divine healing is real. Means are not condemned, but always preceded by prayer. Physicians were recognized in the Bible. If we prayed more we might need the physician less. Jesus healed primarily to establish His divinity. He never denounced physicians or medicine, neither did He recommend them. Divine healing is a Christian ordinance.

Children are often hindered by inherited tendencies. Child training should begin twenty years before its birth.

A purging of our conscience would work such wonders that lost souls everywhere would feel our influence.

We need to study our prayers that we pray not amiss. Jesus taught His disciples to pray; we should teach our children. Christians need secret prayer. The main thought of the first part of the Lord's Prayer is to get heaven and earth together. Prayer gives us power.

Secretary.

Daily Record of Events

For the Gospel Herald.

December, 1912

1. Meetings close at the Bank Church near Dale Enterprise, Va.—Meetings begin at Akron, Pa.—Bible Conference closes at Canton, Kans., with two confessions.—Communion services held at Coalridge, Mont.—Deacon Abraham A. Good of Allen Co., O., passed away.—Meetings closed at New Hamburg, Ont., with 12 confessions.—Dedication services at the Yellow Creek Church near Goshen, Ind.
2. Meetings close at Frazer, Pa.
3. Bible Conference begins at Wilmington Junction, Pa., and Hudson, O., also at the Lost Creek Church near Oakland Mills, Pa.
4. Opening session of Bible Conference held at Johnstown, Pa.—Meetings close at Hubbard, Oreg., with 4 confessions.—Meetings begin at Garden City, Mo.
5. Meetings begin at Clearspring, Md.
6. Bible Conference closes at Hudson, O., and at the Lost Creek Church near Oakland, Mills, Pa.
7. Meetings begin at Thurman, Colo., and at Hopedale, Ill.
8. Communion services at Baden, N. D.—Meetings close at New Stark, O., with 4 confessions.—Meetings begin at the Bethel Church near Seville, O.—One received at Harper, Kans.—Meetings begin at Edgemont, Md.—One received at the Briery Branch Church in Va.—Bible Conference closes at Wilmington Junction, Pa.
9. Bible Conference held with the Harmony, Roanoke, Metamora and Union churches in Ill., a similar meeting also held at Carver, Mo.
10. Bible Conference at the Slate Hill Church near Shiremanstown, Pa., also at the Bethel Church near Garden City, Mo.
11. Bible Conference held in Illinois churches closed, while one begins at Blenheim, Ont.—Meetings close at Metamora, Ill., with 15 confessions.
12. Mennonite Board of Education meets at Goshen, Ind.
13. Bible Conference opens as Newville, Pa., and closes at Carver, Mo.
14. Meetings begin at Chambersburg, Pa.—Bible Conference closes at Garden City, Mo.—Meetings and Bible Conference begin at Hydro, Okla.
15. Baptismal services at Hesston, Kans.—Bible Conference closes at Newville, Pa.—Dedication of new church at Kalona, Ia.—Meetings close at Akron, Pa., with 24 confessions.—Communion at Garden City, Mo.—Meetings begin at Weaver Church near Dale Enterprise Va., and close at Clear Spring, Md., with 2 confessions.—S. S. reorganized at Waynesboro, Va.—Nine precious souls received into the church at Dale Enterprise, Va.—Meetings begin at La Junta, Colo.
16. Bible Conference at Blenheim, Ont.
17. Meetings begin at Port Trevorton, Pa.
18. Meetings close at Seville, O., with 5 confessions.
20. Meetings begin at the Barker Street Church in Southern Michigan.
21. Song instruction services begin at Sterling, Ill.—Bible Conference begins at Milford, Nebr.
22. Quarterly S. S. Meeting at Harper, Kans.—Two received at the Weaver Church near Dale Enterprise, Va.—Twelve added to the church at New Hamburg, Ont., 7 at Garden City, Mo.,

29 at Petersburg, Ont., and 11 at Waterloo, Ont.—S. S. reorganized at Reinholds, Pa., and Bowmansville, Pa.—Meetings begin at Pond Bank, Pa.—Meetings begin at the Delaware Church near Thompsontown, Pa.—S. S. reorganized at Fentress, Va.

23. Meetings begin at Denbigh, Va., and close at Hydro, Okla., with 2 confessions.—Bible Conference at Elida, O.
25. Nine received into the fold and opening session of Bible Conference at Versailles, Mo.—Pre. Samuel Gehman of Thompsontown, Pa., passed away.—Special Christmas services held in many churches.—S. S. reorganized at Manson, Ia.
26. Workers' Meeting at Lancaster, Pa.
28. Bible Conference closes at Elida, O. S. S. Teachers' Meeting at Harper, Kans.—Quarterly S. S. Meeting at Allensville, Pa.,—S. S. reorganized at Lancaster, Pa., Allensville, Pa., Bardo, Alta., and Porterville, Calif.—Meetings close at Vistula, Ind., with 41 confessions—Bro. Isaac Metzler ordained to the office of deacon at the Pleasant Grove Church near Martinsburg, Pa.—One received at Almira, Ont.—Meetings close at Port Trevorton, Pa., with one confession.
30. Meetings close at La Junta, Colo.
31. Meetings close at Nappanee, Ind., with 19 confessions.—Bible Conference closes at Wellman, Ia.—Bible Normal opens at Canton, O.

SOME THOUGHTS

Gleaned at a Sunday School Meeting, Lancaster, Pa.

For the Gospel Herald.

One's own estimate is without weight or life.

Seek not our own glory, but God's.

Christianity is faith in Christ Jesus.

Keep pure, show kindness but firmness, and get familiar with the shy lambs. Create a love for the teacher. As lambs will eat, study the value of the food and be careful to feed the right kind.

Bible study and meditation are good ways to use the Sabbath, while visiting, pleasure-seeking, work and reading Sunday papers are ways to abuse it.

Learn from the regions beyond. All are very near. Evangelize foreigners while in this country.

We do not know what we have until we have lost it.

Are we among the many or few? Do we appreciate the privilege of gatherings? Beware of false gods and false doctrine. Let your light shine.

Sunday schools the normal way to become a Christian. To be properly equipped for teaching one need to know geography, history, nature, animal and vegetable life, current events and figures of speech.

Gain knowledge of principle of God's Word and live them.

Secretary.

TEN THINGS FOR WHICH NO ONE HAS EVER YET BEEN SORRY

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a talebearer.
10. For disbelieving most of the ill reports.—The Evangelical.

Married

Hartzler—Hauder.—Bro. Levi J. Hartzler and Sister Fannie M. Hauder, both of Garden City, Mo., were married at the home of the bride's mother, Jan. 8, 1913, Bro. Joe C. Driver officiating.

Shank—Wingert.—On Dec. 19, 1912, at the home of the bride occurred the marriage of Charlie E. Shank of Marion, Pa., to Anna H. Wingert of Culbertson, Pa., Pre. Martin Oberholtzer officiating. May their journey through life be blessed.

Andes—Reinhart.—On Jan. 8, 1913, at the home of the officiating bishop, Bro. Abram Herr, New Danville, Pa., Bro. Chas. A. Andes and Sister Elsie Reinhart were united in holy matrominy. May their journey through life be peaceful and prosperous.

Kennel—Rapp.—On Dec. 24, 1912, at the home of the bride's parents, Zurich, Ont., Bro. Isaac Kennel of Pigeon, Mich., and Sister Matilda Rapp were united in marriage, Bro. Christian Schrag of Blake, Ont., officiating. May God bless them through life's journey.

Keener—Pittsnagle.—On Jan. 7, 1913, at the home of the bride's parents, Bro. John Keener and Sister Nora Pittsnagle, both of Washington Co., Md., in the presence of some of their near friends, were united in the holy bonds of matrimony, Bish. G. S. Keener officiating.

Hartzler—Yoder.—At the home of the bride's parents, Menno H. and Fanny Yoder, on Thursday, Jan. 2, 1913, by Bishop Eli H. Kanagy, Levi L. Hartzler and Maude Esther Yoder, both of Allensville, Pa. May God's richest blessings attend them through life.

Martin—Risser.—On Jan. 2, 1912, at the home of the groom's uncle, Bro. Elmer Martin and Sister Fannie Risser were united in the holy bonds of matrimony in the presence of a few near friends by Bish. G. S. Keener. The Lord guide and bless them through life's journey.

Shelley—Harnish.—On Jan. 9, 1913, Bro. John M. Shelley and Sister Fannie S. Harnish, both of Freeport, Ill., were united in the holy bonds of matrimony at the home of the officiating minister, S. E. Graybill. The Lord grant them a peaceful and prosperous journey through life.

Hunt—Hiestand.—On Jan. 16, 1913, Bro. Francis B. Hunt of West Hempfield Twp., and Sister Fannie K. Hiestand of Rapho Twp., Lancaster Co., Pa., were united in marriage at the home of the officiating minister, Bro. Jacob N. Brubacher. May the blessing of God rest upon them.

IN MEMORY

Of Frances Ellen Troyer, who died in Lagrange Co., Ind., Nov. 27, 1912.

By James M. Troyer.

For the Gospel Herald.

We can't help mourn for our loved one,
Or shudder at death's alarms,
But 'tis the glad voice of Jesus,
As He calls her to His arms.

Now in heaven we shall meet her,
And in her tender embrace,
She with outstretched arms will greet us
In that bright beautiful place.

Loved one thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more.

Now let us choose the path she chose,
That her again we may see,
Beyond this world of sin and woes,
With Jesus in eternity.

By Perry Miller.

Ella, thou art sweetly resting,
Over on that brighter shore,
Where our friends are waiting for us,
And we meet to part no more.

Ella, thou wast longing, waiting,
Loving, faithful, kind and true,
And our Savior loved you dearly,
So He sent His call for you.

Ella, we now long to meet thee,
Where there's parting nevermore,
There with Jesus we will greet thee,
Over on the other shore.

Obituary

Smith.—Mary Ann Smith was born in Lancaster Co., Pa., Nov. 12, 1831, was married to John A. Smith Feb. 19, 1850. Eleven children were born to them, 9 daughters and 2 sons; one son and one daughter survive her. The family removed to Indiana in 1865 and to her late home in Bango twp., Elkhart Co., Ind., in 1868. Funeral at Olive Church South of Elkhart, Ind., conducted by J. E. Hartzler in charge. Text, I Cor. 15:55-57.

Miller.—Elizabeth Troyer was born in Holmes Co., O., July 30, 1848; died Jan. 11, 1913; aged 64 y. 5 m. 11 d. She was united in marriage to Bro. Stephen Miller May 5, 1853, who preceded her to the spirit world 5 years and 1 day. In her young years she united with the A. M. Church and there finished her course by keeping the faith and living a quiet, consistent life to the end. After considerable suffering and patient enduring she fell peacefully asleep in the living hope of awakening in a glorious eternity. She is survived by 2 daughters, 6 grandchildren, 1 brother and 3 sisters. Funeral services were held at the Clinton A. M. Church near Goshen, Ind., by Silas Yoder in English and D. J. Johns in German from II Tim. 4:6-8.

Gingerich.—Magdalena (Fisher) Gingerich was born Oct. 21, 1865; died at her home near Wellman, Ia., Jan. 10, 1913; aged 47 y. 2 m. 20 d. She united with the Amish Mennonite Church at the age of 17 and remained a faithful member to the end. She was married to Jacob C. Gingerich Dec. 2, 1886. There were no children born to this union. They adopted 2 little girls. One of them preceded her to the spirit world. Her affliction was cancer of the bowels and her sufferings at times were intense, but she bore them patiently. She knew that her days upon earth were few, consequently she was prepared to die. Part of her last days were spent in giving counsel to loved ones and to believers, also warning those who were careless and indifferent to their souls' salvation. She leaves to mourn her loss, a husband, an adopted daughter, father, 4 brothers and 4 sisters. Funeral services were held at the West Union Church Sunday, Jan. 12, by Bros. Andrew Schrock of Metamora, Ill., and J. K. Yoder from Psa. 23, which was the text chosen by the departed. She was buried in the cemetery one mile east of the church.

Items and Comments

The telephone system of Great Britain passed into the control of the government on Jan. 1, 1913. As a result of arbitration over the transfer of the system from a private company to the government it has been decided that the government should pay the company $62,576,300 for the property.

One of the latest moves to fight the white slave traffic in the United States is the creation of a fund of $10,000,000 to conduct a nation-wide campaign in favor of the white slaves. The prime mover in this is J. D. Rockefeller, Jr., who with other colaborers in the enterprise have the support of the national government.

The British House of Commons passed the home rule bill for Ireland, Jan. 16, and the same was introduced into the House of Lords. This measure in some form or other, has been up before the British parliament for many years. If it passes it will place Ireland in the same relationship with Great Britain as is now enjoyed by Canada, Australia and other parts of the British empire.

In an address before the House Ways and Means Committee former Commissioner of Internal Revenue John W. Yerkes referred to whiskey as "a necessity." In this he was quite right. It is a necessity—in the manufacture of drunkards. However, in its absence beer, wine, hard cider, ale, brandy, and other beverages carry on the work of destruction quite well.

At the meetings of the electors for President and Vice President held in the several states on Tuesday, Jan. 13, Wilson and Marshall were formally elected by a total vote of 339. Roosevelt and Johnson received 88 votes aid Taft and Butler 8. After the death of Vice President Sherman, who was a candidate for re-election, the name of Nicholas Murral Butler, president of Columbia University, was substituted in his place.

The parcels post seems to be giving general satisfaction. The question of rates seems somewhat complex and not so easily understood, but it will only be a question of time until people will become accustomed to the scale and understand it as well as postage rates. The following table, which we copy from an exchange, gives this system in about as clear a form as we ever saw it stated.

	1st lb.	Add'l lb.	11 lbs.
R. F. D. and city delivery	.05	.01	.15
50 mile zone	.05	.03	.35
150 mile zone	.06	.04	.46
300 mile zone	.07	.05	.57
600 mile zone	.08	.06	.68
1000 mile zone	.09	.07	.79
1400 mile zone	.10	.09	1.00
1800 mile zone	.11	.10	1.11
Over 1800 miles	.12	.12	1.32

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Martin's Creek Church near **Millersburg, Ohio, Jan. 19-22, 1913.** Instructors, S. S. Yoder, Silas Yoder.

Howard-Miama County congregation, near **Plevna, Ind., Jan. 20-25, 1913.** Instructors, C. Z. Yoder, Daniel Kauffman.

Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913. Instructors, J. E. Hartzler, S. F. Coffman.

Plainview, Tex., Feb. 5, ———, 1913. Instructor, J. S. Shoemaker.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

CALENDARS

GOSPEL TEXT CALENDAR

Size, 12x17¾ inches. This is a very beautiful wall calendar. Each month you have new pictures as well as new colors to consider. Reproduction of the first pages gives only a faint idea of its beauty. The dates are shown in large size figures which can be read at a distance. There is a text for each day in the year. The texts are all carefully selected to give special help to those who read them. Per copy, postpaid 25
Per dozen, not prepaid 2 40

OUR DAILY GRACE CALENDAR

Size, 8⅜x6½ inches. Fine design of tulips with daily tear-off block, fitted with patent metal top, with a selected text for every day in the year. Square shape, corded and varnished. Per copy, postpaid 20
Per dozen, not prepaid 2 00

LIGHT OF LIFE CALENDAR

Size, 11⅜x7¾ inches. Fine colored landscape scenes Daily tear-off block fitted with patent metal top, with Scripture texts for morning and evening reading, also a monthly calendar for the whole year. Corded and varnished.
Per copy, postpaid 40
Per dozen, not prepaid 3 60

We have a small stock left of each of the above—Order at once.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ———— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio, E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

673—Editorial
674—Are Church Rules Useful and Scriptural?
Inspiration and Authority of the Epistolary Writings
676—From Our Mission Stations
677—Orphans' Home Letter
Fruit-Bearing as Evidence of Inward Condition
Question Drawer
678—Home Problems
To What Extent Are We Responsible for the Well-being of Our Children?
679—Sunday School
Our Young People
680—Field Notes
Correspondence
683—Our Young People—Opportunities and Responsibilities
Bro Erb Anointed
684—A Grand Opportunity
The Worker Hid in Christ
685—Christianity's Inherent Power
686—Reports
Daily Record
687—Some Thoughts
Married
Obituary
688—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, JANUARY 30, 1913 No. 44

EDITORIAL

Commit thy ways unto the Lord."

"Pastor" Russell has received quite as much free advertising from this paper as he is entitled to, nevertheless we commend to our readers the long article token from the Gospel Messenger in which the "pastor'" is additionally illuminated. Bro. Stover deserves credit for the pains he has taken in preparing this article.—J. A. R.

Who Are They?—A brother writes us telling of some men who represented themselves as Mennonites from Europe engaged in mission work and wanting to come before our congregations to present their cause and ask for financial support. When such men come, ask for credentials. If they are reputable men, they can produce some evidence that our Mission Board recognizes them and at least does not oppose their work. If they come as strangers without recommendations from any of our Mission Boards it is evident that their mission work is largely for their own personal gain. Our brethren acted wisely in not opening their houses for them. Our people have been imposed upon enough by men who afterwards proved themselves unworthy that they may be pardoned for being slow to open the house of worship to strangers.

"Onward, Christian Soldiers.." — This is the time when everything seems to be progressive. All the political parties in the United States and other countries are loudly proclaiming their progressiveism, so that perhaps the livest issue in political circles today is the question, What is a progressive? In religious circles the churches seem very anxious to have it understood that they are progressive, recognizing that life means progression. Here again it is wise to put in a question and wonder which way this progression leads. Is it a drift worldward or an advancement toward the heavenly goal? Perhaps the most admirable declaration of progressiveism is that found in Phil. 3:13, 14: "This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This, coupled with our Savior's great commission to the Church to "preach the Gospel to every creature" and so far as possible get all people in line for the heavenly journey, ought to be the battle-cry of every child of God. Then "onward, Christian soldiers," remembering that "No man that warreth entangleth himself with the affairs of this life."

Fervent Charity.—One of the most precious commandments contained in the epistolary writings is that found in I Pet. 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." It is the latter part of this verse that we wish to notice particularly, but please do not forget to meditate upon what goes before as the avenue through which this delightful state of fervent love is reached. Notice the expressions, "purified your souls," "obeying the truth," "through the Spirit," "unfeigned love." No Christian grace or virtue is ever reached without first meeting these conditions.

Without saying anything in defence of unreasoning fanaticism, we want to say that the greatest curse of the Church today is spirtual coldness. Even many who are emphatic in their denunciation of "formalism" are very formal in all they do in Christian service. There is not the spiritual fervor about them that enables them to say, "The love of Christ constraineth us." It would be a most blessed thing if every one bearing the name Christian would be so fully warmed up that kneeling in prayer would be a natural thing; that the Christian salutation according to Rom. 16:16; I Pet. 5:14, etc., would be but the natural expression of the fervent love existing between brother and brother; that we would "brother" each other just as naturally as the children of this world refer to each other as "Mr.,'" "Miss," or "Mrs.;" that all would be as deligent in the study of God's Word as many are in reading novels; that all would be as zealous in the work of the Lord as many people are in seeking after pleasure or wealth; that the "bond of perfectness" would hold us so firmly together that nothing could stand in the way of a united, victorious march onward in the great work of winning souls for God and building them up in Christ.

Bro. A. D. Martin Called Home.—In the solemn hour of death we bow our heads in grief and reverence, saying in the language of Christ our Savior, "Thy will be done." For the first time in the history of the Mennonite Publishing House, death has entered our official family, and taken away a loved one whose whole life had been dedicated to the service of Christ and the welfare of His kingdom. It was in the still hours of Sunday morning, Jan. 19, when the silent messenger entered the sick chamber of our brother, A. D. Martin, Secretary of the Mennonite Publishing House, and called his spirit home.

From the beginning of the publication work at Scottdale Bro. Martin had thrown his whole soul in it. As Secretary-Treasurer of the Mennonite Book and Tract Society, and later as Secretary-Treasurer of the House, he rendered faithful service, counting no sacrifice too great, thinking only of the good of the cause. He saw the work grow from a little hand press and a few books and tracts in the garret in

his home to the present size and equipment of the House.

But there is an end to all things earthly. Disease laid hold of his frame. About four years ago he broke down physically. At first he thought of resigning at once and devoting himself to regaining his health; but his interest in the work caused him to retain his place, and for a year he did what he could to supply our people with the kind of literature he thought we needed. From that time on, however, his work was hampered by his physical condition and in the spring of 1910 he moved with his family to Franklin Co., Pa., where he hoped that the out-of-door life might bring back his former health. For a time it looked as if his hopes might be realized. Though he had to be careful, he labored faithfully in the vineyard of the Lord. He was relieved of his active duties of the House, Bro. Levi Mumaw now holding the place he formerly held. But he retained his interest in the work, and as Secretary of the House rendered efficient service. About six months ago his health gave way entirely, since which time he was struggling between life and death. He did manage to make one more trip to the House, at which time he encouraged the workers to remain faithful to their charge, to remember their responsibility and live worthy of the cause in which they were engaged. By the grace of God we shall remember his admonitions and remain true to our calling. Will you pray for us that in all things our lives may be true to the heavenly standard and our work directed according to heavenly wisdom? Will you pray for the widow and fatherless children, that they may be sustained in their trials and all the children gathered into the fold of their Redeemer?

The spirit of A. D. Martin has taken its flight. In the presence of the living God he enjoys the fulness of His love. The work to which he consecrated his life is still here, and we are grateful for the example and the influence of his life. With bowed and reverent heads we pray the Father for wisdom and for guidance, and hope by His grace and power to continue to improve our opportunities until our earthly pilgrimage is brought to an end by the summons to the courts above.—D. K.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PASTOR RUSSELL: ANTI-MISSIONARY—MANIFESTLY MUCH MISTAKEN

The following article first appeared in the Jan. 11, 1913, number of "The Gospel Mesenger" and was selected by Bro. J. E. Hartzler who expressed the conviction that our readers might with profit read these telling truths. The article was written by W. B. Stover, for eighteen years a missionary in India.—Editor.

Ten years ago, when we came home from India on our first furlough, we were met in Brooklyn by an enthusiastic supporter of Dr. Dowie, who tried to impress us with the idea that the whole volume of truth lay concealed in what was called Dowieism. There was a vast deal of Dowie literature those days. But those days have passed; also the literature. This year, coming home, we met, here and there, an honest inquiry concerning Pastor Russell, his "Millennial Dawn," his "Plan of the Ages," and other cheap literature. These pages are my candid reply.

1. **The Better Half.**
2. **Mistaken Methods.**
3. **Mistaken Teaching.**
4. **His Missionary Committee.**
5. **The Probable Results.**

1. **The Better Half.**—All who recognize the sacredness of the marriage vow, feel a deep sense of disappointment when any one, especially a preacher, enters hastily into the marriage relation. The more's the shame of it, too, when, after a few years, there is a suit for divorce. How Pastor Russell made the mistake of marrying after an acquaintance of only three months, is told in his "Zion's Watch Tower," of July 15, 1906, the issue that bears the imprint in italics: "It is requested that this issue be not loaned or otherwise publicly ciruclated." He was holding meetings. It was in 1879. The lady in question came to the meetings. He says:

> "Amongst others was a Maria Frances Ackley, who became my wife within three months of her first attendance at these meetings, which was the beginning of our acquaintance."

After some years had passed, Mrs. Russell became estranged from her husband. It was in connection with a little paper he was publishing. Things grew worse. She sued for divorce and got it, although the story about Rose, the girl they had taken to raise, and some other matters of an entirely personal nature, were not admitted by the court. Any one who was led by the Holy Spirit in marriage, and in whose home the same Spirit continues to dwell, can not but pity a man with whom it has been otherwise.

In the same issue of "The Watch Tower," quoted above, for private circulation only, a certain letter to his wife is printed. In the letter are found these remarkable words:

> "I am convinced that our difficulty is a growing one generally—that it is a great mistake for strong-minded men and women to marry. If they will marry, the strong-minded would far better marry such as are not too intellectual and high-spirited, for there never can, in the nature of things, be peace, under present conditions, where the two are on an equality."

Pastor Ruessll seems to suggest in the above that the "unequal yoking" of Scripture is so specially with regard to unbelievers, that, aside from that one point, the more unequal the better, as then the wife will be more likely to "obey" her husband. Where, then, is the fellowship, the communion, the unity of spirit between husband and wife?

2. **Mistaken Methods.**—When Pastor Russell was to lecture in Bombay, I made it my business to go to hear him. All over the city glaring posters of himself had been put up, announcing the date and subject of his lectures, just like Barnum's show used to do for Barnum. He deceived the Y. M. C. A. Secretary as to his identity, and then paid the price for the hall in advance, so that there could be no later refusal. When the Secretary found out who he was, he asked politely to cancel the agreement. Pastor Russell refused to do so. In his address he upheld the Dante's "Inferno" idea as the Christian idea of hell, and with Col. Ingersoll's chief weapon, ridicule, went to show there was no such thing. He said the elect would treat the nonelect as if they were roasting potatoes. Fancy the deadening effect of one Christian ridiculing others before an audience composed of non-Christian school-boys who came for curiosity.

He paid advertising rates to get the Bombay newspapers to insert his picture, together with an explanation that this is the greatest Bible student in the world. Next day, after the lecture, I called on the advertising manager of the newspaper, and was surprised to learn what the newspaper men had come to think with respect to him. The kind of Americanism, when exhibited before the British, gives us a bad name.

Pastor Russell pays well for his advertising, here in America. His single "add" in the "Saturday Evening Post" of May 4, 1912, is said to have cost him $3,000. For personal mention in the great dailies he pays the regular prices. His sermons are published because a few men are pushing them.

The six books which Pastor Russell publishes, bearing the title "Studies in the Scriptures," do not reveal the name of the author. I have met several who had, in good faith, bought these books at a very low price, and when I told them they were the Russell books, they said they had been deceived by an agent.

The name "International Bible Students' Association" suggests anything but the leadership of one man. Naturally one associates such a name with that of Chautauqua or Winona Lake. I insist that if one is frank on the subject, he must admit that the name is a deception, and is intended to be such.

The same is true of the "Bible and Tract Society," with the words "Watch Tower" in small type above, or omitted altogether. This is not a square deal, but is clearly intended to deceive, so as to catch the unwary.

Dr. Dowie used to have a way of persuading folks to think that the churches were all "progressing backwards,'" while his Zion was making rapid strides, and destined to take in the whole earth. With the text, "Come out from among them," wrongly aplied, he would appeal to his hearers to withdraw from the churches and "join Zion," before the crash came. Exercising all charity towards both Dr. Dowie and Pastor Russell, I am persuaded that in this trick they are both very much alike. Pastor Russell's oft-used words are these:

"Now, however, the message is, 'Babylon is fallen, is fallen' (that is, sentenced to fall, which sentence, we believe, will be fulfilled shortly). Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In point of principle, Russell's method of Biblical interpretation is wrong. Dr. Dowie called himself Elijah III. Pastor Russell admitted his wife's suggestion that he is the "servant" of the parable in Matt. 24:45-51. But afterwards, when she said he was the "evil servant" of the same parable, he objected to it. It is the Swedenborgian method of interpretation, with which one can make most improbable deductions. One who had professed to be a believer in Pastor Russell, clearly showed me how completely he had been deceived into this erratic method of interpretation, in a personal letter. He says:

"But we believe that God is using him (Russell) today to give the household of faith, whoever and wherever they are, 'meat in due season,' and that he is spoken of, in Ezek. 9, as the man with the writer's inkhorn by his side. Who better could this apply to than C. T. Russell?"

3. **Mistaken Teaching.**—In the issue of the "Watch Tower," already referred to, the one intended for private circulation only, Pastor Russell answers the question, whether he regards some of his earlier writings as profitable books to lend to truth-seekers. On page 26 is his reply:

"Certainly not, because the very immature views of God's truth, therein presented, fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed."

One wonders if a few more years will not, most probably, lead him and his people to see clearly that some of their present theories are cloudy and mixed. Take for example the teaching on the coming of the Lord:

"In the year 1874 Christ the Bridegroom and Reaper actually came."—"Studies in the Scriptures," Vol. II, page 240.

"The 'Times of the Gentiles' will run fully out with the year 1914, and at that time they will all be overturned and Christ's Kingdom fully established."—Same, Vol. II, page 170.

Here Pastor Russell says that the Lord Jesus came to earth in 1874. He says so because he has certain figures which lead him to think that was the time. And then, in 1914, the Christ is to be revealed. And there will follow a general overthrow of Christendom. How different from this is the Bible teaching:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

Again, with respect to the manner of the coming of the Lord, Russell says:

"Our King will reveal himself gradually; some will discern the new Ruler sooner than others, but ultimately every eye shall see him."—"Studies in the Scriptures," Vol. II, page 138.

The Bible says:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be" (Matt. 24:27). "So shall also the Son of man be in his day'" (Luke 17:24).

If words have an intelligent value, then Pastor Russell teaches a hazy polytheism, that there is a God and there are gods, that in the beginning God created the archangel Michael, who became a god called Jesus, and who, as Jesus, created everything else, acting as the agent of God. He became flesh, absolutely without nature or power, and as a reward for faithfulness, God raised his spirit from the grave, and gave him immortality. His body became gas, and no one knows what happened. Follow the words closely. Are not the ancient heresies, condemned centuries ago, concealed therein?

"Our Redeemer, before he was made flesh, existed as a spirit, properly known as 'a god'—a mighty one. As chief of the angels, and next to the Father, he was known as the archangel Michael."—"Studies in the Scriptures," Vol. V, page 84.

"As he was the first of all creation, the 'only begotten,' he, in the exercise of Jehovah's power, and in his name, created all things."—Same, Vol. V, page 84.

"When he was made flesh, it was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our ransom. Hence his resurrection was not in the flesh, but in the spirit."—Same, Vol. V, page 84.

"As a reward for his faithfulness, the Father made him partaker of the Divine nature, possessed of immortality."—Same, Vol. V, page 84.

"Our Lord's human body was, however, supernaturally removed from the tomb. . . . We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into gases, or whether it is still preserved somewhere, . . . no one knows."—Same, Vol. II, pages 125-130.

Contrast, with these hopeless, soulless speculative vagaries, of semi-skepticism the glowing testimonies of writers inspired by the Holy Spirit of God:

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14).

"Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28).

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

If words have an intelligent value, then Pastor Russell denies the Trinity, the eternity, and the Divinity of our Lord Jesus, as well as the resurrection of the body. He would ask you to believe that from the days of the apostles nearly all the church councils condemned the right and upheld the wrong. He would have you believe that all Christendom has been steeped in theologic error until now. The dual nature of our Lord he calls a "hybrid thing." Read it:

"Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is obnoxious to the divine arrangement."—"Studies," Vol. I, page 179, otherwise called the "Divine Plan of the Ages."

A strong inclination impels certain classes of people to put off final things as long as possible. Pastor Russell says that when the Millennium comes there will be another general probation. If one make progress in grace by the time one hundred years have passed, he will have a chance to continue to grow for 1,000 years, when he ought to reach perfection. But if he makes no progress by the end of the first hundred years, he will be cut off—annihilated.

"And should any one make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be cut off."—"Studies," Vol. I, page 144.

"Under the reign of Christ, mankind will be gradually educated, trained and disciplined, until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then falls short of perfect obedience will be cut off, being judged unworthy of life."—Same, Vol. I, page 143.

This is grotesque imagery. If a second probation manifest the love of God more than a first alone, why should not a third probation show more love than only two? Why should there not be a sufficient number of probations, so that, finally, all should be together? Why should a man be cut off at all? The Hindoo says he hopes to be born over and over and over again, till finally he reaches the goal. Pastor Russell merely prolongs the agony, and then cuts off those who are found unworthy. Which of the two is preferable theology?

4. **His Missionary Committee.**—One of the persons whom missionaries learn to distrust is the globe trotter. All such are in a class of their own. They are frequently big gentlemen with kid gloves and high silk hats, who buy first-class round-trip tickets in New York, and make a flying trip, often taking with them a pet theory they wish to establish before they return home. Men come to India from England who think that the British Government is just about perfect there, and they go home with their traveling bags brimful of evidence. Other men come, who think that England is merely exploiting the country, and they go home with abundant evidence. Others come to hunt big game. They find it, but never see a native Christian, and make no effort to see one.

When Pastor Russell decided to visit India and the East, his books were already written, and his opinions well matured. No one expected him to revise his books nor change his opinions after the trip, neither to see any reason for anything of the kind. If ever he showed himself narrow and incapable of fair judgment, he did so when he got out his mission report. In "Watch Tower" for April 15, 1912, his report says:

"It is our opinion that the work in Hawaii is a good one, viewed from the humanitarian standpoint, but an utter failure, viewed from the standpoint of Christianization."—Page 127.

He spent but a few days in Japan, but his report is ready:

"It is plainly evident that the missionaries are feeling a considerable degree of discouragement, nor can we blame them."—Page 127.

"The missionaries themselves appear to be an earnest band, but considerably discouraged. And no wonder."—Page 128.

And then the report tells what the Japanese need, tells the missionaries how to be economical, and indulges in globe-trotter advice. On China, page 129, it reads: "We sympathize with the missionaries, realizing that they are in a very difficult situation. In conversation, many of them manifested great earnestness and real piety, and deplored their inability to accomplish more results along religious lines. Sent to convert the heathen, they would like to make such reports as would please and not discourage those who sent them forth, especially in view of the fact that the Home Secretaries write them that donations are falling off and that encouraging reports must be made."

The report is replete with statements that are definitely false or clearly misleading. On India the report, page 122, says: "The London Missionary Society in Travancore has had some success. They claim now a church membership of ten thousand." In the book "India Awakening," page 88, by Sherwood Eddy, a missionary, are these words, "The Christian community numbers altogether about 70,000 persons, in connection with the London Missionary Society in Travancore."

The repeated statement that contributions are falling off is of special interest. He has it in his report, and he gets it in his sermons very frequently. It shows the trend of his thought and the desire of his heart. Christian people are nobly supporting missions. If he can divert these gifts from foreign missions, the liberality of the people will seek other channels. Some of it will come to him. I asked a brother once, a brother who told me he had found a better religion (Millennial Dawnism), how much his prayers and gifts for missions had increased. He told me he was praying for other things now, and that his gifts were for spreading "larger truth" among professed Christians.

But are contributions for God's work on the mission fields of the world falling off? Are Christians getting less interested in the conversion of the non-Christian world, and more interested in making proselytes of one another? Pastor Russell leads his followers to believe a lie in thinking so. At the beginning of the last century about $100,000 was being contributed annually for the foreign mission work of all churches. The amount has grown wonderfully, and is today growing more rapidly than ever.

Home Income of Protestant Missionary Societies

Year	American	British	All Countries
1900,	$6,115,759	$6,846,958	$15,481,565
1901,	6,228,173	7,028,381	16,174,966
1904,	7,807,992	7,625,086	18,509,013
1907,	9,458,633	9,361,036	22,459,680
1910,	11,908,671	11,055,210	26,890,104

In "Watch Tower" of July 1, 1911, Pastor Russell has an editorial heading, "$30,000,000 to Convert the World, Is the Proposition a Joke?" In this very heading I say again, the minister indulges in deception, ridicule and sarcasm. Even at this present time the church with which Pastor Russell has no sympathy is raising about $30,000,000 every year to do the greatest work in the world, to make it possible for all people to know Christ and accept him if they will. But before the end of that one-sided editorial, Pastor Russell gets onto the other side of the question, and tells how a crtain native Christian of India has been led to believe as he does, and then, very shrewdly, makes it known that if they had more money they could do some work in India. Of all things!

5. **The Probable Results of the Teaching.**—From the very earliest times down to the present, there have been men who set the date for the coming of th Lord, and for the moment made quite a stir among the neighbors. Then the time passed, the man and his mistakes were forgotten, and the world grew ripe for another similar experience.

About the year 1000 A. D. many Christians thought that the time was now up, the fullness of time was upon them, and that the Lord would surely return at once. This belief had much to do with the three Crusades.

Christopher Columbus was no mean student of prophecy. He prepared a scholarly treatise on the subject, and discovered that one thing is sure—the Lord would return inside of 150 years.

The "Fifth Monarchy" men of Cromwell's time believed the Millennium began with the overthrow of the royal family in England. Many English mystics expected the Lord's return in 1666. Swedenborg worked it out very carefully, and his conclusion was that the Lord would come in 1757. Bengel also made the time of the return 1757. William Miller began to preach in 1833 that the Lord would come in ten years, and in 1843 Miller had 50,000 followers. Channing said it would be in 1867. Russell says he came in 1874. Baxter proved the Lord would come in 1861, and many felt uneasy on that date. Russell now says the Lord will be revealed in 1914. It becomes an interesting list, this does. A man by name of Thurman, less than fifty years ago, wrote "The Sealed Book of Daniel Opened." On the day appointed for the return, many of Thurman's followers went with him out to a hilltop, and wearing white robes awaited the coming of the Messiah. In the evening it was a sad and disappointed company.

Pastor Russell's disciples speak of his "Studies in the Scriptures" as "The last word in reverent Christian scholarship." It is, perhaps, more of a truth than they surmise, when they use the expression, for much indicates

that as being the next probable step in infidelity. Pastor Russell unintentionally supports this thought in the issue of the "Watch Tower," marked "For private cicrulation only," on page 26, where he says:

"Knowing him to be clear on the subject of the ransom, I bade him God-speed and introduced a sample copy of his paper . . . . to our nearly ten thousand readers, only, as it proved, to stumble some of them into infidelity."

Thurman lived in Virginia. Where he made his greatest stir, and in the locality where he drew most of his followers from other churches, now are many unbelievers. The very locality is known far and wide as "infidel corner."

The most unfortunate results are almost sure to follow such improbable teaching as that of Pastor Russell. If the Lord should not be revealed in 1914, then what? He teaches that all others are Babylon, that the safe course for all is to withdraw from your own church and join in with him, that all the rest of Christendom is to go topsy-turvy in 1914. Pastor Russell admits he was mistaken in marriage. He admits he was mistaken in his early teaching. The great probability is that, while he has some valuable truth contained in his teachings, that he is much mistaken on many points still.

It is generally recognized that Dr. Dowie reached his zenith when he took a whole train-load to New York to convert that city. He failed in the attempt. The beginning of his downward course is marked in that episode of his interesting career. Today, in Zion City, north of Chicago, there are not less than six warring factions of Dowieism, each claiming to be the only original.

Pastor Russell made his missionary tour around the world clearly in order to make a report against the missionary work. He has made his report. Having read it several times, I am impelled to record my conviction that, in the light of future years, this report and this missionary journey will be looked upon as the climax of misrepresentation, and the zenith of the success of Pastor Russell, and from this period to the end his maneuvers will show a general trend toward inevitable failure.

Meanwhile his followers will fail to recognize the mission work as the greatest work in the world. They will not pray for missions, neither aid them in any way. Their gifts will go for the spread of Russell literature. But the hosts who do feel that Pastor Russell is sadly misled, and that he is advocating erratic doctrines in support of questionable positions, will continue to pray for missions, and give liberally for their support, and for the advancement of the Christian Church throughout the world, while they watch for the coming of the Lord. Because we do not know the time of His coming, we watch, and while we are watching, we keep on telling the Old, Old Story.

Literature

"The Fundamentals," Vol. 7, Chapter 8, by Professor Moorehead; Testimony Pub. Co., 808 La Salle Avenue, Chicago. Price, 15 cents.

"Satan and the Saint," Chapter 4, being "Heresies of the Millennial Dawn," by James M. Gray; The Bible Colportage Association, 826 La Salle Avenue, Chicago. Price, 15 cents.

"Millennial Dawn Error Exposed," by William Dillon; United Brethren Publishing House, Huntingdon, Ind. Price, 10 cents.

"The Annihilation of Jesus Christ," by I. M. Haldeman; Chas. C. Cook, 150 Nassau St., New York. Price, 20 cents.

"The Darkness of Millennial Dawn," by John N. Quinn; 14 pages; Review and Herald Publishing Association, Takoma Park, D. C.; 2 cents.

"Russell and Russellism," by J. E. Hartzler; Mennonite Publishing House, Scottdale, Pa.; 64 pages, free.

"The Heresy of Russell and Russellism," by J. E. Hartzler; Mennonite Publishing House, Scottdale, Pa.; 200 pages.

Mt. Morris. Ill.

CHRISTMAS AT DHAMTARI

By C. D. Esch.

For the Gospel Herald.

For several days one could see in the Native villages that the people were getting ready for some great occasion, as all were cleaning up their houses and putting on the "paint" commonly used in this country, which consists of different colors of mud, which they mix up and put on much as we do whitewash in America. This, in its way, makes the village look rather attractive. Among the missionaries there was no little stir, as there were about three hundred people consisting of lepers and inmates of the orphanages, who expected a new suit of clothes and something special in the way of good things to eat, besides other things.

On the afternoon before Christmas, appropriate services were held at the Leper Asylum and clothing was distributed, with the other things that had been sent by friends of the lepers in Great Britain and elsewhere. Among these things were a great many pairs of good woolen socks, good warm mufflers and scarfs, handkerchiefs, needle pads, scrap books, toys for children, and other things of use to these helpless ones. There was an abundance for all and it was no small task for the missionaries in charge to get them all divided out properly. But to see the joy beaming from the deformed faces well repaid the trouble and care expended in getting the things ready. They certainly were a happy lot of people. We sometimes think they make too much of such things, but when we remember that they are mere children, we can easily overlook their conduct.

Similar services were held in the orphanages later in the afternoon.

During the night before Christmas we heard the Christians in the village near us singing Christian songs. The heathen also sing songs in the night on the occasions of their great festivals, but what a difference! The songs of the Hindus are coarse, rude, vulgar. Those of the Christians are of pure and ennobling sentiment.

At nine o'clock on Christmas morning there was a service suitable to the occasion in the school-house. There was a large attendance of both Christians and non-Christians. The program consisted of reading of a passage of Scripture, a short talk by one of the missionaries, songs by the boys of the orphanage, and by Sunday school classes, and repeating of verses of Scripture. The service was not very long but good attention was given. After the service the orphans and the poorer of the grown people were given presents of sweets and useful articles of clothing.

In the afternoon services were held at the Leper Asylum. A sermon was preached by one of the missionaries and songs sung by the children of the Asylum school. Sweets were distributed and some cards that had been sent by friends in America. There was a special allowance of rice and wheat given to the lepers and each one was allowed to cook his food for himself. They were very happy over this privilege as usually the food is cooked in a kitchen by hired cooks.

Services somewhat similar to these were held at all the stations. We pray that this day may mean much, both to those who are in the church and to those without.

Dhamtari, C. P., India.

VANITY FAIR OUTDONE

Do we think that Jesus the Redeemer and Savior feels Himself honored by, or can in any way approve of, the present day celebration of what purports to be His natal day? We are of the opinion that He feels Himself greatly dishonored, and His attitude must be one of strong disapproval. Vanity Fair is certainly being outdone. Evangelical Visitor.

Never use carnal weapons to offend (Matt. 5:39) nor to defend (Matt. 26:52.)—Elam Horst.

The Church of Christ consists of obedient and loyal members.—Isaac Eby.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MOTHER'S HANDS

(The following poem was selected by a devoted daughter and sent to her mother as a matter of encouragement. The mother was so well pleased with it that she sent it in for publication, thinking it might draw some other daughter closer to mother.—Ed.)

Oh, those beautiful, beautiful hands!
They are neither white nor small;
And you, I know, would hardly think
That they were fair at all.
I've looked on hands whose form and hue
An artist's dream might be;
Yet are those aged and wrinkled hands
More beautiful to me.

Those beautiful, beautiful hands!
Though heart was weary and sad,
Those patient hands kept toiling on
That the children might be glad.
I almost weep, when looking back
To childhood's distant day;
I think how those dear hands rested not
While mine were out at play.

But, oh, beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will with palms of vict'ry bear
Where crystal streams through endless years,
Flow over golden sands,
And where the old are young again
I'll clasp my mother's hands.

—Selected.

OUR DUTY TO OUR NATURAL BODIES

By Susanna L. Musser.

For the Gospel Herald.

Is it worth while that we try to keep our natural bodies healthy for the short time that we have to live in the world? I look at it as one of our highest duties. "Know ye not that your body is the temple of the Holy Ghost" (I Cor. 6:19).

We are in the world to study and learn of the will of our heavenly Father and do good to our neighbors. Let us take care of our bodies, for with healthy bodies we can do more effective work. God has given us power, but as we neglect so much of it in so many ways we have to suffer for it. It is not the will of God that so many people are ailing and complaining with all kind of diseases. But, oh, what a merciful Lord we have, when we see how people are living in our day. Is it not a wonder that we are yet what we are? In some cases people can work spiritually if they are not able to work naturally, but in most cases if they are not able to work naturally their spiritual work is limited. "Know ye not that ye are the temple of God? . . . . If any man defile the temple of God, him shall God destroy" (I Cor. 3:16, 17).

May we so live that God can use us as His temple, and if we are sick or ailing may we ask God to help us that we may live a temperate life in all things.

Reinholds Station, Pa.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

Bro. F is one of those inconsistent members who has barely enough religion to keep him in the Church, taking absolutely no interest in the spiritual training of his children. His wife is spiritually wide awake, greatly concerned in making their home an ideal Christian home. What are her privileges and duties in case he is willing that she go ahead with the family devotions? What in case he objects?

If life went along the dull level of uneventful satisfied days, whence would come the impulse to make our lives nobler and better fitted to cope with God's great life-plan. Woman's sphere in this plan is that of subjection. That authority and subjection should assume no greater proportion than are suitable to two in such near relation; they two are one flesh. The woman should know her place, the man not abuse his power. If Bro. F does not have sufficient grace in his heart to take his responsible position in their home as a leader, an adviser and example, and he is willing that his wife who is his help-meet should lead in devotion and instruct the children in Christian piety, she is at liberty, and is her duty to go ahead, because the devoted effort of Christian mothers have drawn from the haunts of sin, wayward children and indifferent fathers.

If Bro. F objects to her taking this active position, in respect to her sphere and their sacred union, she would be obliged to submit and make the best of it; for by quiet submission and humble prayer comes a power that wins. This is not saying, however, that she should not, in her quiet, submissive, devoted way, do all in her power to win both her children and her husband for a life of active Christian service.

I and J are very much interested in bringing up their children in the way they should go. They are diligent in instructing them in the ways of right and reproving them for whatever they see wrong in their conduct. They are scrupulously and painfully careful to have the children conform to the standard of the Gospel and spend much time talking to them of these things. But they find as the children grow older, that their advice is scorned and the children determined to take their own way in spite of their parents' wishes and instructions. Shall the parents give way, or force submission through the instrumentality of the rod?

We take it for granted that I and J live consistent Christian lives; their interest in their children is commendable and in harmony with Bible teaching. The promise of the Bible can only be obtained by persistent faith, "Therefore be ye stedfast." To give way and discontinue the instructions would not be fulfilling the Bible plan of steadfastness. Pleasures and worldly interests have so trampled over the hearts of their children that good seed cannot find lodging. The noise, the flattering wages, and the nice positions offered by the world, drown the voice of God, as taught by their parents, "Then cometh the wicked one and catcheth away that which was sown," as in the parable of the wayside hearers.

Advice

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. 22:15). "Withhold not correction from the child for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13, 14). "He that spareth his rod hateth his son," etc. (Prov. 13:24).

These admonitions if applied at the right time and age will have the desired effect, if at an improper time and age it will only make conditions worse. When children arrive at the reasoning age, the spirit of love should be used instead of the rod, Do not give way, do not give up praying, do not stop the admonitions.

"Ye have not because ye ask not." Ask God to help you.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is consecration? Who shall consecrate? What are the results of consecration? D. S. T.

Ceremonially, it is the setting apart of men or women to a certain service or position. It means the severance of all ties interfering with the duties of the position. Similarly when the child of God consecrates himself to God he severs all ties that bind him to the world and his whole life is dedicated to the service of his Maker.

All true children of God are consecrated to Him.

Some of the fruits of consecration are obedience, loyalty to God and the Church, reverence, devotion, self-denial, humility, faithful service, separation from the world, freedom from sin, peacefulness, and joy in the Holy Ghost.

Sunday School

For the Gospel Herald.

Lesson for Feb. 9, 1913.—Gen. 9:8-17

GOD'S COVENANT WITH NOAH

Golden Text.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

Introductory.—The great Flood had run its course. The waters had subsided. Noah and his family, together with the animals which were taken into the ark, were slowly coming back to dry land as the waters were subsiding. They had been kept safe through the storm and were now again to be let out to till the soil and worship the Lord their Maker and preserver. In the ark as a refuge of safety we have a perfect type of salvation. Though the flood gates of sin be opened and all the world overwhelmed in torrents of wickedness, the children of God are safe in their great Pavilion, nothing can harm them. In the great and final storm and flood, when all the wicked will be swept into the lake of eternal fire, the ransomed of the Lord will be safe in the ark of salvation and go on to their promised home in glory. No harm can come to those who are in the ark. As we take a glimpse into the ark and see how comfortably Noah and his family were kept through it all we are made to exclaim, "Blessed be God." He is our shelter in every time of storm.

Noah's Faithfulness. — The first thing that Noah did after leaving the ark was to build an altar. In this we have an evidence that God had not misplaced His confidence. We also have brought to us the lesson that our first duty is to worship the Lord our Maker. It is when people lose sight of this that they get into trouble. Noah and his family probably needed houses to live in. The earth must have been a desolate place after such a deluge. But Noah remembered that they needed to keep close to God first. So he built the altar first, had a season of thanksgiving and praise, and afterwards looked after material things. To all the faithful of the present dispensation the message comes, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." So long as we recognize that our first duty belongs to God and begin our labors with seasons of prayer and devotion we are not liable to go wrong.

The Faithfulness of God.—The first promise that God made after Noah and his family had left the ark was that He would no more destroy the earth in a flood. He made a solemn covenant with Noah, setting a sign in the heavens. Whenever we see the rainbow in the sky we have a visible sign of God's covenant with man. During all these times God has been faithful to His covenant. Have we been faithful to our part of it?

Lessons to be Learned from the Covenant.—We have already referred to the faithfulness of God to His covenant with man. As we meditate upon this covenant a number of thoughts come to our minds, among them the following:

1. It takes two to keep a covenant. Though God is faithful to all His promises they are nothing to us unless we keep our part of the covenant. That bow in the clouds is still there, yet man is drifting away from God and into wickedness and idolatry just as though God had never made any promises. Though the promises of God are for all people, it is only they who meet the conditions that profit by them.

2. The sacredness of human life. Why did God destroy wicked man from off the face of the earth if it were not that He wanted to see the race purified. The life of man is very sacred—sacred because of its possibilities in time, sacred because of its possibilities in eternity. The billion and a half of people now living are either noble creatures, shining in the image of their Maker, or they are the most degraded of all creatures, an abomination in the sight of God. They are either in line for God, or on the road to eternal ruin. In this life there is the difference between righteousness and iniquity between the two classes, and in the life to come there is the difference between heaven and hell between them. Well has the inspired writer said, "What is man, that thou art mindful of him?" Well has God created heaven and earth for man's' happiness and well being. To live worthy of the high honor which God has bestowed upon us is the most sacred duty of man, and life is his most sacred heritage because of its great possibilities.

3. The perpetual reminder of our duty. God set the bow in the cloud as a sign of the covenant. It is an example of His faithfulness in providing us with things to remember our duties. As we think of things which God has provided us to think of Him the first that comes to our mind is the institution of the Sabbath. Then we have the Bible as His great revelation to man, showing us which way to go. The frailty of man is a continual reminder that we need a strong Arm upon which to lean. Death is in evidence on every hand to remind us that sooner or later there is to be an end to our earthly existence. With these continual reminders, no one should ever accuse God of unfaithfulness in neglecting to remind us of our part of the great covenant between God and man.—K.

Our Young People

GOD NO RESPECTER OF PERSONS

Rom. 2

Topic for February 16

MOTTO

"For there is no respect of persons with God."

OUTLINE OF TOPIC

I. God Has no Pleasure in the Death of the Wicked.

1. His positive statement.—Ezek. 33:11.
2. His call to salvation.—Isa. 45:22; Acts 10:34, 35.
3. His commission to the disciples.—Matt. 28:19.
4. His overruling providence.—Acts 17:26, 27.

II. God Has no Partiality in the Judgment.

1. Men judged according to deeds.—Rom. 2:6; 14:10-12.
2. No one can escape judgment.—Matt. 25:32; Rev. 20:12.
3. Warns the world of the judgment day.—Acts 17:30, 31.
4. Appoints a righteous judge.—Isa. 11: 11:1-4; II Tim. 4:8.

PERSONAL THOUGHT

Lord, Give me a knowledge of Thy righteous judgments, that I may be satisfied with nothing short of a righteous life within and without.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Righteousness.**
2. Commit Psa. 14.

For Young People—

1. The Righteous Judge.
2. The God of Mercy and Longsuffering.

For Older People—

1. The Purpose of the Law.
2. The Conscience.
3. Impartial Living.

The analytical and doubtful processes of our pulpits cool the process of belief and chill the power of acceptance. Will you believe the preaching of a man who does not himself believe? Youth is molded by authority. What really gives authority for any utterance in or out of the pulpit is conviction, not words of the lips, but of the heart. Nothing impresses the young so much as a kind of earnestness that means business. I believe that we have substituted a lot of music and entertainment in our church exercises because we've no belief in the deeper things. If music is substituted for the Word of God, we are admitting that the Word of God is not efficacious and cannot stand by itself.—Woodrow Wilson.

There is no one who can knowingly sin and keep his justification.—G. R. Brunk.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec.. Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 30, 1913

Field Notes

Bro. Jos. Plank of Orrville, Ohio, is seriously ill of pneumonia.

Bro. Elam N. Horst has changed his address from Lititz, Pa., to Calverton, Va.

Bro. A. M. Eash of Chicago began a series of meetings at Nappanee, Ind., on Sunday, Jan. 19, 1913.

Goshen College began its winter term with an enrollment of 188.

Bro. H. H. Buckwalter of Dalton, O., spent Sunday, Jan. 19, with the brethren in Mahoning Co., O.

Bro. John D. Zook of Garden City, Mo., has been called to his eternal home, after an illness of a few days.

Attention is called to the announcement from Lancaster, Pa., of a Sunday school workers' meeting on page 698.

Bro. S. C. Yoder is about to remove from Chappell, Nebr., to Kalona, Ia., and asks to have his address changed accordingly.

Bro. J. S. Hartzler of Goshen, Ind., gave a very interesting talk on "India" at the Pleasant View Church, Stark Co., O., Jan. 5.

Bro. J. M. Kreider of Palmyra, Mo., is holding evangelistic meetings following the Bible conference at Bowne congregation near Alto, Mich.

Bro. Urias Weber of Berlin, Ont. preached at the Wideman Church on Sunday afternoon, Jan. 19, and at the Cedar Grove Church in the afternoon. —B.

From Hesston, Kans., there comes this message: "Special Bible term interesting. Bro. T. M. Erb slowly improving. Some students down with measles."

Bro. Enos F. Hartzler and wife, who have charge of the Old People's Home near Marshallville, O., worshiped with the Martin congregation near Orrville, O., Jan. 12. Bro. Hartzler's sermon on "Hearing the Word" was very much appreciated.

Arrangements are being made to organize a congregation at Los Angeles, Calif., with a view to doing mission work among the needy in that place. There are quite a number of Mennonites in that community, some of them being burdened for the salvation of the lost. May God bless the effort to the salvation and spiritual uplift of many souls.

Bro. E. S. Hallman of Goshen, Ind., who was in attendance at the funeral of Bro. A. D. Martin, stopped off at Scottdale, Pa., on Thursday of last week, to look after the interests of the Martin-Hallman Clothing Co. On Saturday he went to Masontown, Pa., where he filled the regular appointments on Sunday, Jan. 26. He stopped at Scottdale again for a few hours on Monday on his way to his home in Goshen, Ind.

Bro. Benj. Gerig of Smithville, O., has had an operation performed which relieves him of his suffering, at least for a time. Our sympathy and prayers go out toward our afflicted brother.

Meetings conducted by Bro. A. D. Wenger at Holdeman Church near Wakarusa, Ind., closed Jan. 16, with 16 confessions. May God have the glory. Bro. Wenger went from this place to hold meetings at the Shore, Elkhart Co., Ind., Church.

An interesting program is before us of the Bible Conference to be held at the Pleasant View Church, near North Lawrence, O., Feb. 17-21, 1913. The instructors are brethren, C. Z. Yoder and E. L. Frey. We pray for God's blessing upon this conference.

The meetings at Middlebury, Ind., closed on Jan. 23, with very good interest and 22 confessions. Bro. S. E. Allgyer of West Liberty, Ohio, was in charge of the meetings. May God bless those newly come out on His side and keep them faithful and active in His service.

As a result of the meetings held at the Delaware Church, Juniata Co., Pa., there was one confession, and as a result of the meetings held at the Cross Roads Church, same county, with Bro. J. C. Habecker as evangelist, four made the good confession. God bless these newly come out on His side.

It affords us much pleasure to note that Sister John F. Bressler of Juniata Co., Pa., whose illness we spoke of some time ago, is much better and they have now good hopes of her ultimate recovery. To God be the praise and glory. She returned home about three weeks ago from her visit in Indiana.

Bro. Daniel Kauffman, of the Gospel Herald office, is at present with the Howard-Miami Co., Ind., congregation, where he and Bro. C. Z. Yoder are engaged in Bible conference work and evangelistic effort. Bro. Kauffman expects to spend about two days at the Bible school in Canton, Ohio, before he returns home.

The brotherhood in Oregon have again taken steps looking to the establishment of a mission at Portland, Oreg. A fund is being started, to which all who are interested may contribute. As the Lord opens the way the mission will be opened. Any one interested in this work can receive further information by writing to Bro. Edward Z. Yoder, Hubbard, Oreg.

The community about Springs, Pa., is undergoing an annoying experience at present. There have been a few mild cases of small pox and because of them both church and school are closed. The families of Brethren Ed Miller, F. W. Bender, and Harry Gelnett are quarantined. The store rooms of Bro. Bender were thoroughly disinfected and he and the clerks live in a separate house from the rest of the family. We hope the epidemic may soon be stayed, that affairs in the community may resume their normal conditions.

Correspondence

Petersburg, Ont.

Dear Herald Readers, Greeting:—Bro. L. J. Burkholder of Markham, Ont., closed a series of meetings held in the Latchar Church, Waterloo Co., Ont. Eight precious souls confessed their Savior, while the brother was laboring with us. May the Holy Spirit lead them in the paths of righteousness that they may hold out faithful.

Manasseh Hallman.

White Cloud, Mich.

Dear Herald Readers, Greeting:—At this writing we have Bro. John M. Kreider of Palymra, Mo., Bro. Aldus Brackbill and wife of Clarksville, Mich., and Bro. Amos Weldy and wife of Wakarusa, Ind., holding a Bible meeting. We are now feasting on the things that God had instituted whereby man's Christian life can be made profitable. We also have an evergreen Sunday school. It was reorganized with the following officers: Supts., Dan. Horst and J. J. Eash; Secy., Bertha Garver; Chors., O. Garver and S. Maddlen.

J. J. Eash.

Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We thank God that we have this opportunity of writing and telling of our little congregation. Although we are few in number, we have the promise, "Where two or three are gathered together in my name there am I in the midst of them."

We would also say that on the 19th Bro. and Sister Baer of Hagerstown, Md., were with us. Bro. Baer preached a sermon for us taking his text from Rom. 6:16-18. We thank Bro. and Sister Baer for their visit, and extend a hearty invitation to bring more good messages to us.

We would also say we thank God for His striving Spirit. Since our last writing one more soul came out on the Lord's side.

Pray for us that we may do God's will that when our blessed Lord parts the sheep from the goats that we may all be on the side with the sheep. Pray for us and our community. We beg to remain in His name,

J. G. Bumbaugh.

Metamora, Ill.

Greeting to all Herald Readers:—Bro. Amos Eash of Chicago paid us a visit in behalf of his mission as Sunday school field worker for Illinois. We had a Sunday school meeting at Metamora Church Jan. 7, 1913, while he was with us, also one at Roanoke Church Jan. 8. While we had rather a small attendance many good thoughts were presented. Much stress was laid on teaching and teachers. Success of the Sunday school depends much on the teacher. May the meetings be the means of making us stronger in the Master's service, and as a band of workers stand united in our efforts for lost ones, and in our Sunday school work.

Sincerely,

S. E. Smith.

Elizabethtown, Pa.

The monthly meeting for the Sunday school workers will be held at Elizabethtown, Jan. 30, with the following program:

Lesson for Feb. 2, Samuel Oberholtzer, Elizabethtown.

Lesson for Feb. 9, S. S. Kraybill, Mt. Joy.

Lesson for Feb. 23, Jacob C. Shotzberger, Elizabethtown.

We are thankful for the good attendance at these meetings. We hope it may keep up. Our Sunday school was reorganized on the last Sunday in 1912, and we can say the interest was good.

On Feb. 2, our continued meetings will start with Bro. John F. Bressler of Juniata Co., Pa., to conduct them. We desire a prayerful interest in our behalf from all the churches.

Yours in Christian love,

Jac. Shotzberger.

Scottdale, Pa.

A greeting to the readers of the Gospel Herald:—During the past week there has been considerable coming and going about the Publishing House. Bro. and Sister Arthur C. Shoemaker of Freeport, Ill., stopped on their return journey from Lancaster Co., Pa., where they had been visiting relatives and friends. Bro. Shoemaker is a son of our well-known brother, J. S. Shoemaker, and a brother to Sister Fannie Mumaw of this place. They left Monday morning for Wadsworth, Ohio, and points farther west.

From the Publishing House, Brethren M. K. Smoker and Geo. W .Cutrell and Sister Estie Miller, attended the funeral of Bro. A. D. Martin. Sister Martin's father, Jacob S. Loucks, her brothers (with the exception of David S.), her sister (Sister Cora Brilhart), and other near relatives, besides Sister Sarah Burkholder, also attended the funeral. Business at the Publishing House was suspended on Tuesday on account of the funeral. For this reason some of the Herald subscribers received their copies a day late last week.

Sister Sarah Crouse of Lancaster Co., Pa., came on Saturday to remain with her sister (Sister C. A. Graybill) for some time.

Bro. Edward Saylor attended the funeral of his little niece in Wellsville, Ohio, last week.

Bro. Daniel Kauffman is expected back to his office the latter part of this week. We shall welcome his return.

Cor.

Kulpsville, Pa.

(Towamencin congregation.)

Some time has elapsed since the Herald readers have heard from this place.

Bro. Abram Metzler of Martinsburg, Pa., preached for us on Thanksgiving Day. He based his remarks on the 100th Psalm. The sermon was interesting and impressive. He reminded us of being thankful every day in the year for what the Lord has given us and left us, though misfortunes befall us. "Praise ye the Lord."

On Christmas Day Bro. Warren Bean of the Skippack congregation, preached for us from Jer. 10:3-5. All should read this carefully and meditate upon it.

Our Sunday school closed for the winter months on Jan. 5. The scholars were presented with books. Addresses were given by Bro. J. C. Clemens and Bro. Leatherman, of the Plain Sunday school, Bros. Warren Bean and Abram Mensch of the Skippack Sunday school.

Though the school is closed may we still have a warm and loving heart for each other and the Sunday school. May it be opened at an early season and still more interest be taken than in the past year. So many little minds may be broadened upon the different subjects of the Bible. It is our duty to teach the little ones. Older ones may be encouraged and strengthened thereby. May the Lord bless and strengthen us all.

M. C.

Alto, Mich.

Dear Herald Readers, Greeting:—We feel to praise God for blessings we have again been permitted to enjoy. On Jan. 7 the fourth Bible conference for the Bowne Church began with Bro. J. M. Kreider of Palmyra, Mo., as instructor. After the Bible conference the meetings continued until Monday

evening, Jan. 20, when the meetings closed with one confession. The next day Bro. Kreider left for White Cloud to hold meetings at that place.

Bro. and Sister Brackbill, who had been in Chicago and Iowa for the last few months came back Jan. 14, to attend the meetings and left again Jan. 21, for Chicago where they will assist Bro. Leaman in the Home Mission for a few weeks, then go to Iowa and other places in the west to do evangelistic work. Bro. Ropp and Bro. Snyder from Elkhart, Ind., visited here a few days and attended the meetings. Also Sister Switzer and son from Nesterburg, Mich., and Sister Sarah Martin of Stanton, Mich.

Our annual business meeting was held Dec. 31, 1912, when our Sunday school was reorganized. The following officers were elected: Supts., John Stahl and Elmer Shaffer; Sec.,Treas., Murl Hostetler, Edna Mishler; Chors., Harry Hostetler, Lydia Hoffman; Lib., Raymond Blough, Lula Thomas.

Murl Hostetler.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday School Workers will be held on Tuesday, Feb. 4, 1913, at 7 o'clock P. M., in the Mission at 112 E. Vine St., Lancaster, Pa.

The instructors for the lessons will be as follows:

Feb. 9 and 16, M. G. Graybill, Bareville, Pa.

Feb. 23 and March 2, Levi Sauder, Millersville, Pa.

N. B.—As the election of officers for the ensuing year will be held at this meeting, we request the attendance of all Sunday school superintendents and other officers, as well as all Sunday school workers; especially of Lancaster county. Superintendents please make announcements in your respective Sunday schools. A full representation of the different Sunday schools is earnestly requested.

D. M. Wenger, Secy.

Tuleta, Texas

Dear Brethren, Greeting: — Bro. Andrew Shank of Missouri is here holding meetings. We have good attendance. The house is full and the meetings are good. We are encouraged in the good work. We hope the brother may do much good in saving souls. Wishing God's blessing to all,

Yours in Him,
Martin Senger.

Jan. 13, 1913.

Farmersville, Pa.

Beloved Readers of the Gospel Herald:—May this message express to you all how really I wish you happiness through the year nineteen hundren and thirteen in the name of Him who has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5), which also inclines us to delight in a gracious habit wrought in the soul by God to wish one another a happy and prosperous journey to the place of God's abode. This also requires a noble will always obedient to the commands of the Almighty. "Good works are the ways to the kingdom, not the cause of entering the kingdom." We had in our midst the ministering Bro. Elam Horst and wife from Calverton, Va. He preached for us at the following churches: Groffsdale, Ephrata, Metzler's, Bowmansville, Goodville, Conestoga, Kinzer, Lancaster City (both at the church and mission), Millersville, and the Old People's Home. We are glad that the sweet affection of the soul broke the bread of life to such an extent. Says our Savior: "Let your loins be girded about, and your lights burning" (Luke 12:35). From here Brother and Sister Horst went to Mifflin Co., Pa., then to Ohio to visit his aged father in his afflictions. God bless you all. I remain as ever your co-laborer, happy in His service.

Lizzie M. Wenger.

Jan. 16, 1913.

Jet, Okla.

Dear Herald Readers:—I will again pen a few lines from this place. Health is fairly good at present. Bible reading reorganized for this quarter with Bro. Simon Hershberger as leader and Sister Gertie Bontrager as chorister. We are expecting Bro. J. P. Berkey in our midst soon to hold a series of meetings.

Christian Garber and his son Samuel of Argonia, Kans., are here visiting relatives and friends at present.

Bro. and Sister S. P. Hedrick of Enid, Okla., were here visiting but have returned home again.

Bro. S. C. Miller with his wife and daughter Elsie and Eva Zimmerman left for Springs, Okla., over Sunday.

Alf. Miller and his wife of Protection, Kans., were visiting here some time ago. I will close with love to all.

Ella M. Miller.

Jan. 18, 1913.

Middletown, Pa.

Four weeks ago we wrote and said Pre. John Erb preached a sermon to us at Strickler's on Sunday evening, Dec. 22. Last Friday morning he got word to preach a funeral sermon when the mail man came to his house with the word Bro. Erb was lying on the floor with an attack of paralysis. The mail man with a few others helped to get him on the chair again. In the evening some of the children got word and came home and put him to bed, where he remained ever since, almost entirely helpless. Bro. Erb has two single daughters at home, who, with Bro. Brubaker from Rheems, take care of him by day, some of his married children and neighbors come and take care of him by night. May the Lord bless the dear brother and those who take care of him, as well as all His people everywhere.

Cor.

Jan. 20, 1913.

Kokomo, Ind.

(Howard-Miami Congregation.)

Dear Herald Readers, Greeting in Jesus Name:—Jan. 18 the brethren, Daniel Kauffman and C. Z. Yoder, came to us and on the same evening Bro. K. preached to us from Neh. 6:3. Sunday morning Bro. Yoder preached from Prov. 11:30. Sunday evening Bro. K. preached from Matt. 4:3. Today (Monday) our Bible conference begins. Sister Kate Sommers, of this place, who has been working in the Fort Wayne Mission during Christmas season, came home Saturday to attend the Bible conference. Pray for the conference work at this place.

G. W. North.

Jan. 20, 1913.

Flanagan, Ill.

Greetings to all Herald Readers:—"Blessed is every one that feareth the Lord: that walketh in his ways."

May the Lord help all who have named His name that we may fear Him and walk in His ways.

We were to have baptismal services at this place on Jan. 12, but on account of sickness it was postponed until later. Pray for the work here.

Lydia H. Smith.

Jan. 20, 1913.

Elizabethtown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Some time has passed since news from this place appeared. However we are thankful for God's continued blessings and glad to say the work is still going on.

Bro. C. R. Strite of Hagerstown, Md., preached for us Tuesday evening, Jan. 21. He used for a text Heb. 10:22. He was filled with the Spirit and everybody enjoyed his talk. May we pray for the brother that the Lord may use him as is pleasing in His sight. We hear so much preaching now and if we do not put it to practice (II Pet. 1:5-7) then we are not where God wants us to be. Our series of evening meetings will begin Feb. 2. Bro. John F. Bressler is coming to preach the Word unto us. Let us pray for the brother that the Lord may use him as an empty vessel in His hands, and also for the unsaved that many may heed the Savior's call and be willing to lead a Christian life.

Yours in love,
Cor.

Jan. 22, 1913.

Miscellaneous

OUR YOUNG PEOPLE—OPPORTUNITIES AND RESPONSIBILITIES

By Lillie F. Minnich.

For the Gospel Herald.

We have mentioned some of the opportunities which it is your privilege to enjoy. That they are much greater than of former years cannot be denied. Now how do our young people compare with those times? Are you taking advantage of your opportunities? Have they brought you nearer the Master's wounded side? Are you living nobler and purer lives? Is your conversation toward heaven and heavenly things? Will it elevate or degrade mnakind? How about your conduct? Will it raise or lower the standard of morality and Christianity? Is the tendency upward or downward? I beg each of you to thoughtfully and prayerfully answer these questions for yourselves.

We must not forget that the opportunities, or rather the occasions for evil, are equally as great as for good. If the early training has been such as to thoroughly equip our boys and girls for the journey of life, if the minds of our young people have been filled with such ideas of truth and justice, that will enable them to withstand the temptations of the world, the flesh, and the devil, if they have sought first the kingdom of God and His righteousness, and then earnestly and faitnfully follow where the Good Shepherd leads, over such young men and young women, the evil will have no power. "Choose ye this day whom ye will serve." May you eagerly embrace every opportunity offered for your self improvement. May you avail yourselves of the faculties you have of cultivating brain, and training hand, and refining and perfecting character. Then will you find your lives daily expanding and unfolding in power and usefulness. Life will be worth living, and the goal worth winning.

Again, you are not only responsible for what you make of your own life, but are in a great measure your brother's keeper. God will call you to answer for your influence over others. Young men and young women, that you reap what you sow is an inevitable law in the mental and moral as in the physical sphere. Begin by weeding out the habits and tendencies in your own lives that you would not wish to give to others, and by cultivating the qualities and accomplishments which you would delight to see in others. Depend upon it, this study and care will reward you bountifully, and you will do a great part toward making the future brighter and better.

Young men, you have no doubt discovered that instead of innocent childhood days you are now accountable beings; able to think, compare, judge and act for yourselves with a clear sense of responsibility. Remember that you are young men at one stage of your life only. This is the period in which the apostle said of you, "Ye are strong." Therefore how necessary it is that this strength be used for the very best advantage for self and others. Young men are needed everywhere. The Church, the Sunday school, the young people's meeting needs them. The business world needs them. But how long it will need you, young man, depends on what use you make of your good opportunities, and how you meet the great responsibilities of life. "Be sure you are right, then go ahead."

Young women, God has endowed you with such rich gifts—how great is your power to lift or pull down! Which are you doing? The prevailing manners of an age depend, more than we are aware or willing to allow, on the conduct of the women. This is one of the principal hinges on which the great machine of human action turns.

Perhaps some of you have read of the queen of England who, when she was a girl, coming to know that some day she might be queen, said: "Well, I ought to begin to live like a queen." She realized the responsibility of her calling, and took advantage of every opportunity to prepare for the position when it came. Hence the secret of her noble womanhood and great success as queen. Every woman is made to be queen over those around her.

A young woman exercises her influence first and most strongly, by simply being good herself. By good we mean all that the term implies; truthful, sincere, virtuous, Christian. Such a girl goes on her way with strength and power. Evil does not touch her, for her garments are white. Sin, profanity and intemperance repel and shun her presence. Young woman, what is your silent influence among those with whom you associate? The influence of every true and earnest young woman will be for the elevation of the race, the enlightenment of society, the happiness of the home, the purification of the Church. A certain poet has said, "Woman is the most delightful of God's creatures, heaven's best gift, man's joy and pride in prosperity, man's support and comforter in affliction." The wise man Solomon also gives a beautiful picture of the influence of a good, true woman.

Oh,young woman, raise your standard high! Never prove false to the noble name which you bear. May you each strive to have it said of you, "Many daughters have done virtuously, but thou excellest them all."

Great opportunities bring great responsibilities. We do not wish to place too much responsibility upon our young people, but it is there already. Sad fact many do not realize it. Age brings changes. People naturally become more thoughtful, considerate, conservative, less daring and more deliberate as years pass along. But we believe that the idea of responsibility should be taught in the cradle and continued all through life. Certainly no thoughtful mother who remembers that a little child is learning to live and does not easily forget or escape from the early lssons, will allow her child to willfully destroy its toys. It should be taught from birth that to have and to hold means proper usage and care. If it does this in its little world, which is very real to it; then it will do the very same when its world grows to possessions of more value. There are certain duties and responsibilities for each period of life. If you do not prepare to meet them you will not develop into that pure, true, noble manhood and womanhood which God intended you should be.

My dear young friends, has it ever dawned upon you that although you are only a small yet nevertheless important part in this great living, thinking, striving world of ours? The next generation will be the better or worse because of your present life. You are either a blessing or a curse. Which shall it be? Are you prepared for the special responsibility that you must meet sooner or later? It is an inevitable fact that upon your shoulders must rest the duties and responsibilities which are now borne by your parents and older members of your family. Are you wasting any golden opportunities in preparing for them? The homes, the schools, the community, the business world, the Sunday school, the young people's meeting, the Church—all will be precisely what you make them. Have you ever given this a serious thought? Do you realize that you are fast approaching that day? Every moment of your lives brings you one step nearer. God grant that you may meet it with an unwavering faith thoroughly grounded upon the doctrines found in His Word.

Finally, dear young people, if you will answer the design for which God has created you: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report:" live these things. Then by and by you will stand before the King and receive from His lips, "Well done, good and faithful servant; thou hast been faithful over a

few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"

Dale Enterprise, Va.

HOW TO MAKE THIS YEAR A SUCCESS

By Agnes Landes.

For the Gospel Herald.

To insure success, business men usually try to square up all their old accounts, balance the old books, open new ones and begin the new year with a clean ledger and clean accounts. In our spiritual affairs, which are more important, we should certainly display the same degree of wisdom and accurate judgment that we do in temporal things. We should first see to our debit account with God, repent of our past sins, confess them and ask the dear Father in heaven to have mercy upon us and forgive us, wash and cleanse us that we may have clean hearts and a right spirit within us; thus squaring our account with God and starting the new year with a pure, new record, looking and aiming at success.

Then we should not forget our accounts with our brethren and fellowmen. Wheresoever we remember that a brother has ought against us we should go to him, confess our faults and ask for forgiveness; or if the brethren have offended against us, we should love them, only that we might have peace with all men. So when we have paid all our debts and forgiven and discharged all, we will have the whole matter cleared up and can take new books and open a clean account toward all—but then we need to try our best to keep the account balanced in that way to the end.

We sometimes wonder of what use we are, and why we are put on earth. One day is added to another and we seem to be no farther advanced on the pathway of our lives. As Mark Twain would have put it, "We do not appear to be gaining on the scenery." Yet there is room in the world, need in the world, for each and every one of us, and therefore we must keep on going to the end. For the Lord says, "Lo, I am with you alway." This is a rich treasure truth to be gained from Christ's resurrection. It may be accepted and used in daily living, making vivid the fact that no matter where one is or what he is doing "a rich presence" is truly with him, "a tender love enfolds him," that Christ's strength, patience, wisdom, are right at hand to be depended on. Every day, every hour may be bright with a consciousness of the fact that,

"Thy calmness bends serene above,
Thy presence fills my solitude."

We can make this year a success by pressing on with the help of God.

Emerson has a poem in which the squirrel talks to the mountains and says: "If I cannot carry forests on my back, neither can you crack a nut." You can do something nobody else can do; namely, live your life. You have your chance, if you will only take it, and I have mine. If we can do nothing else we can at least be some one's friend, and there is nothing that the world more keenly wants and more sadly needs. Only by doing our own part first and best, we can advance in this life work.

All over the world, it is the experience of those who seek best things to have ideals that are beyond attainment. The real message of such an ideal is not to discourage one or to show him his weakness, but rather to call him to his possible best. A common saying, yet one full of good practical sense, is, "If you can't be good, be as good as you can;" also, there is the teaching that one should "Aim at a star," though he know he cannot reach it. If one cannot take a whole journey in one day, he does well to go as far as he can; he is surely making progress. All such doing is far better than doing nothing; viewed in the light and purpose and use of ability, such reaching forward is in reality ideal doing. In aiming at an ideal and doing our best we can make a success in the coming year.

The success of this year is not a goal for which we should selfishly strive, but a measure to determine whether God is pleased with us. If we do our part in living up to the Gospel standard, God will take care of our success.

It has been said by someone that "the crown is not given in the beginning of the race, nor in the middle, but at the end." The eternal blessings promised in God's Word are all to those who continue faithful. "Be thou faithful unto death, and I will give thee a crown of life." "He that endureth to the end shall be saved."

Day by day, and year by year, as time rolls on, we are approaching the port of eternal joy or eternal destruction. If the salvation of our souls and the souls of others is our great desire, a resolution like that of Paul's in Phil. 3:13, 14, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," should also be our resolution for this year which shall lead to eternal success.

Sterling, Ill.

As soon as you make your own deeds your savior, you fall.—G. R. B.

EVENTS
Recorded in the Gospel Herald During the Year 1912

Compiled by G. W. North.

For the Gospel Herald.

Deaths.—Number of deaths recorded with age given, 459; recorded in which the age was not given, 12; total, 471. Aggregate age of the 459, 22,613 y. 1 m. 11 d; average age, 49 y. 8 d.; under 10 years old, 80; 10 and under 30, 67; 30 and under 60, 86; 60 and under 80, 154; 80 and past, 72. Sister Barbara Hershey was past 100 years old. 33 died ranging from 20 to 90 years without confessing Christ.

Marriages, 183.

Confessions of Christ in the Mennonite Churches and Missions, 1,022; additions to the Mennonite Churches and Missions, 881. But we feel quite sure that many more were added to the fold, as we notice frequently that some of the correspondents do not give the number of additions.

About the Ministry.—Bishops ordained, 5; ministers ordained, 8; deacons ordained, 5. Bishop David Plank was the only Mennonite bishop who died during 1912. Old Order Amish bishops died, 2; Mennonite ministers died, 5; deacons, 4.

The number of deaths for the year 1912 exceeded the number for 1911 by 28. The number of confessions in 1911, were 1330 and in 1912 1022. Additions in 1911 were 758 and in 1912, 881.

Kokomo, Ind.

QUESTIONS FOR THINKING

Ask for yourself the following questions, reading them over slowly, and think. Then answer to yourself:

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Have I ever won a soul for Christ?

Is there any one that I cannot forgive?

How much time do I spend in prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried to give one-tenth of my income to the Lord?

Is the world better or worse by my living in it?

Am I doing anything that I would condemn in others?

Is Christian service my chief joy, rather than worldly pleasure?—Mission Messenger.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

December, 1912

For the Gospel Herald.

Evangelizing Fund

Lower District Cong's., Va.	$ 1.20
Freeport Cong., Ill.	$ 22.00
Forks Cong., Ind.	11.85
Mission Meeting, Logan & Champaign Co's., O.	175.32
Howard & Miami Co's. Cong., Ind.	10.00
Union S. S., Ill.	20.15
East Union Cong., Ia.	16.00
Lower District Congs., Va.	46.70
Clinton A. M. Cong., Ind.	17.67
Mrs. Elias Risser	7.50
West Union Cong., Ia.	30.00
Interest	23.65
Total	$380.84

India Mission

Mennonite Mission Church O.	$ 6.00
Sugar Creek S. S., Ia.	21.80
Martin Overholt	10.00
Philadelphia Mission Friends	91.30
Zion Cong., Oreg.	15.00
Mo.-Ia. Conference District	63.24
H. C. Deffenbaugh	10.00
Willow Springs Cong., Ill.	16.51
Middlebury Cong., Ind.	17.45
Congregation, Marion, S. D.	50.80
Lower District Cong's., Va.	17.40
Mrs. T. S. Eby	5.00
Belleville A. M. S. S., Pa.	15.00
J. D. Yoder & Wife	12.00
Frank I. Wenger & Wife	10.00
Mattawana A. M. S. S., Pa.	7.50
Towamencin Cong., Pa.	23.77
Oak Grove & Pleasant Hill Congs., O.	43.00
From Souderton, Pa.	21.24
Total	$457.01

India Hospital

East Bend Cong., Ill.	$ 12.60
Hanover Bible Class, Pa.	10.00
Friends, Delavan, Ill. per Ernest Miller	47.50
Total	$ 57.50

Church Building Fund

Mo.-Ia. Conf. Dist.	$ 1.10
Albany Mennonite Cong., Oreg.	40.00
Total	$ 41.10

Leper Asylum

A Friend, Wolford, N. D.	$ 1.00

Special Support

Clinton A. M. S. S., Ind.	$ 4.00
Hagey-Wanner Y. P. B. M. Association, Ont.	12.00
A Sister, Ind.	10.00
Mrs. W. S. Guengerich	8.00
Sewing Circle, Logan Co., O.	12.00
Mr. & Mrs. H. F. Reist	30.00
J. T. Hamilton	2.00
D. S. Weaver & Wife	250.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., O.	2.00
Total	$330.00

Chicago Missions

Sterling Cong., Ill.	$ 25.25
Schertz Bros.	15.00
Visitors	18.50
Mo.-Ia. Conf. Dist.	6.70
Plum Creek S. S., Nebr.	8.50
E. & A. Troyer	2.00
Metamora Cong., Ill.	16.00
Class No. 8, Harmony S. S., Ill.	2.00
Total	$ 93.95

Chicago 26th St. Building

Waldo Cong., Ill.	$42.30

Kansas City Mission

Plum Creek S. S., Nebr.	$ 8.50

Old People's Home

Mo.-Ia. Conf. Dist.	$ 5.20
Lower District Cong's., Va.	3.50
E. & A. Troyer	2.00
Total	$ 10.70

Orphans' Home

Mo.-Ia. Conf. Dist.	$ 6.10
Lower District Cong's., Va.	35.45
E. & A. Troyer	3.00
A Friend, Wolford, N. D.	1.00
Bertha, Pearl & Ernest Dettwiler	3.00
Total	$ 48.55

Sanitarium

Mo.-Ia. Conf. Dist.	$ 4.25

EASTERN TREASURER

Salunga S. S.	$ 18.55
A Bro., Rohrerstown, Pa.	10.00
A Sister, Kraybill's	5.00
Old Road S. S.	26.25
Total	$ 59.80

India Hospital

Paradise Cong.	$ 46.25

General Fund

Clear Spring Cong.	$ 5.36
Brethren in Md.	7.25
Total	$ 12.61

Philadelphia Mission

Y. P. B. M., Mt. Joy	$ 11.00

WESTERN TREASURER

India Mission

A. M. Cong., Shickley, Nebr.	$ 20.65

General Fund

A. M. S. S., Albany, Oreg.	$ 8.25
East Fairview S. S., Nebr.	32.90
West Fairview Cong., Nebr.	17.37
Total	$ 58.52

CANADIAN TREASURER

India Mission

Waterloo Cong.	$ 66.16
Wellesley A. M. Cong.	25.00
Wanner's Cong.	13.47
Poole Cong.	4.06
Hay S. S.	12.00
Total	$120.69

LOCAL INSTITUTIONS

Youngstown Mission

T. K. Hershey, Supt.

A. S. Ebersole	$ 2.00
Calla Miller	1.00
Sisters	.65
Sisters	1.25
S. H. Miller	1.00
Mary Hostetler	1.00
J. A. Liechty	1.00
S. S. Conference, Leetonia	21.00
Volant Cong., Lawrence Co., Pa.	12.40
Rent	18.00
Total	$ 59.30

Kansas City Mission

J. D. Mininger, Supt.

Palmyra Cong.	$ 5.57
Mary Shank	5.00
Cong., Baden, N. D.	3.50
Mo.-Ia. Conf. Dist.	31.52
Jos. Mast	.50
Perry Brunk	1.00
Sadie Brubaker	1.00
D. S. Weaver	25.00
Mrs. T. B. Lee	2.00
David Kornhaus	10.00
Mrs. Clyde	1.00
J. P. Berkey	1.00
Sycamore Grove Cong.	1.60
Aaron Leatherman	1.00
M. M. Buch.	2.50
Cedar Creek Cong., Ia.	19.00
Surrey Cong.	5.16
Mrs. Griffin	.50
Tillie Horst	1.00
Mildred Koppenhaver	5.00
Rent	10.00
Total	$156.55

Chicago Missions

A. H. Leaman, Supt.

Elizabeth Risser's S. S. Class	1.00
Lizzie R. Brubaker	2.00
Total	$ 3.00

Canton Mission

G. M. Hostetler, Supt.

A Sister	$ 1.00
A. S. Ebersole	1.00
Anna Ranck	2.00
Fannie Gerber	1.00
A. N. Hostetler	2.00
Lottie Strite	3.60
Martin's Y. P. B. M.	4.25
Trinity Reformed Missionary Society	1.00
John McConnell	10.00
A Friend—Smiles	10.00
North Lima S. S.	$ 10.38
Total	$ 46.23

Ft. Wayne Mission

B. B. King, Supt.

Maple Grove S. S.	$ 6.10
Simon Hartzler	1.00
Leo Cong., Ind.	15.49
Total	$ 22.59

Orphans' Home

A. Metzler, Supt.

J. H. Lantz	$ 1.00
Barbara Augsburger	3.00
C. Short	5.00
David Eimen	2.00
Allen Rickert	1.00
Mrs. A. Y. Detweiler	1.00
Harry, May, Lydia & Ada Hartzler	8.80
Lydia & Orie Gerig	1.10
Minnie Conrad	1.00
Mrs. John Hilty	1.00
Ezra Good	1.00
Mal. 3:8, North Lima, O.	20.00
A. C. Bowman	1.00
S. E. Allgyer	5.00
Salome King	.50
Mrs. J. E. Harshbarger	.50
Zion Cong., Bluffton, O.	10.00
Special Support	206.00
Total	$273.90

Old People's Home

E. F. Hartzler, Supt.

(November)

Special Support	$ 91.00

(December)

Special Support	$ 90.00
Bro. Burkhart	.25
Anna Zimmerman	.25
Fred Winkler	5.00
Total	$ 95.50

Lima Mission

B. B. Stoltzfus, Supt.

(November)

P. E. Brunk	$ 1.00
Mary Shenk	.25
John Good	1.00
Lydia Snyder	.25
Mrs. I. B. Snyder	.55
Bertha McLaughlin	1.60
Sister Gabe Brunk	.45
Eli Stoltzfus	2.00
Local Treas.	1.10
Total	$ 8.20

(December)

John Bontrager	$ 1.00
Zion Cong.	15.58
Portage Co. Cong.	5.00
Aaron Augsburger	.50
Barbara Burkholder	.35
Lydia A. Weaver	1.00
Manda Bixler	1.00
Barbara Blosser	1.00
Total	$ 25.43

Sanitarium

J. M. Hershey, Supt.

Hospital Fees	$338.79
Sycamore Cong., Mo.	8.50
Farm Income	550.00
W. T. Woodruff, Endowment	38.03
C. B. Lapp	2.00
Holbrook Cong.	16.77
Cash	27.00
Bethel, Mo., S. S.	4.50
Benton S. S.	.65
Total	$986.24

Toronto Mission

J. I. Byler, Supt.

S. S. Offerings	$ 7.68
Evening Offerings	10.42
A Friend	2.00
A Friend	2.00
Total	$ 22.10

KANS.-NEBR. MISSION BOARD

Evangelizing

West Liberty Cong.	$ 27.77
Hesston Cong.	21.31
Penna. Cong.	3.00
Pleasant Valley Cong.	1.00
Roseland Cong.	3.25
Total	$ 56.33

India Mission

West Liberty S. S.	$ 4.13
Hesston Cong.	25.71
Pleasant Valley S. S.	6.15
East Holbrook Cong.	12.75

La Junta S. S.	13.70
Pennsylvania Cong.	23.50
Pleasant Valley Cong.	7.00
Spring Valley S. S.	34.26
West Liberty Cong.	16.60
Roseland Cong.	12 50
Total	$156.30

For Kans. City Mission Workers

Roseland Cong., Thanksgiving Offering	$ 12.50
West Liberty Cong., for J. D. Mininger	1.00
Total	$ 13.50

Native Bible Teachers, India Mission

Roseland S. S.	$ 49.58

Incidentals

Pennsylvania Cong.	$ 5.00
Roseland Cong.	.25
Total	$ 5.25

Chicago Missions

Pennsylvania Cong.	$ 2.50
Pleasant Valley Cong.	.50
West Liberty Cong.	3.05
Roseland Cong.	1.25
Total	$ 7.30

Kansas City Mission

Pennsylvania Cong.	$ 5.00
Pleasant Valley Cong.	5.50
West Liberty Cong.	3.95
Roseland Cong.	9.25
Total	$ 23.70

Old People's Home

Pennsylvania Cong.	$ 2.00
West Liberty Cong.	2.50
Roseland Cong.	3.50
Total	$ 8.00

Orphans' Home

Pennsylvania Cong.	$ 3.00
Pleasant Valley Cong.	2.50
West Liberty Cong.	4.10
Roseland Cong.	4.75
Total	$ 14.35

Hospital, India Mission

Pennsylvania Cong.	$ 1.00

Miscellaneous

Roseland Cong.	7.25
Total	$345.02
Pleasant Valley Cong.	$ 2.45

IND.-MICH. MISSION BOARD
(November and December)

India Mission

Holdeman Cong.	$ 11.15
Salem Cong.	25.00
Salem S. S.	30.97
Yellow Creek Cong.	22.60
Clinton Cong.	32.60
Olive Cong.	18.00
Bowne Cong.	20.57
Wm. F. Holdeman	3.00
Total	$163.29

India Hospital

Elkhart Cong.	$ 22.37
Simon J. Schmucker	10.00
Emma Fisher	1.00
Oscar Herr	.50
Minnie Yoder	50
Sylvester J. Miller	1.00
Wm. Shaum	.75
Maude Yoder	1.25
Total	$ 37 37

India Specified Support

C. A. Shantz and wife	$ 10 00
S. S. Class, Elkhart	3.00
Fort Wayne Cong.	5.20
Amos Weldy and family	30.00
Anna Christophel	50.00
Total	$ 98.20

General Fund

Holdeman Cong.	$ 19.75
S. S. Meeting, Nappanee	4.50
Total	$ 24.25

Ministerial Supply Fund

Salem Cong.	$ 25.42
Holdeman Cong.	16.74
Total	$ 42.16

Fort Wayne Mission

Holdeman Cong.	$ 7.25
A. R. Miller	2.00
Bowne Cong.	7.00
Total	$ 16.25

Chicago Missions

A. R. Miller	$ 2.00

EASTERN TREASURER
(Overlooked in Feb., 1912, Report)

India Mission

S. S. Mission Meeting	$ .50
Ira Miller	3.00
John H. Eby	10.00
Hanover Bible Class	5.00
Total	$ 18.50

Total Receipts for the month of December $4318.60

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

Married

Miller—Miller.—On Jan. 1, 1913, at the home of the bride's parents near Jet, Okla., Bro. Samuel D. Miller of Inman, Kans., and Sister Ella M. Miller were united in the holy bonds of matrimony, Bro. Simon Hershberger officiating. May God bless them with peace and joy through life.

Yoder—Rohrer.—Bro. Noble Yoder of Goshen, Ind., and Sister Mary M. Rohrer of Lancaster, Pa., at the home of the bride, Jan. 1, 1913, by Bro. C. M. Brackbill.

Martin—Hershey.—Bro. John H. Martin and Sister Mabel Hershey, both of Kinzer, Pa., were united in marriage at the home of the bride, Jan. 9, 1913, by Bro. C. M. Brackbill.

Landis—Landis.—Bro. Omer W. Landis and Sister Ida B. Landis, both of Lancaster, Pa., were united in mariage at the home of the bride, Jan. 22, 1913, by Bro. C. M. Brackbill.

Wenger—Roth.—On Jan. 8, 1913, at the home of the bride's parents near Noble, Ia., occurred the mariage of Bro. David Wenger and Sister Katie Roth both of Noble, Ia., Bro. S. Gerig officiating. May God's blessing be with them through life's journey.

IN MEMORY

Of Elizabeth Yoder, who died at Belleville, Pa., Jan. 20, 1912.

Sel. by her daughter, Mollie A. Yoder.

For the Gospel Herald.

A year has been gone! And none may tell
What that has meant to us who love her well;
A year, with not a word, a touch, a smile,
A year that has stretched out a weary while.

A year has been gone! And, strange to say,
Not yet accustomed are we to her stay;
But, at a sudden step upon the stair,
We fancy she is coming, unaware.

Vain momentary thought. No feet return
From that strange journey. And so slow we learn
To gather up and weave life's broken strands.
Whose golden threads paled out at death's commands.

A year! Sometimes a brief and happy space.
But when the earth is heaped above a face
Which was the very light of daily life,
A year can with strange bitterness be rife.

A year! What has it brought to her we love?
Do years pass like swift days to those above?
We question and we wonder how she fares,
And if she knows our longings and our prayers.

Our prayers—the while our hearts are sad and lone—
That if there be a bliss she has not known,
A sweet surprise in store, it may be given
To crown this year, this glad first year in heaven.

Hubbard, Oreg.

IN MEMORY

Of Grace Viola Lesher, who died Sept. 24, 1912.

By her cousin, Mary.

For the Gospel Herald.

Death has borne from us our sister,
We have taken our last forewell
Of our dear and loving sister;
Why it was we cannot tell.

Dearest sister, how we miss her,
When we see her vacant chair;
When we look around to see her,
Naught but sorrow see we there.

One more precious life is ended,
And a voice we loved is stilled;
In our home a place is vacant,
Which can never more be filled.

Two more hands are gently folded
On a faithful father's breast;
Two more feet have ceased to wander,
Through life's stormy wilderness.

God saw fit to call her higher;
From this world of toil and care;
To her home beyond the river,
And we hope to meet her there.

Pain no more shall heave her bosom,
All her trials now are o'er;
She has passed a while before us,
Joined the saints on heaven's shore.

At our loss we will not murmur,
Though it fills our hearts with pain:
Nature's ties are strong and tender,
But our loss is sister's gain.

Then farewell our dearest sister,
Till we meet on heaven's shore;
For when life's short day is ended,
We shall meet to part no more.

Hagerstown, Mad.

IN MEMORY

Of Amaziah Brackbill who died Jan. 20, 1912

By his daughter Bessie.

For the Gospel Herald.

Today we are thinking, dear father,
Of the grief that has come to our home,
How you left us in silence one morning,
All so lonely in sorrow and gloom.

Around your sick bed, dear father,
We watched with our tenderest care;
Through the weary hours you suffered,
While our hearts were uplifted in prayer.

That God would prepare us, dear father,
For the angel of death that would come,
To bear you away to the mansions,
In that far-away heavenly home.

We miss him, oh how we miss him;
When vacant we see his arm chair,
And the home is so lonely without him;
For father is no longer there.

Farewell, my widow and children,
My Savior has called me home.
At the gates of the city eternal
I'll watch and wait till you come.

IN MEMORY

Of John B. Allebach, who died Jan. 4, 1913; Aged 74 years and 25 days.

Written for his children and sent for publication by request.

For the Gospel Herald.

One night I lay so sweetly resting
Free from care, upon my bed;
Thinking not that ere the morning,
I'd hear the message, "Father's dead."

Oh, can it be that he has left us?
He who always had a smile;
Yes, he's gone, but soon we'll meet him,
'Twill only be a little while.

Often we'd go home to see him—
Oft he'd meet us at the gate;
Often for us he'd be looking—
Yes, for us he'd sit and wait.

Now no more on earth we'll greet him,
No more farewell kiss he'll give;
But we'll here prepare to meet him,
Then with Christ we all shall live.

For we believe he's sweetly resting,
Now his pains and toils are o'e'r;
For the Savior bade him enter
His sweet home on yonder shore.

—Magdalene M. Derstine.

Obituary

Hershberger. — Henry Hershberger of Hooversville, Pa., was born May 17, 1834; died Jan. 15, 1913; aged 78 y. 7 m. 3 d. Funeral services were conducted on the 19th at the Foustwell U. B. Church by L. A. Blough. Interment in the Foustwell Cemetery. He was a member of the Mennonite Church.

Hernley.—Marshall Jonas, infant son of Henry R. and Daisy C. Hernley, was born and died Jan. 21, 1913. A short funeral service was held at the home the next day conducted by Bro. J. A. Ressler. Interment in the Scottdale Cemetery. It is hard to understand, but there is comfort in the thought that the little one is "Safe in the arms of Jesus."

Miller.—John K. Miller of near Johnstown, Pa., was born Nov. 1, 1844, died Jan. 14, 1913; aged 68 y. 2 m. 13 d. Funeral services were conducted on the 16th at the home of the departed by Brethren Jas. Saylor and L. A. Blough. Interment in the family graveyard. He is survived by 3 sons and 2 daughters, and a number of other relatives and friends. His wife died nearly a year ago. He was a faithful member of the Mennonite Church for a number of years.

Kinzie.—Moses Kinzie of Breslau, Ont., was born March 7, 1840, and died at his home Jan. 8, 1913, at the age of 72 y. 11 m. 1 d. He suffered from spinal disease for 22 years, but he bore it all with remarkable patience and fortitude. He united with the Mennonite Church in early manhood and remained faithful to the end. He leaves to mourn his departure a widow, 2 children, 3 grandchildren and many relatives and friends. Funeral services conducted at the Cressman Church by Jonas Snyder and Noah Stauffer. Text, Rev. 14:13. Interment in adjoining cemetery.

Eby.—Florence, infant daughter of Bro. Frank and Sister Fanny Stehman Eby, was born Jan. 12, 1913, and died Jan. 21, 1913; aged 10 days. The parents and one sister, Anna, aged 4 years, survive. It was a bright, healthy child. She died very suddenly after an illness of but a few hours. Although her stay on earth was short yet we believe she has had her mission even though it be only to draw us nearer to Him who is our All in All. May God bless the family.

"Weep not for her, there is no cause for woe,
But when a few short years have flown,
She'll meet thee at heaven's gate—
And lead thee on."

Harshbarger.—Menno Harshbarger was born Oct. 26, 1858; died Jan. 16, 1913, at the home of his brother Joshua Harshbarger, of typhoid pneumonia after an illness of eight days. He contracted his sickness by being exposed to a heavy rain and not properly caring for himself. He was of a kind and loving disposition and always ready to do a kind favor whenever opportunity afforded. He was a member of the A. M. Church for many years. He leaves to mourn his departure 6 brothers and 1 sister. One sister preceded him to the spirit world. Funeral Sunday the 19th, conducted by Michael Yoder in German from John 5:25, 28, and John E. Kauffman in English. Interment in the Mattawana Cemetery.

Hale.—William Hale of Ore Hill, Pa., died Jan. 9, 1913, at the age of 83 y. 8 m. 9 d. Funeral on the 11th at the Ore Hill Union Church, conducted by the writer, assisted by Bro. Stern of the River Brethren Church. Bro. Hale had been confined to his bed for some time with a complication of diseases, but had improved and was able to be up and around again, but on the morning of his death when Sister Hale went to his bedside she found him in the cold embrace of death, having passed away some time in the early morning, seemingly without a struggle. He left the evidence that he peacefully fell asleep in Jesus. When we visited him in his sickness, he expressed peace with God, and longed to depart this life to be with Jesus. He left to mourn his departure a loving wife, several sons and daughters, and a number of grandchildren. May they be comforted by Him who has promised to be the widow's God, and a father to the fatherless. He had been a member of the Mennonite Church for some years. We will miss him but we trust our loss is his gain.

Abram Metzler.

Halteman.—Sophia Halteman, daughter of Bishop John and Mary Latshaw, deceased, and widow of the late Benjamin B. Halteman, was born in Chester Co., Pa., Mar. 2, 1840; died at the home of her son-in-law, Charles S. Sypherd, Spring City, Pa., Jan. 16, 1913; aged 72 y. 10 m. 14 d. Three sons and 2 daughters survive her. She had been in feeble health for some time and died of a complication of diseases. She was gifted in song. The alto voice we heard in our home and church we hope is now heard among the redeemed before the throne "which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13-17).

Funeral services were conducted by Bro. Amos Kolb and the writer at the home and continued at Coventry Mennonite Church and cemetery where Bro. Jacob B. Hunsberger spoke from the text II Cor. 4:17, 18.

J. C. Kolb.

Hershberger.—Sister Hershberger, wife of Levi Hershberger, was born in Holmes Co., O., Dec. 10, 1851; died at her home, 2 miles East of Bristol, Elkhart Co., Ind., on Sunday morning, Jan. 12, 1913. Her death resulted from cancer with which she suffered more or less during the past year. She came from Ohio to Indiana when only 6 years of age, and spent the remainder of her life in this state. Besides her husband she is susvived by 3 children, Albert of Elkhart, and John and Clara at home. Also by 2 brothers, Isaac Eash of Shipshewana, Ind., and John Eash of Somerset Co., Pa. Also one sister, Mrs. John Yost of Lancaster Co. Pa. When she was about twenty years of age she united with the Mennonite Church at Shore, Ind., and remained a devoted and faithful member to the time of her death. She was a patient sufferer, never complaining, but always speaking encouragingly and commending those who tried to do something for her. She was a kind and loving wife and mother, and her pleasant smiles and her kind words will be missed by all who knew her, especially will her vacant place in the home be missed by her family. During her sickness she especially enjoyed the reading of God's Word and prayer. Funeral services were conducted by John F. Funk of Elkhart, assisted by Harvey Friesner of Vistula, at the Barker Street M. H. on Jan. 15, and her remains were laid to rest in the cemetery near by. Text, II Cor. 5:1.

Martin.—Abram Dorsey Martin was born in Franklin Co., Pa., Oct. 17, 1878, and died at his home near Greencastle, Pa., Jan. 19, 1913; aged 34 y. 3 m. 2 d. Bro. Martin united with the Mennonite Church at the age of 14. On Nov. 28, 1900, he came to Scottdale, Pa., to assist in the work of the Lord in a needy field. There was a small congregation of the Mennonite people at that time in this place. He was ordained to the ministry March 10, 1901, and from that time on he was in the active work of spreading the Gospel message by tongue and pen as long as strength of body and mind permitted him to be so engaged. He was chosen as Secretary-Treasurer of the Mennonite Book and Tract Society soon after coming to Scottdale and was energetic in pushing that organization into successful work until its work was merged with that of the Mennonite Publishing House. When the Gospel Witness was launched Bro. Martin was one of the most active workers in promoting the new paper. Later he was elected Secretary-Treasurer of the Mennonite Publishing House. He held this position, until failing health compelled him to relinquish his post as Treasurer in the fall of 1911, though he still retained the position of Secretary until the time of his death.

The disease which carried away our brother is classed by the doctors as pernicious anaemia. He suffered intensely during the last few weeks of his life but was conscious almost to the last.

Bro. Martin was married April 3, 1902, to Sister Ada Loucks of Scottdale, Pa To this union were born four children, Catherine, Clifford, Lloyd, and Floyd, the last two mentioned being twins. His sorrowing companion, his four children his father (Bro. Samuel H. Martin), three brothers—Harvey, Alva, and Elmer, and one sister, Martha, survive to mourn his departure.

Funeral services were held on the afternoon of Tuesday, Jan. 21, 1913. Bro. Henry Baer conducted the service at the home. At the Cedar Grove Church services were conducted by the brethren, S. G. Shetler, Geo. S. Keener, C. R. Strite, and E. S. Hallman. Interment in the cemetery adjoining the church.

Items and Comments

A local option bill is to be introduced into the legislature now in session at Harrisburg, Pa.

After a few weeks' respite, the danger of the renewal of hostilities in the Balkan states is again imminent.

In the investigation now in progress at Washington it was shown that most of the large cities of this country are under the absolute control of the so-called "money trust" headed by Morgan, Baker, and Stillman.

There is a good deal of talk occasionally of pensioning school teachers. A lecturer in a recent Pennsylvania teachers' institute said that it would be more reasonable to pension widows with several children, since women teachers are earning more money now than men who have a family to support.

On Feb. 10 the Senate will vote on the Kenyon-Sheppard bill which is intended to prohibit interstate traffic in liquor intended to be used for illegal purposes. The bill does not interfere with alcoholic liquors for legal purposes. It is an indication of the fearful state of our public sense of respect for law and order that there is violent opposition to this most reasonable measure.

One hundred twenty thousand people in the environs of Paris, France, are rendered homeless by an order to create a park from the wall of the city built in 1840 to the limit of the "firing zone," which is 500 yards wide and extends all about the city. The poorest of the inhabitants lived in ramshackle houses on this zone. The housing of the evicted persons will be a serious problem.

The British steamer "Ulstermore" which sailed from Baltimore Jan. 9 for Liverpool, is a wreck in the River Mersey. She ran aground on the 22 of this month and refused the offered help of a life-boat. Later a heavy storm came up and while the crew were removing the cargo to lighten the ship, it broke in two and the decks were under water. The men climbed to the bridge, whence they were rescued by a steam pilot cutter in a blinding snow storm.

Helen Miller Gould, daughter of the late Jay Gould, well known for her gifts of charity, was married on Wednesday of last week to Findley J. Shepard, at the old Gould mansion overlooking the Hudson river. All the servants, even to the old man who tends the cows in the Gould pastures, were present at the wedding. Many thousands, outside of the many who sent her messages of congratulation, wish the bride a long life of happiness and usefulness. Ours is a practical, everyday world, and deeds that bring relief to the suffering, and joy to the sorrowful count for the Master, whether they are done by the aid of nickels or millions, if done in the spirit of the one who anointed the feet of the Savior with the best she could command.

If you are servants only, you are always looking how hard your job is. If you are sons, you work for the Father because your interests are wrapped up in His.—S. F. Coffman.

CHURCH AND SUNDAY SCHOOL HYMNAL

With Supplement

This is our old edition of the Church and Sunday School Hymnal used in our Church services and Sunday schools for a number of years containing the original 412 selections in English and an appendix of 50 German selections, with the **New Supplement** of 120 selections recently compiled by a committee appointed by the Mennonite General Conference.

The bindings and prices are as follows:

Music Edition—Limp Cloth

Per copy, postpaid	.70
Per dozen copies, not prepaid	6.60
Per 100 copies, not prepaid	50.00

Music Edition—Cloth Binding

Per copy, postpaid	.80
Per dozen copies, not prepaid	7.80
Per 100 copies, not prepaid	60.00

Music Edition—Leather Binding

Per copy, postpaid	.95
Per dozen copies, not prepaid	9.60
Per 100 copies, not prepaid	75.00

Music Edition—Flexible Leather Binding

Per copy, postpaid	1.00
Per dozen copies, not prepaid	10.20
Per 100 copies, not prepaid	80.00

Note.—50 copies at the 100 rate.

Church and Sunday School Hymnal Supplement

For the benefit of those who now have the old edition and do not wish to purchase the entire new book, we are offering the SUPPLEMENT bound separately as follows:

Per copy, postpaid	.25
Per dozen copies, not prepaid	2.00
Per 100 copies, not prepaid	15.00

Note.—We have a supply of the old edition books on hand in each of the above bindings which we continue to offer at the old price with a Supplement, bound separately, free.

Mennonite Publishing House,
Scottdale, Pa.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Canton, O., Dec. 31, 1912—Feb. 7, 1913. Instructors, J. S. Hartzler, I. W. Royer and others.

Plainview, Tex., Feb. 5, ———, 1913. Instructor, J. S. Shoemaker.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

Pleasant View Church, near **North Lawrence, Stark Co., O., Feb. 17-21, 1913.** Instructors, C. Z. Yoder, E. L. Frey.

Perfect love never stoops to take advantage of anyone. It never does anything for any selfish point because it can't be selfish. —Sel.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ———— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio, E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Never mind what people say or think. Let your interest be what God says or thinks of you, and never stoop to bother what people think.—Sel.

With all boldness and confidence, the child of God can step out upon the promises of God, resting assured that not one of them will fail.—Sel.

Table of Contents

689—Editorial
690—Pastor Russell Anti-Missionary — Manifestly Much Mistaken
693—Christmas at Dhamtari
Vanity Fair Outdone
694—Mother's Hands (Poem)
Our Duty to Our Natural Bodies
695—Sunday School
Question Drawer
--Our Young People
Our Young People
696—Field Notes
Correspondence
699—Our Young People—Opportunities and Responsibilities
700—How to Make this Year a Success
Events
Questions for Thinking People
7001—Financial Report
702—Married
In Memory
703—Obituary
704—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, FEBRUARY 6, 1913 No. 45

EDITORIAL

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ.'"

Now that the first month in the new year has passed away it is in order to compare the number of resolutions formed at the beginning of the month with the number faithfully kept thus far.

No Apology Needed. — A brother sends us extracts of an impressive sermon to which he was permitted to listen and wonders if such productions are welcome here. No apology is needed for sending in such extracts. Some of the most lofty thoughts ever uttered were heard from men of God who, full of the Spirit and of their theme, proclaimed the Word of God with boldness. Some of these rich sentences and thoughts should be caught by wide awake listeners, put down on paper and sent in to enrich the columns of our papers.

The glory of a nation victorious in war is brought to light in the following item of news:

"CETTINJE, Jan. 26.—The Russian Emperor has presented 2,000,000 kilograms of corn to the Montenegrin people. The corn was brought to Antivari by steamer. It will go far to relieve the distress caused by the war."

Montenegro is one of the victorious nations now attempting to dictate terms of peace to Turkey. Her soldiers have covered themselves with glory upon the field of battle while the masses have been reduced to the point of starvation because of the burdens of war.

"The war in which the soldier fights,
Is not the war for me."

Thank You.—This office has recently been blessed with a shower of articles, selected and original, ranging from the ordinary to the extraordinary. It gives us a wide range of articles from which to select, for which we are glad. It also makes it necessary for us to hold over some articles for future use and to ask the patience of the writers of the articles thus held over. If the Spirit impresses you to write, send in your messages. By and by we will reach a season when people's minds are directed to other channels, and then it will be quite convenient to have some stored away articles on hand.

Our Sunday school lessons for this year have all been rich in material for profitable reflection, but in our humble opinion none have excelled in this respect, the lesson about the Flood. The wages of sin, the importance of the marriage question, the faithfulness of Noah, the goodness and severity of God, the certainty of safety on the part of the faithful, the importance of standing by the right no matter how many people take the other side—these are all prominent and impressive themes that stand out in the lesson. Our lesson for next Sunday, "God's Covenant with Noah," is likewise full of rich instruction. We miss much if we fail to make faithful preparation of each lesson. To read what comes between the lessons helps us greatly.

Effect of Moving Pictures. — The "Toronto Globe" tells of a court trial in which the effect of attending moving picture shows was vividly brought to light. A man was charged with the murder of his employer's child. Witnesses on both sides testified to his good character and his love for children, when the fact developed that he had been in the habit of attending moving picture shows the court adjourned and both judge and jury went to a theater to witness the scenes last witnessed by the defendant. It was there learned that the last two scenes had been of the most blood-curdling kind, and the man, demon-like, went back and murdered the child. It is one of the many illustrations showing the awful effects produced by these moving pictures upon the minds and morals of those witnessing them. Some say, "regulate them;" but regulation here has about the same results as regulating the saloon. Remove the vicious features from these films, and these nickleodeons will go out of business for want of support. The thing for decent people to do is to avoid them.

The Power of Peace.—In an able editorial on "No Standing Army" the New York Independent offers strong reasons why it would be folly for the United States to give way to the spirit of militarism which has weakened and ruined so many nations. Among other things it says, "If the United States is the greatest nation in the world it is because her citizens have given their main attention to the cultivation of the arts of peace."

Here lies the secret of power in any nation. It is generally conceded that the man in greatest danger is the man with a gun. It is so with nations. War is the business of barbarians. That nation which fosters the war spirit encourages its citizens to become savages. The greatest guarantee for safety in any nation is not its immense standing armies and navies which serve as a constant drain upon the wealth and morals of nations, but its armies of peaceful sons of toil whose daily labors add to its wealth, happiness and security. William Penn, under the spreading elm, facing "the wily savages of the woods'" as "noble red men of the forest" and concluding a treaty of peace upon terms of friendship and good will exercised greater power than he would have enjoyed with the backing of a huge murdering machine called an army. Great is the power of peace.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

EVERMORE

Evermore, forevermore,
Wisdom, justice, love adore:
Evermore, forevermore,
Oceans they without a shore:
They have been and yet will be;
They the waves and God the sea.

Evermore, forevermore,
Space and time and truth explore:
Evermore, forevermore,
Oceans they without a shore:
They have been and yet will be;
Wears them as His vesture He.

Evermore, forevermore,
Find we finitude our bliss;
Evermore we God explore,
And yet know not all He is:
Three in one and one in three,
Light, Life, Love, and Majesty.

Evermore, forevermore,
Standeth God at every door;
Evermore, forevermore,
His pure eyes our souls explore:
Lord of hosts, our ransom be,
Now and in eternity.

Evermore, forevermore,
Enter Thou at every door;
Evermore, forevermore,
Love of God is loftiest lore:
Holy holy, holy, He,
And His service ecstasy.

—Joseph Cook.

PAUL'S TEACHING ON THE RESURRECTION OF CHRIST

By Geo. J. Lapp.

For the Gospel Herald.

The apostle Paul places the resurrection of Christ in the ground-work of all his teachings. He found ways of emphasizing its significance without mentioning the name very often. The inferences from his uses of the words "life," reconciliation," "justification," "atonement," etc., are so strong that one is impressed more and more with the importance of becoming well grounded in the doctrine of the resurrection of Christ. Nor can there be any doubt in the mind of any close reader of Paul's writings but that the writer was amazed at the new vision of God which opened up to him when he caught a glimpse of the resurrected Christ who "rose for our justification." He could not have developed in his writings the great themes of, Law and Grace, Relation of Jew and Gentile to Faith, Righteousness, and The Circumcision. The many heights which he scaled would have been but visions and dreams of what ought to be had there not been back of them the great reason, for making possible the heights and his right to scale them, the resurrection. He could have had no proper conception of the divine plan, but would have had to grope in the misty haze in which the fathers of Israel and the prophets wandered, hoping for a deliverer but not able to comprehend the real truth. Without it no possible union of Jew and Gentile Christian could have been effected.

Taking it then that the resurrection plays such an important part in the teachings of Paul, may we further notice the relation of the doctrine of the resurrection to other teachings of the apostle and other elements which naturally bear a close relation to it.

According to Paul's teachings it is highly essential that one believe in the resurrection of Christ. In Rom. 10:9 the apostle writes, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Also in 14:8, 9 are written these words: "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Believing on Him, confessing Him with the mouth, and He becoming our Lord require the same response from man and bring about the same results. By trying to lay aside the belief in the resurrection of Jesus Christ all hope of the resurrection of any dead would have to be abandoned.

The significance of the resurrection of Christ is shown from the apostle's teaching regarding its power and necessity. "Now if we died with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:8-11). In the above quotation is shown the power of the resurrection in that it has dominion over death. The necessity is shown, or inferred, in the possibility of our reckoning ourselves dead to sin and alive unto God. Without the resurrection we would be under the curse of death.

The great reason for the resurrection is evident from the following quotations: "Now it was not written for his (Abraham's) sake alone, that it was imputed unto him; but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25). "Therefore as by the offence of one judgment came upon all men to condemnation; even by the obedience of one the free gift came unto all men unto justification of life" (Rom. 5:18). In the letter to the Hebrews the writer teaches that "without the shedding of blood there is no remission," but Paul takes us a step further in the progress of redemption and shows that by the power of the resurrection we are justified, or accounted righteous. He gives the justification as the great reason for the resurrection and bases that declared act of God on the fact that Jesus rose from the dead. This act of righteousness made possible the free gift of faith and the efficacy of the blood, both by which we are justified.

The place the resurrection has in God's plan is shown in the first chapter of Romans, "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). While Jesus was raised for our justification, yet in God's plan the resurrection was the most convincing proof of Christ's divinity and divine Sonship. In the plan of salvation He rose for our justification, but in the plan of the ages He rose to prove to the world that He was the Son of God and that He possessed the power over death and all the forces which work against man's salvation. It seems to me that we must distinguish between the purpose and significance and reason of the resurrection and the place it had in the eternal plan. For the world at large the resurrection serves a far different purpose than it does in the justification and the reconciliation of the individual.

The results of the resurrection are two-fold, viz., the atonement perfected and our justification. "He was raised for our justification," as was quoted above, proves the latter as does also, "Even so by the righteousness of one the free gift came upon all men to justification of life." Since the purpose of the resurrection was our justification, it follows that it would be one of the results. The former has a less direct proof, but it is easily inferred from different expressions of Paul that are found. By quoting several verses in their relation to each other we find this fact clearly stated. It is shown in Rom. 5:10, 11: "For if, while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we now received the atonement (or in R. V. reconciliation). While by His death was the atone-

ment made and the conditions for our reconciliation were fulfilled yet that relationship could not be perfected without the living Christ who became "a priest forever after the order of Melchisedec," and who is our great High Priest.

There is shown, in Paul's teaching, a close relation between the resurrection and life. Again we quote from Rom. 5:10: "Much more, being reconciled, we shall be saved by His life." Rom. 5:21: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 6:4, 10, 23: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life . . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God . . . . For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He here couples with the raising from death, whether spiritual or physical, life; and leads the reader to scale those heights which enables him to see the value of the life which is hid with Christ in God through the resurrection and also helps him to appreciate the value of the gift of grace, eternal life in the soul. He brings immortality to light in a new way and by coupling it with the resurrection makes it a gem to be coveted, and to be cherished when once obtained.

One other important relation should not be overlooked, that is, the resurrection and consecration. Let us notice Rom. 12:1,: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a **living** sacrifice, holy, acceptable unto God, which is your reasonable service." Paul uses familiar language to express a new truth. The idea of presenting a sacrifice was well known to the people of the time in which he wrote. But getting life and laying themselves, alive, upon the altar was a new thought to them. Here was the resurrection of Christ and accompanying it, justification, reconciliation and eternal life. No sacrifice could be a living one without possessing the above elements and they could not be obtained aside from the faith in the resurrection. It formed the groundwork of true consecration.

From what has been noted it may be readily understood that the resurrection of Christ has an important place in the teaching of Paul as found in his letter to the Roman Church. It must keep that place in the faith of the Church of Christ today.

Goshen, Ind.

Comfort and satsifaction cannot be found in the things of earth.—Sel.

FORGIVENESS

By Edward Yoder.

For the Gospel Herald.

Forgiveness is "the act of pardoning, remitting or overlooking the offence of another; or of holding the offender as not guilty." It means to act toward the offending one just as though no offence had ever been committed. The subject of forgiveness consists of two parts; viz, God's forgiveness of men, and men's forgiveness of each other.

Whenever there is need of forgiveness there must also have been an offence at some time. We know that in the beginning God created man pure and holy. He was created a free moral agent, with power to choose right and to resist evil. But we notice that through disobedience man transgressed against God and became alienated from Him. This transgression raised an impassable barrier between man and God. Ever since then man has been trying every conceivable means within his power to have this barrier removed; that is, to secure forgiveness. Adam and Eve tried it by making themselves aprons from fig leaves sewed together (Gen. 3:7), but this did not please God because it was not in accordance with the principle that without the shedding of blood there is no remission of sins (Heb. 9:22; Lev. 17:11). So God made coats of skins for them, which, of course, necessitated the slaying of some innocent animal (Gen. 3:21).

All heathen religious systems contain numerous ceremonies and sacrifices by which people seek forgiveness. We have heard missionaries tell of the horrible tortures through which people will go in order to appease some offended deity. Thus we see that there is in the hearts of all men, however savage or degraded they may be, a consciousness that they are sinners and need forgiveness.

But because it is not possible that the blood of bulls and of goats should take away sins (Heb. 10:4) it became necessary that a more perfect sacrifice should be made. And here it is that the infinite love of God manifests itself. Although God was under no obligation whatever to fallen man, yet His love impelled Him to send His only begotten Son into the world that whosoever believeth on him should not perish but have eternal life (Jno. 3:16; Rom. 5:8). So then it is for Christ's sake that God has forgiven us. (Eph. 4:32).

Repentance, faith and remission of sins are always preached together, the two former preceding the latter (Acts 2:38; 3:19; Luke 24:47). When we truly repent of our sins and believe on the Lord Jesus Christ, then it is that God will forgive our sins, and will blot them out of His remembrance.

The second part of our subject has to do with men's forgiveness of one another. The duty of men to forgive each other their personal wrongs occupies a very prominent place in the teachings of Jesus Christ. He taught the necessity of forgiveness, not only sometimes, or a few times, or any specified number of times, but always and under all conditions (Matt. 18:21, 22).

The world's manner of treating the person who does us personal wrong is just the opposite of Christ's. The world says, "Get even with him." Christ says, "Forgive him."

Christ laid down the principle that if we will not forgive the trespasses of others, neither will God forgive our trespasses (Matt. 6:14, 15). No man can have malice in his heart against a fellowman and be a child of God at the same time (I Jno. 3:15). Here is where we find the principle which underlies the whole doctrine of nonresistance. If our life is what it should be, and some one does us a personal wrong, that person has sinned more against God than against us. The major offence was committed against God, while the offence against us was only a minor one. Therefore in view of this fact, and also in view of the fact that God claims all vengeance and recompence for Himself (Deut. 32:35; Rom. 12:19) it becomes wrong for us to run ahead of God and take revenge on our fellowman: because God will in His own time execute vengeance on all ungodly men (II Pet. 3:7).

Christ taught forgiveness, not only by precept but also by example. During His earthly life, He was much hated by certain classes of people, yet He never spoke an unkind word to indicate that He had any ill will against anyone. When at the last, men had heaped all the indignities and abuses upon Him that they could think of, and had subjected Him to a most ignominious death; even then we find that almost His last words contained a prayer for His enemies, "Father, forgive them, for they know not what they do." It is always more noble and more Christ-like to patiently suffer wrong and forgive our fellowmen than to take revenge (Prov. 20:22).

Kalona, Iowa.

HOW SOME GO TO CHURCH

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go to learn the parson's name,
Some go to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
But few go there to worship God.

—Selected by Lois G. Stauffer.

The mind is a storehouse, to be filled with what we choose to fill it.—Sel.

OUR JUSTIFICATION

By Henry M. Brunk.

For the Gospel Herald.

I wish to place before you a sure road to heaven for the unholiest of us all, and show you how, by simply believing God, we may know that we are saved.

I read my Bible, and I believe every word in it.

I know there are some who discard the leading doctrines of the Bible, but by the help of God, will try to tell you some plain truths.

Do you know that God loves you? "Oh, yes!" you say, "He loves us all." Quite true. But ask yourself again, "Do I believe that God loves me?" To convince you of it, He says in His Bible, and one word is enough from Him, "God so loved the world," and you are part of that world.

But now you say, "If God so loves me He will be merciful to me a poor, struggling, failing sinner, if I do the best I can, and He will overlook my many sins." Now, this is a point upon which you need to be set right. His name is Love, but He is as just as He is merciful, as true as He is gracious, and thus can by no means clear the guilty. He can overlook nothing. You know that Jesus Christ, God Himself manifest in the flesh, came into our position, our place, and died a great many years ago. He had no sin of His own, but put away sin by the sacrifice of Himself. Now God says that He so loved us that He gave us Jesus, and all that we have to do is to believe in Him. Of course you believe that He came and died; but did you ever believe that God gave Him to you? "Ah!" you say, "I wish I could feel that." But God does not ask you to feel it. He states what He has given to you and asks you to believe Him. "God so loved the world that he gave his only begotten Son," whether you believe it or not. When you accept God's gift you believe in Him.

Jesus Himself told us this when on earth; and surely He did not mean to deceive us. He was speaking about the bitten Israelites in the wilderness. They were all bitten, and a serpent of brass was put upon a pole, and every one that looked lived. This serpent was given to the Israelites whether they looked or not. Supposing that one Israelite had said, "I wish I could feel that the serpent is for me," what would you have said? "Certainly: are you bitten?" That is all you need. Are you a guilty sinner? Then you have a right to believe that Jesus is the simplicity of the Gospel over which many great men have stumbled and which seems so foolish to the wise of this world.

People, when they begin to think they are to die, try to pray, leave off bad habits, and be good, and do the best they can. Yet though all these are very proper things to do, they will never save anybody. Supposing these bitten Israelites, instead of looking, had begun to put on poultices, and get ointments, and dressings, and mixtures, to counteract the bites—well, "that would have been very sensible," men would say; but God said, "Look; do as I tell you: Look to that serpent on the pole." So God's Gospel is, "Believe on the Lord Jesus Christ and thou shalt be saved."

But you may say, "I am no worse than my neighbors. If I am lost many will run a bad chance; there are many worse than I am, and I only hope in God's mercy." Now, this is all a delusion. One sin will damn any man forever. Sin brought God's Son from heaven to become man and die. It is true many may be worse than you, and that they will have a bad chance. That is the very reason I write this for you and for all, because most people are going to hell just now and do not know it. I did not make the calculation. Jesus Christ, who cannot tell a lie, said that there were two roads, a wide and a narrow; that most people go in the wide one, and few go in the narrow one; that the wide one ends in endless misery, and the narrow one in endless happiness. You have only one chance, which is to believe God who says that one sin will send you to hell. You have committed at least one sin. Now accept Christ as your own and only Savior.

But the great deceiver of the world tries to do all he can against God's truth. If he finds that you will not believe yourself to be worse than other people, or that still you have a chance, he will take another and opposite course, for the devil's statements are like the time of a bad watch, either too fast or too slow. He tells you that either you are too bad, or not bad enough. Now Jesus Christ came to seek and to save the lost. A man who said of himself that he was the chief of sinners is in heaven long ago. The blackest, vilest, most debased, most debauched, polluted, filthy, unclean, hard-hearted, evil-tempered, lying, covetous, thieving, murderous, grey-haired sinner that ever tottered on this side of the grave, is reached by Him who hung between two thieves for sin. God says it, that is all. We cannot understand it. Only this: He chose to do it, and now He tells you, "Come unto me." A thief that had reviled Christ after the hand of death was on him is in paradise, we know. Why not you? And why not be saved now? If not now, it may be never.

(To be continued.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1925 East 8th Street.)

Dear Herald Readers, Greeting:—Perhaps it will be of interest to you to read a few lines from this part of the vineyard. About twenty-five of us have been engaged in Bible study for nearly five weeks; only one more week and the term will close, but God has blessed our efforts in searching the Scriptures for His precious truths, and His will concerning us.

We regret very much that Bro. J. S. Hartzler could not remain with us during the entire term, but feel glad that Bro. Royer has been able to be with us and faithfully instruct us, with the result that the work looks much larger to us than ever before, and we hope by the grace of God to labor more diligently for His cause.

A program is arranged for special services for ministers and Christian workers for Thursday evening, and Friday all day Feb. 6 and 7, addresses and conferences that will be helpful to the workers, we invite especially all of our ministers to be with us those days.

The Students.

Jan. 30, 1913.

Dhamtari, C. P., India

To the Readers of the Gospel Herald, Greeting:—In the name of the American Mennonite Mission, Dhamtari, C. P., India, I wish to state that we appreciate, more than words can express, the help you are continually giving in the Lord's work here, and I wish to say with the apostle, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

The special support for Bible women and Indian evangelists is certainly appreciated, and in this way the Gospel work can be carried on more extensively. Some of you who have been so faithfully sending in your support have perhaps not as yet received a quarterly report of the worker you have been supporting. If this is the case please inform us of the fact, and we shall attend to the matter at once; and if you have not gotten a receipt for your money, please do not hesitate to enquire from the person to whom you forwarded your money, and keep on enquiring from us and them till you get a reply.

I am sorry to state that the past

year there have many letters gone astray through the mail, and your letter may have been one of the many.

Yours for the Master,
M. C. Lapp, Supt.

Dec. 24, 1912.

MENNONITE CHILDREN'S HOME

(Millersville, Pa.)

For the Gospel Herald.

Five children were admitted recently and six were placed into homes, leaving a family of twenty-five children in the Home. Among these are a number of boys, whose ages range from six months to seven years, that are to be placed into permanent homes as soon as places can be found for them. We find that the demand for girls is unlimited but not so with the boys. Will some one who has been thinking of taking a little girl into their home make the sacrifice and take a little boy instead? All the workers and children are enjoying good health again. The brotherhood and friends of the Home remembered us very kindly while we were in quarantine during the holiday season, by sending fruit, toys and provisions, all of them being greatly appreciated. We want to thank all who have contributed and ask for a continuance of your support as the Spirit directs. Jesus said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

We have been requested to state what is needed for the support of our family and will say that donations of lard, sugar, flour as well as a general line of provisions are acceptable at any time. We would suggest that congregations contribute provisions and send them direct to the Home by freight or trolley express. All goods sent by freight should be marked Lancaster, Pa., c-o Mennonite Children's Home, Millersville. If sent by trolley express mark goods, Mennonite Children's Home, Millersville, Pa.

The brethren Elam N. Horst, E. R. Miller, Clayton Shoemaker and their wives visited the Home recently. Wishing you God's blessings we remain,

Yours for the needy,
The Workers.

I notice that the most successful men are those whose minds are always cool; who, no matter how swift the movements of their bodies, are able to deliberate coolly and to produce calm, sober judgment even under disturbing circumstances. It is not the man who reaches the corner first who wins, but the man who knows exactly what he is going to do when he reaches the corner.—Gov. Charles E. Hughes.

NOTES FROM THE GIRLS' ORPHANAGE

By L. Ellen Schertz.

For the Gospel Herald.

Christmas is always a time of rejoicing for children, especially such as know Him, in whose honor the day is kept. And we here are as happy in our preparations and celebrations as anyone could be. There is the usual rush and excitement, and mysterious parcels and suspicious smiles, betray the fact that Christmas time is near. One asks few questions and pretends not to see the preparations, for what is more disappointing to a child, or even "grown ups," than to have the recipient of a surprise gift find it out before hand.

This year our Christmas exercises were held on Christmas eve, and the beautiful moonlight and mild temperature reminded one more than usual of the shepherds as they went toward Bethlehem on that night of nights. The program consisted of songs sung by different classes, several by village children, and they sang so heartily that one forgot that there were discords or perhaps, there are no discords when the heart is glad. Some of them repeated scripture texts and if they **felt** them according to the volume with which they spoke them there was no doubt but that they will always remember them. Bro. Lapp spoke for a little while of the significance of Christmas and the village people who had flocked together to hear and see could hardly doubt but that it was indeed the "bara din" (big day) for the Christians.

Through the kindness of friends in England and Scotland, and considerable planning here, we were able to give quite a few gifts, and the pleasure it gave can only be realized by those who have received only a few gifts in their lifetime. The school and Sunday school and orphanage children all received a small bag of native sweets for what is Christmas to a child, without sweets. Some of the girls have a few pieces of their own and quite a number have learned that "it is more blessed to give than to receive," but the majority had only the one-sided pleasure of receiving.

From ten o'clock till five the next morning the girls were baking bread and little cakes of different sorts. They are all fried in oil and get stale very soon, so they made them at the very last. I always feel rather sorry for them, but they say it would not seem like Christmas if they went to bed and slept all night.

Our girls who were in school in Bilaspur came home for the holidays. One can appreciate home after being away for a while and the things that we were tired of or thought of no account seem especially precious when we get to them again.

Most of the girls are quite well now and they have been working very hard at filling in the floors of the new orphanage, some of the foundations being nearly two feet deep and all filled solid with stones and dirt. Work on the new orphanage is goig along but it seems to us who are anxious to move into it that it goes very slowly. The the new orphanage is going along but it was impossible to burn bricks during the rains, and then came harvest when workmen were scarce; but they are about ready now. Then we hope to see things move faster. Not only are the bricks molded and burned, but much of the lime too and all doors, windows and timbers for the roof must be made to order. In fact, building in this land requires more or less knowledge of everything and a great deal of time and patience besides.

We closed a series of meetings with the girls a short time ago. Bro. Lapp conducted the services and God richly blessed us in waiting before Him. Some of the girls remained seemingly unmoved, but God can draw them still and by the help of those who were blessed with your prayers the work will go on.

Don't forget that the girls need your prayers. We need it too.

Dhamtari, C. P., India.

THE GOOD OLD FASHIONED WAY

I am on the Gospel highway,
Pressing forward to the goal,
Where for me a rest remaineth
In the homeland of the soul.
Every hour I'm moving onward,
Not a moment to delay;
I am going home to glory,
In the good old fashioned way.

Chorus—
In the good old fashioned way,
In the good old fashioned way;
I am going home to glory
In the good old fashioned way.

From the snares of sinful pleasure,
There my feet are always free,
Tho' the way may be called narrow,
It is wide enough for me.
It was wide enough for Daniel
And for David in his day;
I am glad that I can follow
In the good old fashioned way.

Many friends have gone before me,
They have laid their armor down
With the pilgrims and the martyrs
Have obtained a robe and crown,
On this road they fought their battles,
Shouting vict'ry day by day.
I shall overcome and join them
In the good old fashioned way.

Just a few more steps to follow,
Just a few more days to roam;
But the way grows more delightful
As I'm drawing nearer home.
When the storms of life are over
And the clouds have rolled away
I shall find the gate of heaven
In the good old fashioned way.

—Sel. by John I. Latshaw.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

DON'T MARRY A MAN TO REFORM HIM

Don't marry a man to reform him,
To God and your own self be true.
Don't link to his vices your virtue;
You'll rue it, dear girl, if you do.

No matter how fervent his pleadings,
Be not by his promises led;
If he can't be a man while a-wooing,
He'll never be a man when he's wed.

Don't marry a man to reform him—
To repent, alas, when too late;
The mission of wives least successful
Is the making of crooked limbs straight.

There's many a maiden has tried it
And proved it a failure at last;
Better tread your life's pathway alone dear,
Than to wed with a lover that's "fast."

Mankind's much the same the world over,
The exceptions you'll find are but few;
When the rule is defeat and disaster,
The chances are great against you.

Don't trust your bright hopes for the future,
The beautiful crown of your youth,
To the keeping of him who holds lightly
His fair name of honor and truth.

To "honor and love" you must promise;
Don't pledge what you cannot fulfill,
If he'll have no respect for himself, dear,
Most surely you, then, never will.

'Tis told us the frown of a woman
Is strong as the blow of a man,
And the world will be better when women
Frown on error as hard as they can.

Make virtue the price of your favor;
Place wrong doing under a ban;
And let him who would win you and wed you
Prove himself in full measure a man.

—Selected.

HOME PROBLEMS

Conducted by C. R. Strite.

We know of a family (a number of them for that matter) where the children are bright and intelligent, quick-witted and attractive, just the kind to attract the gay and the frivolous as well as the brilliant and most thoughtful people of the community. To keep them in the right kind of associations and their minds centered upon the right things is a problem. How would you solve it?

The proper training of children is indeed a grave responsibility; early impressions are lasting, and cannot be entirely obliterated by one's after life. Right or wrong training has much to do with developing character, which is being built for eternity.

Build up the positive side of the child's nature; say do rather than don't, encourage rather than discourage, praise rather than find fault. **Develop virtues rather than repress evil habits.** Love is manifested very early in the child's life, and becomes the motive power in that life. A desire to excel is a special quality; rightly directed becomes a powerful incentive to right action. Conduct rather than clothes, life rather than books, constitute true excellence. Teach them the real worth of excelling themselves rather than others. This will help them to think more of better associates, enabling them to center their minds on right things. Activity rightly directed is a preventative of bad habits. Impress them with sailors' scenes they imbibe that quality. Give them boys' scout outfits they want to enter the army. Let them associate with bad company and bad literature, etc., they will bring shame upon the home.

Shall sin abound that grace may more abound? No.

SUPPOSE IT WAS YOUR DAUGHTER OR YOUR SISTER?

The tongue can no man tame.—Jas. 3:8.

To bridle the tongue is such a rare thing for any one to do that when we find a woman or man who does it, they are worth noting. I have in mind a woman who has the reputation of never saying unkind things of anyone. Like "Grandmother Brown of Cranberry Town," she even said of the devil that he had one good trait—he always attended to his own business.

If we would always ask ourselves the question, "Is it true?" there might be more golden silences in the world. Think before you speak, and remember that until we are dead and in our coffin, we are not sure what kind of trouble will be brought upon us.

Suppose it was your daughter or your sister whose name was on everyone's tongue. Think! when a woman's name is being trampled in the dust that she is some mother's daughter, or someone's loving sister. Think twice, and be silent.

In James 3:5 it says: "The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth."

A match in the hands of a child can destroy a whole city.

'Twas but a breath—
And yet a woman's fair fame wilted,
And once fond friends grew cold and stilted,
And yet the wide world heard.

One venomed word,
That struck its coward, poisoned blow,
In craven whispers, hushed and low—
And yet the wide world heard.

'Twas but one whisper—one—
That muttered low, for very shame,
That thing the slanderer dare not name,
And yet its work was done.

A hint so slight,
And yet so mighty in its power—
A human soul in one short hour
Lies crushed beneath its blight.

—Mrs. H. W. Ross.

—Selected by Daisy L. Lehman.

A MOTHER'S CREED

I believe in little children as the most precious gift of heaven to earth.

I believe that they have immortal souls created in the image of God, coming from Him and to return to Him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround them in early childhood largely determines their future character.

I believe in work suitable to childhood and that the joy in doing such work should come to the child largely from the doing it well.

I believe in freedom, but not in license.

I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry and application.

I believe in prompt, cheerful obedience, self-control and self-forgetfulness.

I believe in inspiring the child to choose the good, the true and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit, kindness, gentleness, joy, peace, truth, faith, love, reverence for God, respect for age, consideration for each other and thoughtfulness for all God's lowly creatures.

I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that Christ, who was Himself a child, born of a human mother, is the one never failing source of help for perplexed, discouraged or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give to it all that thou hast given me, of understanding and wisdom and strength and love and gentleness and patience and faithfulness.—Prepared by the Mothers' Circle of the Bedford Presbyterian Bible School.

There is lasting joy and peace in doing the will of God.

Sunday School

For the Gospel Herald.

Lesson for Feb. 16, 1913.—Gen. 12:1-9

THE CALL OF ABRAHAM

Golden Text.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12:2.

Introductory.—Four hundred years have passed since the Flood. Again the frailty of man is manifest in the conditions of affairs in the days of Abraham. Even Noah gave evidence of his humanity, and it was not very long until the people thought they would get ahead of God in building the tower of Babel; but God quickly sent them a confusion of tongues and they were scattered to the four winds of earth. Ham went to Africa, Japheth to Europe, and Shem remained in Asia. It was to this branch of the family that Abraham belonged. It was to faithful Abraham that God came and directed him into a promised land where he should be made a great nation.

The Call.—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." There were precious promises made, but conditions first had to be met. What were these conditions? In the first place he had to forsake the association of kindred and friends. It is a vivid picture of what must take place today if we would enjoy the blessings of the Almighty. Sinful associations must be given up, we must give up the world for God, must move out into the realms of God's free grace, living in an atmosphere of heavenly purity. Even associations that are not counted sinful are oftentimes very unhealthy for spiritual growth. We may move among the world as missionaries, but never as worldlings enjoying the things which gratify the worldling in his carnal lusts. The call comes to every one to forsake the world, forsake the dominion of the flesh, forsake all kinds of associations contrary to God's Word. Will we obey? Great blessings are ahead of us if we will.

The Promise.—What are these promises? For Abram it meant, "I will bless thee, and make thy name great; and thou shalt be a blessing." God promised to be with him at all times if he would be faithful. For the kind of greatness with which God stands ready to bless us, read Matt. 18:1-4. Satan is so apt to whisper things holding out the wrong kind of greatness into our ears whenever the idea of greatness is mentioned. Let us be sure and be satisfied with the heavenly kind. This kind we do not even have to seek. God will bestow it upon all who are ready to meet the conditions. Notice the two distinct promises: (1) "I will bless thee." (2) "I will make thee a blessing." The second one naturally follows the first.

The Response.—Abraham obeyed. Did it cost him anything? Put yourself in his place. Houses, kindred, lands, friends, everything had to be given up—for what? Had he ambitions? Picture to your minds, if you can, what this sacrifice meant. What was he to get in return? Certainly God's promises were very great—but for the man of little faith there was nothing in sight. It was Abraham's great faith that made these promises precious. It is faith that makes the promises of God precious to His people today. Yea, verily, "We walk by faith, not by sight." But Abraham obeyed. Though he died without seeing all the promises of God verified, yet he died in faith. Though there was a period of several hundred years of virtual captivity in Egypt ahead of them, yet the promise was later fulfilled when in the days of David and Solomon Israel was a mighty nation, the surrounding nations bringing them tribute. Later on the promise was still further verified when in the Lord Jesus Christ, the seed of Abraham, all the nations of the earth were blessed. Fear not to take God at His Word. It means sacrifice; it may mean dark days; but it also means that God's promises will be fulfilled, for God has never yet broken His covenant with man.

Overcoming Obstacles.—What wonderful faith it must have taken on the part of Abraham when this promise was made. When Abraham went in obedience to the command of the Lord into Canaan, he found it peopled with a fierce and war-like people. God said, "Unto thy seed will I give this land." Unto whose seed? At this time Abram had not even a child of promise. Now he was confronted with this proposition: Here was a land that seemingly belonged to another people, and they were of the savage, unconverted kind. He was without a rightful heir, and yet the promise was his. He faltered not. He believed that God would make His promise good, and that was as far as his concern went. "This is the victory that overcomes the world, even our faith." When confronted with obstacles that seem beyond the possibilities of man to remove, think of Abraham. "All things are possible with God . . . . all things are possible to him that believeth." Another secret of Abraham's overcoming faith was his devotion to God. The whole thing is explained in the few words, "And there he builded an altar unto the Lord." Stay near to God, and He will bless you with an abundant faith—and through faith you can look up to God saying, "I can do all things through Christ which strengtheneth me."—K.

Our Young People

OUR CONVERSATION.—Matt. 12:35-37

Topic for February 23

MOTTO

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight: O Lord, my strength and my redeemer."

OUTLINE OF TOPIC

I. The Nature of Words Determined by the Nature of the Heart.—Matt. 15:18, 19.
1. Like deep waters.—Prov. 18:4.
2. The heart of fools.—Prov. 12:23.
3. Truth in the heart.—Psa. 15:2.
4. Treasure in the heart.—Matt. 12:35.

II. What God Would have Our Conversation Be.—
1. Good, meek, wise.—Jas. 3:13; I Pet. 3:15, 16.
2. Without guile.—Rev. 14:5.
3. Truthful.—Zech. 8:16; Eph. 4:25.
4. Pure and edifying.—Eph. 4:29.
5. Graceful.—Col. 4:6.
7. Seasonable.—Prov. 15:23; Eccl. 3:7.
8. About God.—Psa. 145:5-12; 77:12.
9. Prudent.—Prov. 17:27, 28; 21:23; 15:2.
10. Thankful.—Eph. 5:4.
11. In love.—Eph. 4:15.
12. In Jesus' name.—Col. 3:17.

III. How Bring About a Conversation Acceptable to God.—
1. Get the heart right.—Acts 8:18-24.
2. Keep the thoughts pure.—Phil. 4:8.
3. Turn away from corrupting influences.—Rom. 12:9.
4. Walk in the Spirit.—Gal. 5:16.

STUDY OF THE TEXT

Matt. 12:35-37

"A good man."—Meditate upon all that it means, beginning at the heart.

"An evil man."—From the state of the heart outward, everything is corrupted because the fountain of life is defiled.

"By thy words."—Words are the photograph of our thought. Hence God need only point to the photograph and the evil heart will understand to his own confusion that the judgment is just.

PERSONAL THOUGHT

My words, whatever their sound may be in the ears of men, can hide no false note from God. Every heart beat of vanity and passion though clothed in gilded dress before men is seen in nakedness before God. "Create in me a clean heart O God!"

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Speak.**
2. Commit Psa. 34:12-16.

For Young People—
1. What Shall We Talk About?
2. How Use Our Influence Against Evil Conversation?
3. The Power of a Pure Heart.

For Older People—
1. The Corrupting Influence of Wrong Words.
2. The Place of Secular Affairs in the Conversation of Saints.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec.. Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEB. 6, 1913

Field Notes

Pre. I. A. Wambold and Deacon N. R. Fretz ministered at the Almira, Ont., Church on Jan. 26.

Among those who were in attendance at the special Bible term at Canton, Ohio, last week were the ministering brethren, John Sommer, J. A. Leichty, and John D. Miller of Louisville, Ohio, and Aaron Eberly of Dalton, Ohio.

The special Bible term at Hesston Academy and Bible School closed on Jan. 31. Nine ministers and two city mission workers had been in attendance.

Bro. David Lehman of Columbiana, O., filled the regular appointments at the Martin Church near Orrville, Ohio, Jan. 26, preaching morning and evening.

If previous arrangements were carried out Bro. John W. Weaver of Spring Grove, Pa., began a series of meetings at Lititz, Pa., on Saturday evening, Feb. 1.

Among the special features connected with the short Bible term now going on at the Canton, Ohio, Mission is a special ministers' meeting to be held on Thursday evening and Friday, Feb. 6 and 7.

Bro. B. Lehman Kraybill was called to the ministry by lot and ordained Jan. 30, 1913, at the Mt. Joy Church in Lancaster Co., Pa. May God's blessing attend our brother in his labor for Him.

Bro. Urias Weber of Berlin, Ont., spent Sunday, Jan. 19, with the brotherhood in York Co., Ont. He was given earnest attention as he spoke to good sized audiences at both Wideman and Cedar Grove churches.

Interesting and inspiring meetings are reported from Tuleta, Tex., where Bro. Andrew Shenk of Oronogo, Mo., has been during the past few weeks in the interest of the kingdom. Souls are confessing Christ and members built up in the faith.

Good news comes from the meetings now being conducted at Goshen, Ind., where Bro. D. D. Miller of Middlebury, Ind., is assisting in the work. Souls are confessing Christ and others counting the cost. May they be "both almost and altogether" persuaded.

Last week we chronicled the fact that the community about Springs, Pa., was suffering from a siege of small pox. Latest reports from that place tell of new cases. Bro. H. M. Gelnett was very sick, but latest reports tell of his improvement. The family of Bro. William Wisseman is having its trials along another line. Their son, Freddie, who had undergone an operation for appendicitis in a hospital in Cumberland, Md., was about ready to be brought home, when a relapse made it necessary to keep him there for an indefinite time. May the Lord overrule and all be restored to perfect health.

Thirty-four students are enrolled in the Bible class at Berlin, Ont. A six weeks' course has been provided. Pray for this work.

Bro. Calvin Mast of Millersburg, Ohio, was a visitor at the special Bible term at Canton, Ohio, on Friday of last week. From that place he went to Louisville, Ohio, to remain over Sunday and to preach the Word to the people of that community.

We are in possession of a carefully prepared manuscript containing the reports of the Western District A. M. Conference from the time of its organization. These reports are to be published in book form and distributed for use by members of conference and others interested.

Deacon Called Home.—Bro. Silas Bauman of Waterloo, Ont., for sixteen years a faithful deacon in his congregation, was called to his eternal home Jan. 21. His pen was used frequently in support of the cause. The Lord comfort the bereaved. See obituary on another page.

By an error in proof reading a line was omitted between "Va." and "Freeport Cong." in the Report of the M. B. of M. & C. for December, 1912. That line should have been "**General Fund.**" There should have been only one item in the "**Evangelizing Fund.**" From "Freeport Cong." on down to the first total belonged to the "General Fund."

The meetings in the Howard-Miami Co., Ind., congregation are still continued with interest. Up to last Wednesday evening there were 21 confessions. The attendance is good and the Spirit is striving with many that are counting the cost. Satan is also busy telling them, "not now." Pray for the work at this place.—G. W. N.

Encouraging word has been sent us concerning the meetings recently held at White Cloud, Mich. Great interest was taken in the Bible conference which closed Jan. 28. The meetings were continued for a time by Bro. J. M. Kreider of Palmyra, Mo. Souls were confessing Christ and prayers were ascending that many more might come out on the side of the Lord.

Correspondence

Scottdale, Pa.

Greetings to the Readers of the Herald:—After the death of Bro. M. B. Stauffer, his brother, Harry, remained in Scottdale for a time. He returned to his home in Lancaster county on Friday of last week.

Bro. Harry Mumaw and wife of Orrville, Ohio, were welcome visitors

at Scottdale, Pa., one day last week, being here as guests of Bro. Levi Mumaw and family.

Bro. Abner D. Zook, with his wife, of Pittsburg, Pa., came to Scottdale on Saturday evening, and remained until Monday morning. Bro. Zook is engaged in temperance work among the foreign speaking people in Pittsburg and near-by towns.

On Sunday, Feb. 2, instead of the regular morning service, a special service was held in the Scottdale Church in memory of Bro. A. D. Martin. Many of his relatives could not attend the funeral and were present at this meeting. Bro. Daniel Kauffman conducted the service, assisted by brethren Brilhart and Ressler. The text used was the first eleven verses of the fifth chapter of II Corinthians.

Bro. Daniel Kauffman spent two days last week at the special Bible school at Canton, Ohio. He returned home on Saturday morning. He reports a pleasant and profitable time while at the school and good interest in the study of the Word.

J. A. Ressler.

Archbold, Ohio

Greeting to the Readers of the Gospel Herald:—We have been having a season of great rejoicing at this place. On Dec. 28, the Brethren D. D. Miller of Middlebury, Ind., and Silas Yoder of Goshen, Ind., arrived here. On Monday following our Bible conference began and lasted for five days Bro. Miller continuing the meetings till the following Monday. The brethren labored very faithfully with us and taught us God's Word in its purity, and we realize that it has brought conviction to the hearts of men.

As a result of the efforts put forth at these meetings and since we now have a class of seventy that have confessed Christ as their Savior it creates a joy within our hearts to see that so many became willing to forsake sin and follow their Savior. May God help them to make a full surrender and remain faithful to the end is our prayer. The brethren, Samuel Summer of Stuttgart, Ark., Andrew Miller of Leo, Ind., and Joseph Hooley of Middlebury, Ind., were also with us through these meetings and lent a helping hand and gave us much encouragement by their presence. Bro. Summer remained around here about three weeks visiting his aged father and other friends, and handing out the bread of life.

Cor.

Flanagan, Ill.

To all Herald Readers, Greeting:—On Sunday, Jan. 26, there were ten precious souls received into the Church here by water baptism. May they also have been baptized with the Holy Ghost, and may we all realize that it means much to promise to be a follower of the meek and lowly Jesus.

Sister Alma Sutter of Hopedale, Ill., was also received into the Church by letter.

Pray for us that as our numbers increase we may become stronger to withstand temptation.

In His name,

Lydia H. Smith.

Manchester, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are enjoying nice weather. Today at our regular services the meeting was opened by Bro. Jos. Forry, and Bro. Theo. Forry preached from Acts 12:7. We can surely praise God for the many blessings we have been permitted to enjoy. The new church at Stony Brook is getting along nicely. We hope it will soon be ready for worship. We ask an interest in the prayers of God's people.

Cor.

Jan. 26, 1913.

Middlebury, Ind.

Dear Herald Readers:—Bro. S. E. Allgyer came to us Jan. 13 and began a series of meetings, which continued until the evening of Jan. 23. He preached the Word with power, and labored earnestly for the salvation of souls. As a result of his labors 23 precious souls became willing to come out on the Lord's side and take up their cross and follow Him But our hearts feel sad that so many are not willing to give up. Our prayer is that they may see their lost condition before it is too late. The meetings were well attended, the membership built up, and we hope to be able to do more efficient work for the Master

We have some sickness at present. Our Sister Fannie Coyle has been seriously ill for about four weeks. There were a number of others not able to attend the meetings on account of sickness, including myself. I have been very sick—had fever from 102 to 104 for over a week, then several days before Bro. Allgyer left here I wanted to be anointed. So one night after the meeting a few of the brethren and sisters with Bro. Allgyer came over and anointed me. Afterward we had a little prayer meeting and sung three songs, and before the meeting was over my fever was all gone, and I have had no fever since. Am gaining slowly right along. I am telling this because people pay so little attention to this scripture. This is the second time I was raised up from sickness in this way. God has the same power today to raise us up from sickness that He had in the time of the apostles. If we will only use the means that He has laid down for us in James 5.

God bless Bro. Allgyer in his work from house to house, as well as from the pulpit.

Anna Keyser.

Jan. 27, 1913.

Lititz, Pa.

(Erb's congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—We were made to rejoice to have our new church dedicated to the service of the Lord, on Saturday morning, Jan. 25, Bishops J. N. Brubacher and Peter R. Nissley having charge of the services. The brethren used Isa. 66:1 for their text. We were told that this passage of scripture was used fifty-eight years ago when the former church was dedicated. The former church was destroyed by a cyclone April 2, 1912. Bro. Henry Haverstick opened a series of meetings on the evening of the dedication. We hope we shall be strengthened and the unsaved see their lost condition and turn to the Lord during the meetings. Pray for the work here.

Yours in His name,

David S. High.

Jan. 27, 1913.

Wakarusa, Ind.

Dear Herald Readers, Greeting:—We are glad to report an interesting Bible conference held at the Holdeman Church from Jan. 6 to 11. Bro. A. D. Wenger and our home ministers, Silas Weldy, Jacob Bixler and Henry Weldy, were the instructors. Evening services began on Jan. 1 and continued to the 16th. Favorable weather and good roads for most of the time brought a good attendance. As part of the result of the meetings seventeen confessions were made.

On New Year's day our annual business meeting was held. It was decided to reconstruct the church house as we are in need of more room and the house needs repairs as well. The house stands practically as it was built nearly forty years ago.

At the close of the last year the record membership stood 232. Number lost during the year by death, 2; by letter, 5; by backsliding, 5.

The reorganization of the Sunday school resulted in re-electing Bro. Amos Weldy Supt, Bro. Warren Shaum as assistant, Sister Florence Holdeman, Bro. J. I. Weldy, and Bro. Abner Holdeman were re-elected as secretary, chorister and treasurer, respectively.

Cor.

Jan. 27, 1913.

Boswell, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We can surely praise God for the many blesings we were permitted to enjoy in a series of meetings held at the Thomas Church by Bro. Ed Miller of Springs, Pa., beginning on Jan. 8. The church was greatly strengthened by the preached Word and sinners were made willing to turn to the Lord. Eight precious young souls confessed their Christ and were received in the church by water baptism on Jan. 19. May the Lord bless every effort put forth for the salvation of other souls that are yet outside of the fold.

Yours in His service,
Joseph Saylor.

Jan. 27, 1913.

Berne, Mich.

Greeting in Jesus' Name to all Herald Readers:—We enjoyed a blessed time the past week. Bro. Peter Ropp of Zurich, Ont., held a series of meetings beginning Jan. 19, and closed Jan. 26, with sixteen confessions. May God help these young souls that confessed Jesus as their Savior that they may be shining lights for the world. Bro. Chris Schrag of Zurich, Ont., was also with us and preached an interesting sermon on Sunday forenoon, Jan. 26. Pray for us, as we are without a minister for nearly one year now. May the Lord send some servant to this place to preach the Gospel.

Cor.

Jan. 27, 1913.

Quarryville, Pa.

(Mechanics Grove congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—By His grace I will endeavor to write a few lines. We were made to rejoice to have Bro. J. H. Mosemann of Lancaster, Pa., with us Sunday, Jan. 26. His text was part of Hebrews 12. May we be doers of the Word, and not hearers only. The Lord bless him wherever he goes. We feel thankful to have the kind visits of the brethren. We are having mild winter.

In His name,
Sadie A. Stoner.

Jan. 27, 1913.

La Junta, Colo.

(Holbrook congregation.)

Greeting of love in Jesus' worthy Name:—By the love of God we are spared to write our first letter in the year to the Herald. We have just been encouraged and built up by the earnest labor of Bro. C. A. Hartzler of Missouri. He taught us many truths and pleaded with the lost ones to turn to God. Only one confessed Christ. We feel to rejoice for that one, but so many more should have done likewise.

Our Sunday school children have undertaken to invest some money for seed and other ways to earn something for the benefit of the colportage and Bible women of India. Between 35 and 40 have agreed by the help of their parents to become useful for the Lord in this way. We hope it will please our heavenly Father and He will reward them in such a way that they will love Him more.

A. F. Burkholder.

Jan. 27, 1913.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Precious Name:—"The Lord hath done great things for us whereof we are glad."

Our series of meetings began on Jan. 9, and were conducted by our Bishop Ben Weaver. They were closed last evening (Jan. 26). There were fifteen confessions as one of the visible results, for which we praise God. We rejoice in the salvation of these dear souls, yet we feel sorry to say that there are a large number under conviction who would not come, among them some who through the bonds of relationship are near and dear to the writer. May God yet draw them closer to Himself that they may more fully realize His great love for them. May God also bless our brother who labored so faithfully for the lost.

Monday evening, Jan. 13, Bro. J. W. Shank was present at our services and gave an interesting and touching talk on South America and its needs.

We are having quite a bit of damp and rainy weather and a large number of sick people. One of our ministering brethren, Ben Wenger, is on the sick list. May God soon restore him to perfect health.

Minnie E. Schload.

Jan. 27, 1913.

Mt. Joy, Pa.

Dear Herald Readers, Greeting:—We had ordination services in the Mt. Joy Church on Thursday morning, Jan. 30. Bro. Jacob N. Brubacher and Peter R. Nissley had charge of the ordination. Bro. C. M. Brackbill preached the sermon. Text, Luke 10:1-19. He dwelled most on verse 19. Bros. Benj. Zimmerman and Noah Landis had part in opening exercises.

Five brethren passed through the lot. Bro. B. Lehman Kraybill was chosen, the youngest brother in the class. May God abundantly bless the brother so he may be an earnest worker, proclaiming the Word in all its purity and power. Rom. 10:15: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

In His service,
Amos F. Eby.

Jan. 31, 1913.

Miscellaneous

LETTER FROM TULETA, TEX.

By J. D. Hostetler.

For the Gospel Herald.

Having been in the Southland for over a year, we feel it a blessed privilege to write a few lines from this place. We have many reasons to be thankful to our kind heavenly Father for the many blessings received since here.

Our object in coming south was to seek a more mild climate, thinking perhaps it would benefit health to some extent, which it certainly has. The climate at this place is almost an ideal one, and in many respects is beneficial for some ailments. The summers are very mild, and not so hot as one would think. There are some days in which the mercury will reach the 100 mark, but as a rule those days are few and far between. The ever present gulf breeze is one thing that counts here. One can almost depend on a fine breeze every day. For weeks and weeks during the summer months the mercury very seldom falls below 70. The winters are also mild. Thus far this winter it was not more than 8 below freezing. Garden vegetables can be grown 12 months in a year. Eight years ago this country was covered with brush, and now there is a community of some over 250 souls. The Northern people have settled in here at a rapid rate. Houses are nearly all built two stories high, not many small houses. The town of Tuleta is rather a community than a town, as most people living in town have farming land near by. It has two general stores, a drug store, harness shop, post office, and at present they are building a large cotton gin. Land is selling from $30 to $40 per acre. We are not interested in real estate, and have no land to sell. There is an agricultural and domestic science school here built at a cost of $2,000 and twenty acres of land in connection. A Mennonite Church close to town, and a membership of some 60, services every Lord's day, and also Y. P. B. Meeting every Sunday evening.

As to rural mission work, we beg to say the field is large, and the workers few. The Gospel is needed here as well as any place in the southwest. The people are eager to hear the Gospel, and are anxiously waiting for someone to come, to bring them glad tidings of salvation, and yet we look forward and sometimes wonder who will go and whom shall we send.

With all the rush and worry and almost wild excitement that people are rushing southwest to accumulate wealth, it is very important that we do not lose sight of advancing the spir-

itual work as well. There are souls all around us who know not God as they should, or might, and some who have never heard a sermon preached or a song sung. Can you imagine; dear reader, how anxious they are to hear the speaking of God's eternal truth? What can be said of this place, I believe will hold good all over the West and Southwest. If there are some souls who are convicted that they should do more for the Master, why not launch out in God's vineyard somewhere, where there is an established church and lend a helping hand.

I do not wish to cast any reflections on any one going to a place where there is not a church established, but how often do we see that when some people go to a place where there is no church, they soon become discouraged and no one to help out, and soon they will die, spiriutally, and soon develop a roving disposition.

I do not wish to state that this is a place where milk and honey flows. The evil one is turned loose here as well as anywhere. It is up to the people of God, whether they are going to let the devil win souls or whether we are going to keep our banner bright and put forth more efforts than we ever have before for lost souls. We are living in a fast age, there is a greater responsibility resting on us, than was on our ancestors, and it behooves every one who has named the name of Christ to be up and doing while it is day.

We keenly feel the worth of prayer, and would kindly ask all God's people to remember us at a throne of grace, that we may live lives acceptable to our divine Maker, that when we come to face our Maker and give an account of our stewardship, we may hear, "Well done . . . . enter thou into the joy of thy Lord." God bless you all.

Tuleta, Tex.

THE CHRISTIAN'S CONDUCT

By Nora Hunsberger.

For the Gospel Herald.

Since we have taken the yoke of Christ upon us and wish to be one of His followers, it is necessary that we conduct ourselves in such a way as will be pleasing in His sight. I believe if we have surrendered our all to Christ it will not be hard for us to conduct ourselves in the right way, for then our whole desire will be to do that which our Lord wants us to do. In Eccl. 12: 13 we read, "Fear God, and keep his commandments, for this is the whole duty of man." We must show fear and reverence toward God and our duty is to keep His commandments. "For this is the love of God, that we keep his commandments, and his commandments are not grievous" (I Jno. 5:3).

What influence are we having over our fellowmen? is a question we should ask ourselves. When we touch upon this subject we have before us a field so vast and unfathomable that only eternity will reveal the effects. But we know that each of us has an influence for good or evil over our companions, and if we will only live true to God and obey Him we can do much. "Actions speak louder than words," is an oft repeated proverb which contains much truth. Let us therefore be careful in the example we set for others. If we could only realize that, "Our todays and yesterdays are the blocks with which we build," we would not have so many incomplete lives in the world.

Very much may be and is often lost by not choosing our associates carefully. Paul says in I Cor. 15:33, "Be not deceived; evil communications corrupt good manners." In Psa. 1:1 we read: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Strengthen that place by associating with good people.

Many of us have a weak place in our conversation. Foolish talking, jesting, slang, vulgar, vile and filthy talk is not edifying, but very destructive to Christian character. Let us be careful what we speak, for we are told that we must give account of every idle word we speak and every evil deed we do. Think of the many idle words that are used. How will we account for them? James says that the tongue is an unruly member. No man can tame it. God only can control it. Let us allow the Lord to control that unruly member.

The Christian is entitled to a future reward. We are conscious of the fact that this life does not end it all. We look forward to a day when all the rich promises of the Bible shall be fulfilled, when we shall be rewarded according to the deeds done in the body. Let us unitedly fight the good fight of faith, lay hold on eternal life, consecrate our all on the altar of God and when our King in His beauty shall come to gather His redeemed ones from this sin-cursed world, we may hear that blessed word, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Waterloo, Ont.

The work that makes a church go is the work that is done on the outside by its members; it is the week-day work of those who belong to it. Their lives count in the impression which the church makes upon the community as much or more than the sermons of the pastor. They can live up or live down the sermons which he preaches. —Baptist Chronicle.

DECISIVE POINTS IN CHARACTER BUILDING

By Amanda Karch.

For the Gospel Herald.

When we ponder over the characteristics that illuminate the life of Jesus Christ, we find a large number of traits, that are not to be compared with any of our own experiences. His character was full of every conceivable trait that man might suggest as belonging to a being of moral profession. The characteristics were such also as were remarkable for their human qualities, and at the same time vitally related to the divine. The words of Tennyson are a fitting expression of such a contrast:

"Thou seemest human and divine,
the highest, holiest manhood Thou."

This is the reason why Jesus can be our nearest friend. Since we know the decisive traits of His character, our aim should be high and thoughtful. For in this life each one is building. Character is not what we may appear to be, or what men may think of us, but what we really are and what God thinks of us.

It has often been said, If a man builds a house he aims to use good material that it may stand the storms that beat upon it. So with every boy or girl. If they want to grow up strong men and women, we must use good, clean material in building our character. All our habits are bricks in our wall. So we should be very careful as each bad habit would mean a bad brick and would soon show in life.

One point is our associates. They have so much to do with shaping our character. If we associate with boys or girls whose lives are not clean and pure, we will soon see the same cropping out in our own life. Boys, when you are tempted to take your first drink or smoke, think of the affects it will have on your character. The only pure and spotless character is Christ. Him only shall we pattern after in all things.

Another decisive point in character building is reading. Reading clean books is a great factor in developing the character, while on the other hand many a soul has fallen through silly, trashy, Christless reading. Our thoughts also are ever forming our character, and whatever they are most deeply interested in, will color our lives.

Be modest. Be extremely small and lowly in your own eyes, cultivating that backward or bashful disposition rather than boisterous. We should not be too quick of speech, or too loud, for it will follow us all through life, and be a part of our charcter. We read in I Pet. 3:4, that the ornament of a meek and quiet spirit is of great price in the sight of God. Many a

young girl has fallen because she did not possess that modest and quiet spirit. Then it should be our aim to lead the noble life, as the poet says,

"True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

"We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that's narrow
And straight for the children of men."

Middlebury, Ind.

TEMPTATION AND SIN

By Hannah Wambold.

For the Gospel Herald.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.—Jas. 1:13-15.

The tempter referred to is the devil. The devil, his agents, (our own lusts) tempt us every day; therefore it is important to be in constant touch with God; for we are weak of ourselves. Let us hold fast the promises of God to be with His disciples, even unto the end of the world. Through Christ in God we may conquer. "Blessed is the man that endureth temptation." We shall not be tempted above that we are able to bear and God will make a way of escape.

Temperance is attached to this subject. Can we be temperate in sin. Generally when temperance is mentioned we think of strong drink. I don't expect to touch much on the strong drink habit. I was not accustomed to the sin of strong drink. Mother never saw father drunk and she knew him a long time before I did. Father had erected a family altar. We read in God's Word that no drunkard shall inherit the kingdom of heaven.

The Holy Spirit will reprove the world of sin. Solomon says, "The thought of foolishness is sin." It is not becoming for saints to talk foolishly or jestingly and we read that we shall give an account of every idle word. In Prov. 10:19 we read, "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." We need not think that God is too merciful to call us to account for so small a matter as one idle word or foolish thought. God is just. Every one must give an account of the deeds done in the body. Moses was not permitted to enter the promised land because he disobeyed God when he struck the rock instead of speaking to it. If we keep the whole law and yet offend in one point, we are guilty of all. "Seek ye first the kingdom of God." Have we done all?

Here is a list of sins as mentioned in Rom. 1:29: "Being filled with all unrighteousness, fornication, wickedness, covetousness, malice, full of envy, murder, deceit, backbiters, haters of God, despiteful, proud, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful." And in Gal. 5:19-21, the works of the flesh—sin: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." They that do such things shall not inherit the kingdom of heaven.

Breslau, Ont.

I am not half as much concerned over the faults of which I am aware, or over the spiritual losses which I know I incur every day—I can take care of those in time, being aware of them—as I am over the faults of which I am not aware, over the spiritual losses which I incur without knowing that I am incurring them. The fact that I hear voices to which I do not respond is not so great a thing to me as the fact that there must be voices just beyond those, that I do not hear and that I might hear if only my ear were keen to catch them.—Robert E. Speer.

MISSION MEETING REPORT

For the Gospel Herald.

The 69th Quarterly Meeting of the Mennonite Sunday School Mission was held at Lancaster, Pa., Jan. 25, 1913.

Devotional, Samuel Hess.

Henry B. Herr was moderator.

The program as follows was carried out:

Sermon. Bish. Jacob N. Brubacher.

Denying Self for Christ's Sake. John B. Senger.

The Worth of Action. Bish Benj. Weaver.

Missionary Sermon. Christian R. Strite.

The Influence of Thought. Simon B. Landis.

The Salt of the Earth. John H. Mosemann.

Workers' Meeting. David H. Mosemann.

Summary of the Day. C. R. Strite.

Ezra H. Mellinger, one of the auditors, reported that the Welsh Mountain Mission had received from all sources, the sum of $10,129.64 and paid out 10,111.88, leaving a balance of $17.76. Christian Neff, Treas. of the Sunday School Mission, had received $608.94, and paid out $586.42, leaving a balance of $22.52. S. H. Musselman, Eastern Treas., had received and paid over to G. L. Bender, Gen. Treas. of the M. B. of M. & C., the sum of $2377.51.

Supt. John H. Mellinger reported that he was able to reduce the debt of the Philadelphia Mission from $2,400 to $1,140. He also appointed Noah G. Good a member of the Welsh Mountain Mission Board to fill the vacancy caused by J. S. Musselman leaving. The balance of the Board was reappointed and stands at present as follows: S. H. Musselman, N. H. Mack, Amos H. Hershey, Christian Neff, John A. Umble, Ephraim Hershey, C. H. Frank, B. F. Charles, John Musselman, Samuel O. Martin, Noah G. Good and Henry Hershey.

Contributions, $225.55.

The day being beautiful, the attendance was large. The speakers assigned on the program seemed to be filled with their topics, and spoke as the Spirit gave them utterance. Warnings were given of the present day evils getting into the Church, especially against false teachers going about in these latter days, perverting the truth, sowing poisonous seed and discord among those who are not well grounded upon the faith once delivered to the saints.

I hereby present a few of the many thoughts given:

Warnings mean danger somewhere.

Take heed lest we also be tempted, for the Christian is never free from temptation. Satan will rock us to sleep, or devour us like a roaring lion.

We are living in dangerous times when our barns are full; but we are to be tried whether we are building on "gold, silver, precious stones," or on "wood, hay, stubble."

The Gospel never changes, the world does.

"Take heed that there be not an evil heart in you, for out of it are the issues of life."

Tell me who your associates are, and I will tell what you are.

The very principle of the Gospel of Jesus Christ is separation.

Why do our brethren and sisters go after those who deny the Holy Trinity? Better stay away from danger as far as possible.

Brethren visit the sick and talk of worldly things which help to burden those who are sick. Our conversation should be of heavenly things that feed the spiritual man.

Nothing in this world worth living for—unless it is to glorify God.

The great display among the Mennonite people is beause the heart is not right. O, the deceitfulness of sin!

We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

If looking back is wrong, how much more is going back.

The last step is the one that gets us to a place on earth, so also to heaven.

We are either denying self or denying Jesus Christ.

Some minds are so filled with the financial affairs of this life that they carry those things along to and in the church, never a church service but what Satan is there also.

Our social friends sometimes hinder us from taking part in religious work, as Sunday school, young people's meetings, etc.

If in worldly affairs we do not accept that which is best for us, we are not wise, why so careless in spiritual affairs.

A partial denial makes cold Christians.

Some work in Sunday school because some one wants them to, but do not do so willingly. The willing worker is the accepted one.

The reason we lack workers is lack of consecration. The reason we lack power is the lack of the indwelling of the Holy Spirit. If we give ourselves over to God there will be no failure in our work. Having this spirit we do not want to be idle.

It takes an acceptable character to be a missionary; one acquainted with the Bible, a successful soul winner, one able to endure hardship, willing to give him or

herself, more afraid of God than man.

In physical life the mind, the muscle, the bone, etc., must all be active. But for active work our land would be a wilderness to day. If so in the natural life, how much more must it be in the kingdom of God.

The activities in the Church are the things that make it grow; but sometimes there must be afflictions sent, before we will do active work.

The best guard we have against the Satanic doctrines that are scattered abroad in our land today is a knowledge of God's Word.

In the vineyard of the Lord the vine must be pruned, the ground cultivated, the weeds kept down, the young plants watered and things kept in order to successful fruit bearing.

The New Testament Church is a garden flowing over the whole world, sending forth the spices of God's grace and love, making a wilderness a fruitful field. Though it took winds of persecutive correction they were only the means of spreading these spices.

God was in Christ reconciling the world unto Himself.

The work of righteousness is found in peace.

"As a man thinketh in his heart, so is he."

We are the product of what you and I have been thinking.

The large things in life, as cathedrals, hospitals, orphanages, etc., have been the thought of some one.

Our thoughts are the parents of our deeds.

Every one born into the world has a right to be a child of God, but all do not know it.

The life that has not come in contact with Jesus Christ is dead while it liveth.

Every life here is a divine echo of what we have heard today.

Salt is a preserver, so Noah was a preserver of the human race by sprinkling salt over the people for 120 years, and if they would have believed, God would have made provision for them. While many are believing the false doctrines that are scattered abroad in these days we are glad that there is still salt here.

Jesus Christ died to save sinners.

Henry Hershey. Secy.

REPORT

Of the Bible Conference held at Fairview, Mich., Dec. 25, 1912, to Jan. 1, 1913

For the Gospel Herald.

Organization: Mods., Menno Esch, Eli Bontrager; Secys., F. F. Stutzman, Chauncey Zook; Chors., Roy Bontrager; Instructors, S. H. Miller, B. B. King.

Following is a list of subjects discussed and a few of the thoughts presented under each.

By S. H. Miller:

How Celebrate Christmas?—The reason for having a Christmas celebration was given; It depends upon how we celebrate, whether we honor God or not.

Baptism.—We must have a change of heart and be baptized with the Holy Ghost.

Conscience.—When our conscience troubles us we should blame ourselves. Conscience without the Holy Ghost is not a safe guide. If our conscience is right, we are not ashamed to show our simplicity of life.

Power of Habit.—When one feels like quitting a habit he can be helped, otherwise not. The power to quit habits comes from God.

Dangers that Threaten the Church. — Worldliness, fashion, worldly wisdom, pernicious literature, spurious religion, and the black hand, are grave dangers.

Prayer Head Covering.—Especially necessary to be worn during times of devotion. It is an ordinance given by God.

Christian Activity.—Some misread the Bible because we stand in our own way. We must be filled with the Holy Ghost to do effective work.

Practical Piety in the Home.—As are the father and mother of a home, so are the children. Be sure to start the home right. Love is the ruling element in ideal homes?

Prayer.—The Lord's prayer was used as a model. Our will must be crucified in the flesh, and submitted to God's will.

The Christian Church.

Must have a head. The order is as follows: God, Christ, Holy Ghost, bishop, minister, deacon, laity.

Future Destiny of Man.

If we believe the Bible we must believe there is destruction for the wicked.

By B. B. King:

Book Study—I Peter.

I Peter was written by Peter to the Christians scattered abroad on account of the persecutions by king Nero, in the year 64 A. D. The churches were classed as evil doers because their practices did not agree with the prevailing national religion.

Chap. 1:3-12. Christian's Hope.

The resurrection of Christ is our hope not His death.

V. 6. A man that has not experienced adverse circumstances doesn't know how to trust God. Trials are not pleasant but they strengthen us if we overcome them.

V. 14, 15. The conversation and conduct of a man are the best indication of his character.

V. 22. A pure heart will not have a feigned love.

Chap. 2:1-3. A man cannot develop spiritually unless he put away, malice, guile hypocrisies, envies, and all evil speaking. Too many must be fed on milk because they are not strong enough for meats.

V. 4-19. Very few people have consecrated their bodies and lives entirely to God.

V. 13-17. Christians must be submissive to civil authorities because they are ordained of God. Servants should be obedient to their masters in all things, likewise we as servants of God should be obedient to Him.

Chap. 3. Many times the salvation of families is hindered because of enmity between husband and wife.

V. 18. We must be agreed on the fundamental principles of Bible but may disagree on their applications.

Chap. 4:1-6. Since Jesus suffered and died in the flesh for us we should be willing to suffer and if necessary die for Him.

Missions.—It was a great commission Christ gave to the Church. A discussion of missions in general, from their origin to the present time was given. Bro. King gave an interesting account of the work done at Ft. Wayne, Ind.

Those Who Need Counsel.

When we were serving the devil he had all of us; God should have the same privilege.

Difficulties in the Way of Sinners.

Since Paul said he was the chiefest of sinners, there is no excuse for one to say he is too great a sinner to come to Christ.

Christian Strength.

The evidence of strength is the enjoyment of Christian liberty and living for the good of others.

The teachings during the week were mostly directed to the church members. The meetings were well attended and much was gained for the brotherhood to their good. One soul confessed Christ while many others renewed their covenant with God.

F. F. Stutesman,
Chauncey Zook,
Secretaries.

REPORT

Of Bible Conference held at Martins Creek Church, near Millersburg, Ohio, Jan. 19-22, 1913

For the Gospel Herald.

The following subjects were discussed by the brethren, Silas Yoler and S. S. Yoder:

Rom. 12:1, 2; I Cor. 13; Idolatry of Today; Use and Abuse of the Sabbath; Spiritual Blindness; Duties of Parents to Their Children; How Obtain the Necessary Spiritual Power? Practical Piety in Business; Evils of the Tongue; Separation from the World; Matt. 5:48; Second Coming of Christ.

A few of the many thoughts sown were these:

Tattling is not necessarily telling the untruth.

Since it is wrong to take an oath it is also wrong to administer an oath to someone else.

Fashion is an idol of today to which many parents sacrifice their children as readily as children were sacrificed to Moloch.

The believer who is unequally yoked with an unbeliever is at a great risk.

The Sabbath is to be kept as a memorial (Deut. 5:15); as a symbol (Heb. 4:4-9).

Willful ignorance does not excuse.

Gold-dust in the eyes often causes spiritual blindness.

God blinds the eyes and hardens the heart because of unbelief.

Christian perfection implies: (1) a desire to know the will of God concerning us; (2) consecration to do anything and everything God asks of us; (3) growth.

Love between husband and wife is the foundation of the home. Compare the families of Jacob and Leah and Jacob and Rachel.

The nature of the child is formed largely before it is born. Parents, are you helping to form this nature aright?

A Christian example is the best inheritance. To be ready for the second coming of Christ is more important than to know when or how He is going to come.

Watching implies readiness.

We are to present our bodies a living sacrifice.

Spiritual power comes through obedience and waiting upon the Lord.

We may exchange our riches on earth into the currency (credit) of heaven (Matt. 19:21).

The world says:—"A little nonsense now and then is relished by the best of men." The Bible says:—Eph. 4:15; Col. 4:6; Tit. 2:8; I Cor. 10:31; I Pet. 4:11.

The interest and attendance were good.

We trust that the work done will redound to the glory of God.

Cor.

REPORT

Of Bible Conference Held in the Roseland, Nebr., Mennonite Church, Dec. 25, 1912, to Jan. 2, 1913

For the Gospel Herald.

Organization: Mod., Aaron Good; Chor., Chris. Snyder; Secys., A. E. Zook, B. F. Lapp; Instructors, J. S. Shoemaker, J. D. Charles.

The lessons given by J. S. Shoemaker were: **Faith, Repentance, Conversion, Sanctification, Nonresistance, Practical Piety in the Home, Marriage, The Christian's Relation to God and the Church.**

By J. D. Charles: Three lessons on The **Bible,** Three on, **Ephesians, The World, The Devil, Modern Trend of Religious Thought, Devotional Covering.**

Some of the thoughts gleaned:

The Bible is a living Book because its Author is the living Father.

Our faith must be tried in order to be strengthened.

The Bible is God's revealed will to man.

Repentance is forsaking sin and turning to God.

Conversion causes joy in heaven and should cause joy on earth.

Fulfilled prophecy is proof of the authority of the Bible.

God is able to preserve His Word.

Sanctification is to set apart for a special service.

The book of Ephesians is divided into two general divisions. The first three chapters are doctrinal, the last three are practical. God has in the beginning predestinated all those who yield to His will. To bring about the inheritance He purposed through Jesus Christ according to His good will. The Christian's high calling originated in the good will of God.

Piety should reign supreme in every home.

The devil is given access to man to test or sift the individual.

The trend of the modern age is to reject the divinity of Christ and deny the inspiration of the Bible.

As the hair is given for a covering to woman to show the natural relation between woman and man so the veiling of the woman is given to show the spiritual relation between man and woman in the Lord.

Man is the offspring of God, therefore ought to worship Him.

We, as Christians, owe to God our whole life and service.

Secretaries, per A. E. Zook.

REPORT

Of the 8th Quarterly Mission Meeting for the Pacific Coast, Held at the Zion A. M. Church, Hubbard, Oreg., Dec. 27, 1912

For the Gospel Herald.

Meeting opened at 9:30 A. M. with song service, after which Bro. C. C. Steckley read part of Luke 24 and led in prayer.

Mods., M. B. Brenneman, J. P. Bontrager; Secys., L. R. Andrews, M. H. Hostetler; Chors., S. G. Hostetler, J. Widmer.

Mission sermon M. B. Brenneman. Text, Acts 1:8.

Topics discussed were as follows:

A Review of World Conditions. E. L. Kenagy, J. P. Bontrager.

The Ungathered Harvest. C. C. Steckley, Susie Erb.

The Good Samaritan. Dan Roth, Ed. Yoder.

Practical Methods of Doing Mission Work Individually and Collectively. A. P. Troyer, John Layman, Alice Glick.

The field is greater but the facilities of evangelizing are better than they were nearly 2,000 years ago.

Evils of the world such as lying, murdering, stealing, worshiping idols, are somewhat the same but by thoroughly consecrating ourselves we may be able to battle against the evils.

The ungathered harvest is great. Although we cannot gather it all in at once, by being true witnesses we may do a little for our Master.

Many are fallen by the wayside that need our sympathy and need to be gathered into the fold.

One good method is letting our light shine. Do what is right in the sight of God. If we are filled with the Holy Spirit we will always find methods of doing mission work and helping others to do the same. The command is go ye.

Since the Pacific Coast District has talked of starting a Mission in Portland, Oreg., it is decided that we elect a secretary and treasurer to handle all contributions intended for this purpose. Bro. Ed. Yoder of Hubbard, Oreg., was elected secretary for 3 years and Bro. C. R. Widmer of Albany, Oreg., treasurer for 3 years.

Thus ended another day of refreshing for the hungry and a good encouragement to the workers. Closing remarks by the moderators and prayer by Bro. Ed. Yoder.

Secretaries.

REPORT

Of the 49th Quarterly S. S. Conference Held in the Pennsylvania Mennonite Church near Trousdale, Kans., Sunday evening, Dec. 29

For the Gospel Herald.

Conference Text: "And let us not be weary in well doing" (Gal. 6:9).

Heb. 4 read by Moderator.

Opening prayer by Bro. J. P. Berkey.

Ex-secretary's report read and accepted.

Self denial for the good of others. Esther Buckwalter, Allen Good.

The Importance of Teaching Children to Reverence God's Word. Elmer White, Lizzie Byler.

Practical Points on the Last Quarter. Geo. F. Roupp.

What can I Do to Improve Our Sunday School and Make It a Greater Blessing to the World. Open discussion.

Mod., M. M. Weaver; Chor., Frank D. King; Secys., Vernon E. Reiff, Grace King.

Following are a few of the thoughts presented:

No other life but the life of service is worth living.

Christ gave us the best example of self-denial.

We must make real sacrifice in order to really deny ourselves.

It is the Christian's duty to reverence God's Word, especially in his home.

The Word was God and we should treat it as such.

Parents should teach children quite young to be reverent to God's Word and God's house (the church).

If we lightly esteem the sabbath and God's ordinances we lightly esteem God's inspired Word.

If boys and girls would more fully know what the Bible had in it for them they would more readily reverence it.

Here follow points on Sunday school lessons:

Lesson 1.—Communion with God is secret of power. Jesus a prophet that can feed the people.

Lesson 2.—He who loves God will worship Him with the whole heart. True religion seeks pure heart and not outward show.

Lesson 3.—Jesus loves all men of every race. These two people received blessings because of faith.

Lesson 4.—Every one in trouble find Jesus ready to help. Jesus does not cherish hard thoughts abainst anyone.

Lesson 5.—The eyes of Jesus are quick to discern hypocrisy. Leaven of love transforms our hearts.

Lesson 6.—Israel fell on account of neglected prayer. We have promise from God for forgiveness of the grossest sin.

Lesson 7.—Christ is bearer of our sins through His suffering. Jesus means King of kings and Lord of lords.

Lesson 8.—Christ's full glory blazed forth at this time. Believe on Jesus as our Savior.

Lesson 9.—Evil spirit brings pain to children. When we cry to God He hears us, and answers.

Lesson 10.—Child in mother's arms may become saint or sinner. Happy is he who helps these little ones heavenward.

Lesson 11.—God freely forgives and so should we. It is fortunate that salvation is free.

Lesson 12.—Jesus came to the world the Man among men. The prophet saw in the future for 700 years.

How Aid Sunday School.

Devote time for the study of each lesson. Give 10 cents instead of 5 cents. Be more punctual and practice what I teach. Go to God in secret prayer about the blessing on Sunday school. Necessary that our heart is dedicated or consecrated to God. Be sure and take care of quarterly. Bear my responsibility and not try to shift on officers. Encourage missionary spirit because a Sunday school can reach the world through its engagement in the mission cause.

Vernon E. Reiff.

REPORT

Of the Semi-annual Sunday School Meeting Held at East Holbrook Church, La Junta, Colo., Nov. 24, 1912

For the Gospel Herald.

Mods., J. A. Heatwole, S. S. Stalter.

Questions discussed:

How to Interest Backward Pupils. Emma Shank, Timothy Thut.

Teachers should study the pupil and find out the cause of backwardness, as no one rule or remedy can be applied to all cases.

Enlist the help of others in the class. become personally acquainted with the pupils and show them that you appreciate their efforts.

The Sunday School as a Factor in Counteracting the Spirit of the Times. A. F. Burkholder.

Impress upon the minds of the young, by teaching and example, that there is something better and nobler to strive for than mere worldly pleasure.

Parents' Meeting. S. S. Stalter.

Children's Meeting. Effie Shupe, Elizabeth Musser.

Literature in the Home. John Thut, Bessie Ebersole.

Literature was once regarded as a luxury, but now it is a necessity. Therefore the duty is before us to make a careful distinction between proper and improper books for our homes.

Bar all literature from the home that is of a questionable character. Better to have few books well chosen.

Do not limit your children to the reading of the Bible as this is inclined to create within them a hatred of the Good Book.

The Temperance Lesson. Ed. Nunemaker.

The object of the temperance lesson is to implant the right principle into the hearts of the pupils.

Teachers should by all means be temperate. Teach total abstinence from all things harmful.

How to Develop the Spirit of Reverence in Religious Worship. Nancy Kauffman, Norman Culp.

Impress upon the minds of all the fact that our church buildings were dedicated to the Lord, that God is in our midst and that when we pray we are talking directly to God.

Avoid much visiting in the house of worship.

The Call to Work and the Response. J. A. Heatwole.

When God calls you to a special work you will not be in doubt about it and you can depend on your work being a success.

God can still speak to us through visions and dreams but remember that they will always be in harmony with the teachings of the Bible.

Norman O. Culp, Sec.

Married

Byler—Peachey.—On Nov. 27, 1912, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Charles P. Byler to Sister Elsie M. Peachey, both of West Liberty, Ohio.

Plank—Kanagy.—On Dec. 22, 1912, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Ira D. Plank to Sister Laura M. Kanagy, both of South Union congregation.

Detweiler—Kauffman.—On Jan. 12, 1913, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Amos Z. Detweiler to Sister Anna Kauffman, both of West Liberty, Ohio.

Kenagy—Plank.—On Dec. 24, 1912, at the home of the officiating bishop, Bro. A. I. Yoder, of West Liberty, Ohio, Bro. Simon Kenagy of Topeka, Ind., to Sister Emma K. Plank of Orrville, Ohio.

Schrock—Garber.—On Jan. 23, 1913, at the Harmony Church, Bro. Joel Schrock and Sister Laura Garber were united in mariage, Bro. Andrew Schrock officiating. May the Lord's richest blessings attend them.

Mumaw.—Hostetler.—On Jan. 30, 1913, at the home of the officiating minister, Bro. I. W. Royer, Orrville, O., Bro. Harry Mumaw to Sister Minnie Hostetler. May God make their pathway in life peaceful and prosperous.

Eigsti—Slagel.—Bro. Edward Eigsti and Sister Alma Slagel were married at the home of the bride's parents near Flanagan, Ill., on Dec. 31, 1912, by Bro. George Sommers. May they ever look to God for guidance through life.

Schertz—Stalter.—At the home of the bride's parents near Woodford, Ill., Bro. Rudolph Schertz from near Roanoke, Ill., and Sister Tillie Stalter. Bro. George Sommers officiating. May God bless them in their journey through life.

Bechtel—Knechtel.—On Nov. 27, 1912, Bro. Owen Bechtel of Berlin, Ont., and Sister Melissa Knechtel of Mannheim, Ont., were united in marriage at the home of the bride. Bro. Manasseh Hallman officiating. May God bless them through the journey of life.

Gingerich—McWhirter.—On Jan. 1, 1913, at the Home Mission in Chicago, Ill., occurred the marriage of Bro. Jesse Gingerich of Buda, Ill., and Sister Lillian McWhirter of Chicago, Bro. A. H. Leaman officiating. May God's blessings attend them through life.

Berry—Culp.—On Dec. 15, 1912, at the bride's home in Allen Co., O., Bro. Ira T. Berry and Sister Ada Culp were united in the holy bonds of matrimony, Bro. John Blosser of Rawson, O., officiating. The Lord bless the brother and sister in their journey through life.

Shantz—Cressman.—On Jan. 22, 1913, Bro. Manasseh Shantz of Philipsburg, Ont. and Sister Louida Cressman of New Hamburg, Ont., were united in the holy bonds of matrimony at the home of the bride, Bro. Manasseh Hallman officiating. May God's choicest blessings accompany them through life's journey.

Hooley—Stoltzfus. — Yoder—Stultzfus.—On Jan. 22, 1913, at the home of the brides' parents, Bro. and Sister E. B. Stoltzfus, Portage Co., O., Bro. Orlando Hooley of Topeka, Ind., to Sister Clara Stoltzfus, and Bro. Edwin Yoder of Topeka, Ind., to Sister Mollie Stoltzfus, Bro. I. W. Royer of Orrville, O., officiating. May peace, joy and consecrated life attend them.

Obituary

Roth.—Elizabeth (Christner) Roth was born in Germany, April 24, 1839; died Jan. 6, 1913; aged 73 y. 8 m. 12 d. She came to Canada with her parents when 8 years old. When 15 years of age they came to Henry Co., Ia., on the farm where she died. She was a member of the A. M. Church since a young girl. She was married to Jos. Roth, Jan. 20, 1859. To this union were born 11 children. Three sons and the husband have gone before, and 3 sons, 5 daughters, and 20 grandchildren remain to mourn her departure.

Garber. — Mary Ann (Welty) Garber, daughter of Abraham and Lydia Welty, was born in Elkhart Co., Ind., Sept. 16, 1864; died Jan. 14, 1913; aged 48 y. 3 m. 28 d. She united with the Mennonite Church Nov. 21, 1912, and was a faithful member unto death. She was united in mariage with Frank Garber, Dec. 16, 1883, to which union were born 9 children, Mrs. Lucy Keyser, Jacob, Sadie, Eleanor, Charles, Roy. One son and daughter, William and Lucy, preceded their mother in death. She also leaves her father, 5 brothers, 3 sisters, and a host of relatives to mourn the loss of a wife and mother. Her mother preceded her but a few weeks ago. Funeral services were conducted at the Union Church Jan. 17, 1913, by Bro. Jonas Loucks and Amos Nussbaum.

Funk.—Lizzie, daughter of the late Pre. Jacob and Anna Funk, was born in East Vincent, Chester Co., Pa., Aug. 19, 1868; died Jan. 14, 1913, at the home of her sister, Mrs. Mary Bean, Spring City, Pa.; aged 44 y. 4 m. 28 d. Three brothers and 2 sisters survive her. Her affliction was cancer of the breast for nearly 4 years, terminating into nervous prostration and dropsy. All that kind friends and medical aid at a private sanitorium in Philadelphia, Pa., could do was done for her. After considerable suffering and patient endurance she passed from the scenes of earth into the presence of her Maker. Funeral services were conducted by Maurice Samson, pastor of the First Reformed Church (of which the deceased was a member), assisted by Pre. Jacob B. Hunsberger of the Mennonite Church. The former using the text I Cor. 15:26, "The last enemy that shall be destroyed is death."

Yoder.—Manasses A. Yoder was born Oct. 5, 1871, in Lagrange Co., Ind; died Jan. 21, 1913, at the home of his brother, John C. Yoder in Clinton Twp., Elkhart Co., Ind.; aged 41 y. 3 m. 16 d. He was the son of Aaron and Anna (Miller) Yoder, both of whom preceded him to the great beyond. He is survived by 6 brothers, Moses A. A., David A., Christian, Esaias, John C and Emmanuel.

He suffered for some time from dropsy. He lived for this world only, until during his last illness he became very much concerned about his soul. He sent for a minister who during the last two weeks of his life visited him frequently, instructed him, read to him, and prayed with and for him and on Sunday evening, Jan. 19, received him into the body of believers and the Mennonite Church by water baptism. We are glad for the merciful Savior who we believe granted him pardon and peace in his last hours.

Funeral services at the home by John Garber who was assisted at the church by D. D. Troyer. Texts, Matt. 24:44 and Job 19:14, respectively.

Fisher.—Franklin, son of Eli L. and Kate Fisher, was born March 26, 1885; died Jan. 11, 1913; aged 27 y. 9 m. 15 d.

On Saturday afternoon he left his home as usual, but when evening came he failed to return. Naturally the family became alarmed, wondering where he might have gone, but soon heard the sad news that he was found dead a short distance from his home.

At the age of 22 years he united with the Amish Mennonite Church in which faith he departed. He was an honest, kind-hearted and industrious boy. In his home and community he expressed a friendly disposition to all no sacrifice being too great to do a kind deed for his friends. He leaves mother, a sister, and 2 brothers, his father having preceded him about 7 years ago. Though his departure has brought sadness into our home, we bow in submission to our Father and say, "Thy will be done."

Funeral services were held at South Union Church near West Liberty, Ohio, conducted by Bros. A. I. Yoder and J. B. Hartzler. Interment in South Union Cemetery.

King.—Levi T., son of John P. and Rebecca King, was born in Champaign Co., O., Aug. 19, 1850; died at his home near West Liberty, O., Jan. 4, 1913; aged 62 y. 4 m. 15 d.

On Feb. 14, 1878, he was united in marriage to Arie E. Yoder. To this union were born 2 sons and 6 daughters. Six years ago the wife and mother died, and 2 years later, 2 of the daughters, Rachel and Anna, passed away. One daughter, Artie, died in infancy, leaving 3 daughters, Melissa, Delilah and Mary; 2 sons, J. Oliver and Leroy, and 1 grandson, besides 3 brothers and 2 sisters and a host of relatives and friends to mourn his departure.

On July 31, 1870, he united with the Amish Mennonite Church at South Union, and remained faithful unto the end. Being afflicted for some time, he was never heard to complain or murmur, but bore it all patiently until death relieved him of his suffering.

"Father, thou hast left us lonely,
Here our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal."

Funeral services at South Union Church Jan. 7, conducted by Bros. A. I. Yoder and J. J. Warye. Interment in the Yoder graveyard.

Bauman.—Silas Bauman was born in Waterloo Twp., Waterloo Co., Ont., Aug. 27, 1861; died Jan. 21, 1913; aged 51 y. 4 m. 25 d. He was married to Lydia Ann Groff in 1886. To this union were born 9 sons and 4 daughters. Two of the oldest sons preceded him to the world beyond. He leaves a sorrowing widow, 11 children all at home, an aged father, 6 brothers, 1 sister, and a large community of neighbors and friends. He was converted in his early years and joined the Mennonite Church and remained a faithful member. He was ordained to the office of deacon 16 years ago and performed his duties faithfully. He was ailing for a few months and by examination of the doctors it was found that a growth in the stomach was the cause. The doctor told him his case was serious. He was consecrated to the Lord

(Continued on next page.)

Items and Comments

Savannah, Ga., was visited by a destructive fire, Feb. 2, suffering a loss estimated at $1,500,000.

The enormous volume of business transacted by the Pennsylvania Railroad Company during the year 1912 is shown by the financial statement indicating that the earnings for the year were over a million dollars a day.

A recent news item conveyed the story of a man who was on the verge of taking his own life, when the thought of his wife and children brought him to his senses and he returned to his family. Millions of souls who are on the brink of eternity, deliberately marching to eternal ruin, might be saved that awful fate if they would but set their affections upon the happy family of the redeemed in heaven.

That South America may, within the next century, eclipse the United States, is the opinion of Frederick Brown of New York, secretary of the Pan-American Society of the United States. We are not told how much real estate there is in this asertion. But South America is rich in natural resources, and if some way can can be devised to put a stop to their numerous revolutions and constant strife this southern continent is capable of rapid strides forward.

The long continued efforts for peace on the part of representatives from Turkey and the Balkan nations have ended in apparent failure. Because of the refusal of Turkey to cede Adrianople the allies have refused to accept the terms offered by Turkey and orders for the war to continue have been given. In the meantime the powers of Europe are trying to prevent the resumption of hostilities. There is a possibility that Turkey may yet yield rather than to suffer further defeat, but the blood-thirstiness of the Young Turks will probably stand in the way. Evidently the day when nations shall learn war no more is not yet at hand.

The woman's rights movement has been very much in evidence recently, both in the United States and Great Britain. In this country the suffragettes are making extensive preparations for a monster parade at Washington, D. C., when Woodrow Wilson is inaugurated President. In England there have been violent demonstrations because of the alleged betrayal of their cause by prominent leaders of the Liberal party. These demonstrations have been so vicious that the police force could scarcely maintain order, several prominent women having been sent to jail. Whatever may be the merits of the cause for which they are contending, it is evident that these law-breaking suffragettes are not worthy of the ballot for which they are clamoring. As a rule the modest woman prefers the place for which God created her, leaving to man the responsibility of leadership and government.

The trials and disappointments of life should become our stepping-stones to climb higher in our Christian experience.—Sel.

Brooding over failures is wrong. The better way is to pick up courage, go on and do better.—Sel.

(Continued from preceding page.)

and set his possessions in order and waited patiently for the end. He was in sound mind within three hours of death. He chose his text, I Pet. 1. He also appointed A. B.Gingerich to preach in German and O. D. Snider in English. Funeral Jan. 24 was largely attended and long to be remembered. Buried in the cemetery adjoining his home. The beyond was more precious to him as he drew nigh. He expressed himself,

"Death shall not destroy my comfort,
Christ shall guide me through the gloom."

Hoffman.—Floyd C. Hoffman was born in Kent Co., Mich., Dec. 5, 1912; died Dec. 10, 1912; aged 5 d.. Everything was done to save the frail body, but it only budded on earth to blossom in heaven. A short funeral service was held at the house by Bro. Isaac Weaver. Text, II Kings 4:26.

Burkholder.—On Jan. 16, 1913, Helen Elizabeth, daughter of Bro. Phares I. and Sister Laura Burkholder, of Markham, Ont., departed this life after only a brief stay of 5 m. 3 d. She suffered for some time and then God in His wisdom called her home. Interment took place at Wideman's Cemetery on Jan. 18, when services were conducted by Bro. Samuel Hoover, assisted by Bro. Isaac Wambold, in the presence of a pathetic assembly of friends.

Diller.—Vera May, daughter of William and Anna Diller, was born near Elida, O., Sept. 25, 1910; died Jan. 5, 1913; aged 2 y. 3 m. 10 d. She leaves to mourn her departure, father, mother, 3 sisters, 2 brothers, and a large circle of relatives and friends. One sister preceded her to the spirit world. The dreaded disease, diphtheria, laid hold on her body and in spite of all that loving hands could minister the deadly course could not be checked. Little Vera's stay on earth was short, but long enough to win for her a place of warmest affection in the hearts of all who knew her. Those who knew her best say the virtue of obedience was already marked in her life. Our finite minds cannot understand why the grim reaper should again visit this home and pluck from the mother's arms her darling child, but we bow in humble submission to the will of Him who doeth all things well. From the standpoint of the flesh, such sorrows are more than we could bear; but when we turn our eyes from earth to heaven, our grief is assuaged in the blessed thought that little Vera is one of the number of whom the Master said, "Of such is the kingdom of heaven." She has escaped a world and life of strife and gone to be with God. Sometime, if our lives are true, we'll understand and in mansions of perfect bliss we will meet Vera who "budded on earth to bloom in heaven." Buried Jan. 6, at Salem. Funeral services the 26th, conducted by P. E. Brunk, Moses Brenneman and Elam Horst from II Kings 4:26, and Jer. 31:15.

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings. Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

Pleasant View Church, near **North Lawrence, Stark Co., O., Feb. 17-21, 1913.** Instructors, C. Z. Yoder, E. L. Frey.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
I. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ———— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio, E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., I. M. Hershey, Supt.

*Date of organization.

Table of Contents

705—Editorial
706—Evermore (Poem)
Paul's Teaching on Resurrection of Christ
707—Forgiveness
How Some Go to Church (Poem)
708—Our Justification
From Our Mission Stations
709—Mennonite Children's Home
Notes from the Girl's Orphanage
The Good Old Fashioned Way (P)
710—Don't Marry a Man to Reform Him (Poem)
Home Problems
Suppose it was Your Daughter or Sister
A Mother's Creed
711—Sunday School
Our Young People
712—Field Notes
Correspondence
714—Letter from Tuleta, Tex.
715—The Christian's Conduct
Decisive Points in Character Building
716—Temptation and Sin
Mission Meeting Report
717—Reports
719—Married
Obituary
720—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, FEBRUARY 13, 1913 No. 46

EDITORIAL

"Thus it is written, and thus it behooved Christ to suffer . . . . that repentance and remission of sins should be preached in his name among all nations."

The twelfth Annual Report of the American Mennonite Mission at Dhamtari, C. P., India, has been printed in convenient form and many copies mailed. There are still several hundred of them on hand which will be mailed free upon application.

"Shall the Old Book Stand?" is a question which will mean more to you after you have read Bro. Silvanus Yoder's timely article on the subject, found elsewhere in this issue. Still that is a settled question, has been for ages. Another question which should give many indifferent ones concern is this: How shall the poor, frail mortal stand who rejects the counsels, love, and salvation offered by this blessed Book?

A brother writes: "Some people are so completely nonresistant that they hardly resist the devil." This is only too true. It takes the very best kind of fighting material to make a good soldier of the cross. Only let us follow the example of Christ (Matt. 4:1-11) in our methods of resisting the devil, remembering that "the weapons of our warfare are not carnal, but mighty through God." The average man would rather face an army upon a field of carnage than to stand by the Word while the forces of sin assail.

Romanism and Freemasonry.—In the February number of the "Christian Cnyosure" this subject is ably handled by President C. A. Blanchard of Wheaton College. The iniquities of the two systems are compared and the writer, after carefully weighing the question, decides that if he were compelled to choose between the two he would have to express a preference for the former. There are thousands of people who are very glad that they are not compelled to declare in favor of either. Both are a menace to free institutions and liberty-loving people should avoid them.

Assurance.—"How do I know I am saved?" is a question discussed frequently these days; a question, however, which does not receive any more attention than it deserves. The question of salvation is the most important one that ever received the attention of man, and no one can afford to float along the stream of time without prayerfully meditating upon whether he has met the Bible conditions for salvation.

Another question of vital importance bearing on the same subject is discussed in a timely article by Bro. J. K. Bixler, which article will be found on another page in this number. In fact, it is the same subject, only discussed from a negative standpoint. It is as important to remain right with God as it is to get right. This is clearly brought to light in Bro. Bixler's article, which we commend to your consideration.

Active Christian Service. — We sometimes hear people express the conviction that they should get into more active service, meaning that they should do something more public than the line of work engaged in at present. The fact is, some of the most active servants of the cross whom we have ever known were not known outside their own community, were not even officials in their home congregations. Active service implies a faithful performance of duty, whether public or private. It includes such things as faithful church attendance, personal work among saved or unsaved, supporting the Church in its various enterprises, visiting the sick, lending a helping hand to the needy, becoming more fully acquainted with God's Word, and may include such things as preaching, public teaching, being foreign missionaries, etc. The essential thing is that we recognize Christian duty, do with our might what our hands find to do, improve the opportunities at our door, looking to God to lead us into the places where we will be of greatest service to Him. Every child of God ought to be active in His service.

"Fatherhood of God and Brotherhood of Man."—Our attention has often been called to the grave error which this catchy phrase emphasizes. It is a beautiful thought that we should have a common interest in all men, since all men have a community of interests, and that God the Father has a common interest in us all. He has made of one blood all nations, and desires that all may have a common destiny in glory. So far the thought is both true and grand. But people make the mistake of ignoring the fact that the vast majority of men have rejected this Fatherhood and are therefore not a part of the brotherhood. Christ made two expressions which clearly set forth our relationship. In addressing Himself to the blind and rebellious Pharisees who sinned against better light He said, "Ye are the children of your father the devil." When informed that His mother and brethren desired to see Him He said, "Whosoever shall do the will of my Father which is in heaven, thee same is my brother, and sister, and mother." When talking of the "Fatherhood of God and brotherhood of man," be sure that you measure the term by this emphatic teaching by our Savior.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHRISTIAN PILGRIM

Have you found your Saviour precious?
Then His love to others tell;
Think of the countless millions
On their way to endless hell!

Have you all your sins forgiven?
Are you washed in Jesus' blood?
Go and tell the lost and dying
How you found your way to God.

If through faith His grace has saved you,
If from sin you are set free,
Go, proclaim His boundless mercy,
How He died for you and me,

How He suffered in great agony
To redeem the world for God;
To bring peace and glorious pardon
To believers in His Word.

Has the cruel crown so thorny,
Which upon His brow He wore,
Ever filled you heart with sorrow
That for you this pain He bore?

Yes, He gave His life to save you
From the pangs of endless death,
That through grace He might sustain you
Until you draw your latest breath

Then in all your earthly labors,
Will you strive to do His will?
Will you trust His blessed will?
Will you try your mission to fill?

It is then our Lord will crown you
With a crown of righteousness;
In the world above you'll join Him,
There to reign in endless bliss.

Dakota, Ill.

SHALL THE OLD BOOK STAND?

By Silvanus Yoder.

For the Gospel Herald.

The disposition and inclination of man to disbelieve and question the teaching of the Bible has been made manifest in all ages since man has lived on this earth. All through the history of God's people we find those who halted between two opinions. Their minds are not decided with regard to what is right or wrong as the Bible teaches. The word of God in all its purity and holiness and strength of character must first be proven to them by the carnal things of this world. By those things in which they have had experience, by something which is appealing to their character or make up, they forget the strong and eternal fundamental principles of the holy Book. The trials through which it has passed and the glorious victories which it has won are no evidences to them of its superiority over everything else. They must see and hear for themselves. Its triumphs must be won in their presence and in their sight.

When God sent Moses and Aaron to Pharaoh to ask for the deliverance of His people He gave them as a sign of authority the power of changing Aaron's rod to a serpent by throwing it down and again of changing it back by taking hold of it. Certainly to the minds of Moses, Aaron and the elders this must be convincing; to them surely it was the power of God that achieved this wonder, but their work was not yet accomplished, for they had not yet been to Pharaoh and to their enemies. The authority of God had only been given them and the power of Satan and Pharaoh had not yet been brought to bear upon their confidence in God. The refiner's fire to them was yet unknown. Surely they thought when the Egyptians shall see this miracle performed they will know at once of a certainty that their God had sent them and would release them of their bondage; but to Pharaoh it was not so but rather a challenge with which to cope, and accordingly he sent and called for his men of power and authority and by the same act they also change rods to serpents and the heart of Pharaoh was hardened and because the children of God had failed in their first attempt they lose confidence and murmur against Moses and Aaron. Yet the higher authority was shown in this that Aaron's rod swallowed all the other ones and ever since in all conflicts with sin and doubt the rod of God has swallowed all and brought to naught the power of Satan and all his authority to those who trusted in Him as a Father and a Deliverer. We do not find that the Egyptians again had their rods restored neither does Satan nor his agents when once completely defeated by God's Word through the saints again assail them with the same rod. The act of Aaron's rod swallowing all the others is but a beautiful illustration showing the power of God over all the enemies of the saints.

If we should have lived in the land of Palestine after the Jews had returned from captivity we might perhaps have been drawn away from the true worship of God to the worship of the Samaritans and to their temple on Mt. Gerizim because some of the elect deserted the true worship and because they too prayed to God and had a temple similar to the one at Jerusalem and they too offered sacrifices and kept the feasts. Their priests also ministered to the people, and their cause seemed to prosper; but Christ said, "Ye know not what ye worship, for salvation is of the Jews." Their toil and service for all those 400 years was of no avail. and certainly the rod of God swallowed all that opposed His people on Mt. Gerizim, and to the followers of Christ nothing could come from that place for that question was decided once for all.

Bringing the question of two opinions down to the twentieth century, we can see many who halt between them. Neither is the Old Book out of date to cope with such. For the Spirit speaketh expressly that in the latter times some shall depart from the faith. Many are the heresies and doctrines of devils of which God's Word teaches us that are to come in the latter days and more heartrending still is the thought that from our own beloved Church from among our own brethren and kin are found those who follow and embrace them. Brother, is your faith wavering, and are you thinking of a better way of doing things than the Bible teaches? Are there some things in the Bible which to your mind cannot stand because the enemies of God can also do wonderful things? Have the times of these latter days outgrown the holy Book to your mind? Has the development of thought and study taken the pre-eminence? Does common sense or reason appeal to you most? Do men who speak lies in hypocrisy have an undermining influence upon your faith in God? Hear the warning words of Paul to Timothy: "Be strong in the grace that is in Christ Jesus." Listen how he pleads with the Church to be faithful and hold fast to the faith. How he warns them of grievous wolves which shall enter and not spare the flock. How he teaches of sin and heresy which shall enter that the true and faithful may be made manifest; for without a matter of choice the loyal can not be proved. Brother, in all ages sin and unbelief have entered and clogged the workings of the kingdom of God, but it has never foiled the divine plan. Brother, beware, "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The time shall come that to the minds of all men the Book shall be triumphant and all heresy with its tools shall like the rods of the Egyptians be swallowed and those who wielded them shall have nothing left, "But the word of the Lord endureth forever."

Middlebury, Ind.

A great help to prevent sleeping in church is to fast the meal prior, also a well ventilated house will be a great help.—A. S. W.

If God does not want us, why did He send His Son to die for us?—G. R. Brunk.

HOW I MAY KNOW A THING IS WRONG

By J. K. Bixler.

For the Gospel Herald.

How may I know a thing is wrong, and that God is displeased with my taking part in it? is a question that sometimes arises in the minds of all true disciples of Christ. The question becomes all the more puzzling since some things are so **nearly good** that they **seem to be entirely good.**

The answer we generally get when we ask advice is, "to try the spirits whether they are of God." This advice is good, but just what do you mean by trying the spirits? What tests may we apply that show whether a thing is or God or of the adversary? It is very clear we cannot depend on the interpretation of mankind in general, because men's opinions are at variance with one another. Our consciences in the past had been too seared to be a safe guide now, and even if they were safe now they have become so through the implanted Word. So we must look to the Word for a solution, for to the believer in Christ the teachings of the Word are final. Using this as a basis we may lay down the following four tests:

1. When there is a New Testament "thus saith the Lord" plainly condemning the thing, we need seek no further light. For example, "Be not drunk with wine wherein is excess" (Eph. 5:18), "Lie not one to another" (Col. 3:9), "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3, 4), etc. Let us remember that the New Testament gives the rules for the Church composed of Christian believers. Let us not use an Old Testament passage to contradict New Testament scripture, since it was given to a different people under a different dispensation. We are not casting away the Old Testament. It is the "schoolmaster to bring us to Christ;" but after we are Christ's we are no longer subject to the school master, the law. Let us accept the plain, positive scriptures condemning a thing and not contradict it with obscure passages, even if found in the New Testament. The New Testament commands are not like those of some parents who if the children cry and beg will be modified, but as the commands of the law were binding under that dispensation and "every transgression and disobedience received a just recompence of reward," even so the commands of that teaching as given by Christ and further explained and revealed through the sacred writers, and witnessed by God with signs, wonders, miracles, etc., are binding under this dispensation, and if unheeded there is threatened even a sorer punishment (Heb. 2:2-4; 10:28, 29; Jno. 8:24). It is true some Christian professors do some things directly condemned and **seem** to feel good over it, but "What is that to thee?" Eternity will reveal that many souls have been deceived.

2. When the Word does not specifically mention the thing as wrong, then search the Word to see if there is any mention of the thing in question or anything similar and if the results were harmful from doing such thing; also see if any principles are given upon which this thing is based and if such principles would be violated.

For example, the question of Sunday excursions. Neither of the words "Sunday" nor "excursion" are mentioned in the Bible, but a study of the Word reveals the fact of God setting aside even from the beginning a weekly day for rest, worship, and spiritual edification. The Mosaic law called it the sabbath day and gave strict directions for its observance, but there are traces of its observance already by the patriarch Noah (See Gen. 8:10, 12). Christ, the Author of the week, the apostolic Church through the Spirit was led to give special prominence to the first day of the week—our Sunday—in memory of Christ's resurrection, and indirectly of our risen life through Him. Sunday thus is a sabbath day to the Christians. But the point is that the setting aside of a weekly day for rest and spiritual upbuilding is a permanent principle and in spending the day in unnecessary physical labor or in gratifying only the desires of the carnal man, the Christian falls short of observing the day as intended by God, thus violating a permanent principle. This must bring leanness to his soul. I realize this last statement may be challenged as some quite zealous church members sometimes patronize such excursions; but spirituality means more than being zealous, although it includes a zeal according to knowledge. Great zeal is sometimes a cloke hiding an unspiritual condition. The most spiritual members are the most obedient to the promptings of the Spirit and the teachings of the Word Members may apparently be enjoying their religious life and at the same time be on a spiritual decline and like the decay of some trees be unnoticed until with a crash they fall.

Getting away from the Bible brings spiritual decline, be it apparent or not. But we seriously object to the methods some well meaning people use in condemning Sunday excursions. When a Sunday excursion meets with a wreck and some are killed and others wounded some say that shows it is wrong and that it is the hand of God meting out punishment for the sin. While we will not debate that point, is it not true that many Sunday excursions reach their destination safely, and also many week day trains, excursions or otherwise, and run for legitimate purposes, have wrecks? A wreck or accident befalling a person or persons does not necessarily mean that they are sinners above others who die a quiet death. (See Luke 13:1-5). If there be a violation of a principle of righteousness, it is wrong even if there be no immediate disastrous results. The gradual hardening of the conscience to the principles of righteousness is the most subtle form of sin.

Another example. There is but one birthday party mentioned in the New Testament and that ended by costing the head of John the Baptist. It would be both unfair and untruthful to say that all parties, either birthday or surprise or whatever the name, have the same bad results; but this scripture does give the underlying principle of all parties, and that is social entertainment and the pleasing of the senses. Entertainment for entertainment's sake is weakening to the intellectual and spiritual man, and often to the physical; and as in this case, when the tamer methods fail to gratify the senses, the grosser and more sensual methods are resorted to and as a consequence the parties that lead men and women to a deeper realization of their spiritual relation to their fallen fellowmen are very, very rare.

3. If the thing in question or anything similar is not even mentioned in the Word, then test it by some of God's other laws. Note the results and then compare these with the Word for a final decision. The Scriptures are not the only laws of God in force now but nature being God's creation all the laws relative to nature must be His laws. Science is the knowledge of established principles governing nature, hence all the laws of science are God's laws. These may be such as relate to the structure of this earth or to the life of plants and animals or to the welfare and health of the human body or those affecting the mind or any other phase of nature, but they are all God's laws and unless we are in harmony with them must suffer the penalties for their violation.

There are however false interpretations of the laws of nature, and no doubt Paul would class such as "science, falsely so called." Some things called science are merely speculation and theory and in time will be either revised or proven false and abandoned. But for our purpose there are simple, well established principles recognized by all that serve as a test to determine if a thing is right or wrong. And if a thing is of such a delicate nature that we can hardly determine we had better give the safe side the benefit of the doubt. To illustrate this test let us take a few things in dispute for examples. The habitual use of tobacco is not spoken of in the

Word and some brethren reason that because God saw "everything that He had made and behold it was very good," it must therefore be right to either chew, smoke or snuff it. But this passage does not say for what it was good. But human physiology which teaches the laws governing the organs, tissues, etc., of the human body shows that "tobacco is a poison to the body, poisoning the blood, impairing digestion, injuring health and inducing disease." A train of diseases such as blindness, deafness, tobacco-heart, smokers' sore-throat and cancer, smokers' dyspepsia, etc., (too numerous to mention) follow its use. Many men are being advised by their physicians to discontinue its use for the sake of regaining health. The Word teaches that our bodies are to be the temple of the Holy Ghost. Anything then that harms the health of the body or its usefulness in serving as the temple of the Holy Spirit must be wrong.

While nonconformity is a direct teaching, yet many of the styles and fashions also fall under this test. Any form of attire which unnecessarily exposes any part of the body and does not give it due protection, or which has the result of displacing any organ or part of body from its natural position, is injurious to health and is wrong as much so as the use of tobacco, although it may not be as filthy. Also fashions tend to make its devotees vain, and vanity means pride, emptiness, etc. Pride is condemned by the Lord and surely is the right word to express the mental condition of its followers. (Although we often wonder if the head was not empty before following the fashions began.) This is also another argument against amusements, playing of games, etc., because they bring emptiness of mind, robbing the mind of that development it might have received during the time thus spent and thus weakening the character. The Word says, "The carnal mind is enmity against God." But these examples will suffice to show what we mean.

4. Any act or attitude of ours, however right it may seem to us but which could be abstained from without hindering the cause of Christ and the Church, and that would be weakening or injurious to our fellow men, is wrong, for our attitude toward them is our attitude toward Christ. (See I Cor. 8:12; Matt. 25:40, 45).

Paul's resolution to abstain from eating flesh forever is one of the best examples of this test applied. While Paul realized that he had liberty to eat flesh, yet for fear that he might be suspected of eating meat offered to idols and he become an offence to weak brethren who had not the knowledge "that an idol is nothing in the world and that there is none other God but one," he decided to abstain from all flesh. We believe that it was in the light of offence to weak brethren and the danger of again becoming entangled with heathendom that the conference at Jerusalem decided to ask the Gentile converts to abstain from eating meats offered to idols. In I Cor. 8 Paul taught that in exercising our liberty or rights we should take heed lest we become a stumbling block to such as are weak who also might be led to do things which they are doubtful about being right and be condemned in their conscience, and perish; and he resolved to abstain from such things forever rather than cause his brother to stumble and perish. His teaching then is that a thing might be right for us personally but because its influence upon others who question its propriety it becomes wrong for us to do that thing.

We have been told that some sisters in the church become a stumbling block to younger ones who follow their styles and that such should refrain from such dress for the sake of the younger. While we fully agree with this yet also know that if such sisters would apply the other tests they would find that in endeavoring to dress as near like the world as they can without losing church membership is already a wrong to themselves showing that their minds are vain. Therefore this test does not apply to such cases and in fact the cases which stand the three other tests and are right for us personally that become wrong for us because of their effect upon others are not very plentiful.

In conclusion, we do not wish to be understood as saying that the things we used as illustrations are greater sins than many others, but they are certainly wrong and were used to show how these tests work out. In the same way it can be shown that worldly amusements in all forms, politics, idleness, filthy talk, overwork, overeating, extravagance and a great many other things will fall under the ban of God's Word and should be left "severely alone" by all followers of Christ. Some things can be proven wrong by two or more different tests and no doubt the reader may think of other tests but thoughtful study will show that most of them may be traced to one or more of these four tests. However, if we reach a logical conclusion it matters not so much by what method we reach it, but the above tests are a great help to the writer and so we pass them on, hoping and praying they may be of help to some one else.

Wakarusa, Ind.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

JESUS SAVES

We have heard the joyful sound,
Jesus saves, Jesus saves;
Spread the gladness all around,
Jesus saves, Jesus saves;
Bear the news to every land,
Climb the steeps and cross the waves;
Onward, 'tis the Lord's command,
Jesus saves, Jesus saves.

Waft it on the rolling tide,
Jesus saves, Jesus saves;
Tell to sinners far and wide,
Jesus saves, Jesus saves.
Sing, ye islands of the sea,
Echo back ye ocean waves,
Earth shall keep her jubilee,
Jesus saves, Jesus saves.

Sing above the battle's strife,
Jesus saves, Jesus saves;
By His death and endless life,
Jesus saves, Jesus saves;
Sing it softly through the gloom,
When the heart for mercy craves,
Sing in triumph o'er the tomb,
Jesus saves, Jesus saves.

Give the winds a mighty voice,
Jesus saves, Jesus saves;
Let the nations now rejoice,
Jesus saves, Jesus saves;
Shout salvation full and free,
Highest hills and deepest caves;
This our song of victory,
Jesus saves, Jesus saves.

—Priscilla J. Owens.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Brethren:—On Sunday, the 2nd Bro. Joe C. Driver of Garden City, Mo., was here and preached for us in the afternoon. At the same service three precious souls were received into church fellowship here. In the evening Bro. W. S. Guengerich of Wellman, Ia., preached. Bro. H. J. Harder of Versailles, Mo., preached at the Argentine Mission in the morning. A splendid Christian home was found through the Herald for the two little girls mentioned some weeks ago.

Yesterday, Feb. 4, Bro. C. A. Hartzler passed through Kansas City bound for Tiskilwa, Ill. On his return from Colorado he stopped here and preached to an appreciative audience at Argentine.

Bro. and Sister J. F. Brunk are visiting friends in Kansas, enroute for Wayne Co., Ohio.

Your brother in love,
J. D. Mininger.

Feb. 5, 1913.

Canton, Ohio

(1935 East 8th Street.)

Dear Herald Readers, Greeting in Jesus' Name:—The six weeks term of Bible school closed here on Friday, Feb. 7, and that evening the students began to say goodbye to each other, some of them leaving for their homes. We were reminded of the scene in Acts 20 where Paul and the Ephesians wept and prayed together as they said goodbye, the parting motto was, "For even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." "Have faith in God."

During the six weeks we were together with one accord for the study of the Word, a good impression was made here by the students, and we feel sure that that Spirit will be taken into the various communities represented and others will be impressed with the fact that it pays to study the Bible.

Bro. E. F. Hartzler was with us one week and preached at the Happy Hour mission in the evening, the students taking part in the meetings and also a few noonday shop meetings, which brought them in touch with the mission work, and thus a few of us have learned to pray more intelligently for each other, and have a mutual interest in the Master's work. The six weeks passed by very quickly but they will not be so soon forgotten.

Sisters Eva Bare and Rebecca Shank will remain in the city for a time. They will do house work and assist in the Sunday school and other work at the mission, which will be much appreciated, for their help is needed. Sister Mary Good is one of the workers at the mission.

On Thursday and Friday there were seventeen bishops, ministers, and deacons here together with quite a number of other visitors. It was an enjoyable time, for the Lord was with us.

Yours in His name,
P. R. Lantz

Feb. 9, 1912.

MISSION WORK IN THE CITY

By M. H. Eshleman.

For the Gospel Herald.

I have been privileged quite often to visit several of our mission stations in the different cities, but I was never there long enough to get thoroughly acquainted with the work. Just recently I spent several months at the Youngstown Mission, and so was permitted to get acquainted with the work, at least enough to form an idea as to some of the things that have to be met with in the work. It is worthy of the support of every follower of Christ.

When we hear about a place, we form ideas in regard to its nature and condition; but how often have we been disappointed to find that when we are brought face to face with conditions, things were not as we had pictured them out to be. Especially is this true of many in regard to mission work. It is not so much that there are many that are not concerned in regard to their fellow men in the city, but for some reason they do not acquaint themselves with conditions and hence are not much concerned.

Was Christ only concerned for those at Jerusalem? Was Paul content with staying at home? If it were possible to get those who are not concerned in mission work to the city for a week or two, I am sure they would say that those in charge are worthy of their support.

You say, "We cannot all be missionaries." While we cannot all leave home and go to the city, since some are willing to go, ought we not to be glad to help them in every way possible? not only with prayer and encouragement but also with the means that God has blessed you with, for how easy could God take away everything that we have as He did with Job of old?

As to the work at Youngstown, I can say it looks very encouraging. One only needs to be there for a short time to find that there are many who need to know about Christ. The city has shown its appreciation for what has been done, not only in words but in actions. As the work has been growing they have felt the need of a new building that would be suitable for the work. They have not had a building of their own, so they have been renting. But the building was not at all suitable for the work. Quite a number have found Christ since the work was started, and we feel sure that many more will find Him precious to their souls. The Word of the Lord will not return unto Him void.

I have frequently been asked, What do the mission workers at the different places do? My observation at Youngstown has been that the workers have enough to keep them busy, and I am sure the same is true of other stations. If we want to win souls for Christ we cannot sit and fold our hands. Satan is continually at work and his chances to lead souls to destruction are better in the city than in the country.

My stay in Youngstown has proven to me that mission work is not all sunshine. You have the neglected children to look after, visits to make to the mothers, difficulties to look after, and to make preparation for the various meetings during the week—cottage meetings, prayer meetings, preaching services, kindergarten, sewing school, children's meetings, etc. These are some of the regular meetings they have to look after beside many that come in as special meetings.

Make it a point to get acquainted with city mission work and become interested in your fellowmen. If you live in a community where there is no mission remember those that are not far off, and when you are enjoying the luxuries of life remember there are those who are in need and long for help. Will you help them? Has God blessed you through some of His servants? Will you allow Him to use you to bless others?

Smithburg, Md.

WONDERFUL RESULTS OF MISSIONS IN CHINA

At the present time there are 5,144 foreign missionaries in the China field. In addition to this small army of devoted workers from America and various European countries, there are 15,501 Chinese ministers, teachers and evangelists. All told, there are 3,485 missionary stations, 2,500 organized churches, and a total membership of over 300,000 with 750,000 adherents not yet fully identified with the various organizations. All these figures indicate that there is a leaven at work in China, which is bound, at some time, to permeate the country to its remotest bounds. But a great deal of work will be required until the 4,000,000 square miles of Chinese area—far more densely populated than any section of the United States—can be reached by the message of salvation. —Gospel Messenger.

EVIL SPEAKING

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity. —John Hall.

An interesting letter from Bro. David Garber of Saratoga, Tex., reaches us just as we are about ready to go to press. This, as well as a number of other letters for the correspondence page which reached us the same mail, will appear in these columns next week, the Lord willing.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ABOUT TOBACCO

Say, mamma dear, why don't you smoke,
And spit and chew like pa?
If right for him it is for you,
Now don't you think so, ma?
"If he should see me with a pipe,
I know he'd really groan;
He'd run away this very night,
Or drive me off from home."

I often hear my papa say,
A pattern he would be;
I wonder if he thinks of you,
Or ever thinks of me.
He prays, "Oh, Lord, do make me right,
Yes, ever right and true,'"
Now does the Lord come down and help
My pa to smoke and chew?

Now, if He does, it must be right;
Yes, right, for you and me;
How can pa ever blame us, ma,
'Tis more than I can see.
I notice when our preacher's here,
Pa hides his pipe away;
And would he do that all the time,
If Jesus came to stay?

"Ah, Jesus would not smoke or chew
Before you, little man;
And yet, there are some preachers do,
I don't see how they can."
They often tell me to be good,
To always do the right;
And be as good away from home,
As when I'm in their sight.

If I should smoke and chew like pa,
Would such men fill my pipe,
And then kneel down and pray like this:
"Help Johnny to be right?'"
So many things perplex me, ma,
I truly cannot see,
Why things are right for papa dear,
And not for you and me.

—Selected by E. F. Zook.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

K and L were married when quite young. As they grew to maturity and were together a few years they found that they are not at all suited to each other. The longer they are together the more quarrelsome and fretful they become. Which is worst, for them to force each other to live together and bring up a family of disagreeable scrappers, or to peacefully separate?

In keeping with God's life plan, marriage is an indissoluble bond. There are many homes ruined not by the man only, but also by the woman.

If the rising generations are to be nurtured by mothers who have their characters shapen and energies only developed materially in public life, factory work, etc., conditions will continue to become more serious. The shiftless, indifference and abusive characters of men will also continue to add to home misery. Such need above all things to get their hearts right with God, who promised to give a new heart, and a right Spirit; if their hearts become changed to love God; they will also love one another. Sin is sin, wrong is wrong.. To advise separation does not bring them nearer to God; for them to separate is only encouraging the divorce evil, and the holy institution designed to maintain the purity of the human family is trodden under foot of man, and lives that might have become useful, are completely wrecked. Let marriage be understood as a union for life, and there will be less of these unhappy conditions.

"What God has joined together let not man put asunder.'"

Hagerstown, Md.

TEMPTED, BUT FAITHFUL

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't believe he ever will, and after hearing what he said, I don't think he will play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion.. "Now, I'll tell you," said the first "I'll give him two weeks, then will report to you."

A few nights after the meetings closed he came down to spend the evening with the girl. He put his wraps on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No, thanks," said he; "I am not going to play any more." "You are not? What do you mean?" "I mean just that—that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way. They talked on a few minutes, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and I—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to him she gave them the quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind corralline lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant, looking into her face hesitatingly, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation: I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you made of this sort?—The Young People's Paper.

SERMON EXTRACT

The following is the substance of a sermon preached Jan. 26, 1913, by I. D. Hertzler, Denbigh, Va., and reported by a member of his congregation.

TEXT.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.—I Pet. 1:7.

Gold is an article that is made brighter when taken through the fire; so in like manner, if we are faithful in our trials of life, we will be the better and the brighter for it. If we are faithful, God will stand by us.

Abraham was an example of faithful obedience. Though it would seem as if Abram had just reasons for arguing with God concerning some of His dealings, yet he obeyed without hesitation, and the results proved the wisdom of his obedience. God will always sustain us if we are faithful to Him. Young people should cultivate the habit of leading pure, upright, faithful lives, for there is no more beautiful life than just such a career from youth to old age. God is a good pay master. You will be well paid for your faithful service by receiving a beautiful home in heaven.

May our lives be pure, holy and faithful, and when we get to the end of our earthly journey we can look back with pleasure because such a life is always a blessing to others.

Denbigh, Va.

Sunday School

For the Gospel Herald.

Lesson for Feb. 23, 1913—Gen. 13:1-18

ABRAM AND LOT

Golden Text.—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10:22.

Introductory.—In the lesson before us we have a vivid illustration of the maximum and the minimum Christian It is interesting to study the career of these two men. Both seem to be men of more than ordinary business capacity. The difference between the two men is that Abram made fidelity to God the first thought of his life, while this feature is hardly noticeable in the life of Lot. Study the lives of the two men, compare the two, and you have a striking illustration of the wisdom expressed in Matt. 6:33. Yet it is not alone from the standpoint of success that we measure their lives. It is practical work accomplished for the Lord and the blessedness of being devoted wholly to His service that we want to keep in mind as we ponder over the truths to be learned in this lesson.

A Glimpse into Abram's Life.—We are told two things about Abram: (1) he was "very rich;" (2) he was diligent in worship. Consecrated wealth may be made a great blessing. It is because the rich man as a rule makes money his god that the condition so severely condemned by our Savior is brought about. Every dollar in our possession brings additional responsibility, and should be regarded as a sacred trust. The spirit of devotion was one of Abram's strong characteristics, therefore his wealth was a means of blessing to the cause.

A Glimpse into Lot's Life. — Lot was also prosperous in this world's goods, but we are not told about his erecting any altars. He seems to have been one of these matter-of-fact men, having an eye to business, and letting his worship come in when it doesn't interfere with his business. Picture in your mind a man with keen business instinct, measuring all his problems in life by the $, making his religion a matter of business and subordinate to business. With him it is money first, and religion afterwards. Such seems to have been the charac ter of Lot.

Separation of Abram and Lot.—The two seem to have gotten along together well until their business interests conflicted. But one day there was strife between the herdsmen of the men. Then it was when the characters of the two men first became became clearly evident.

Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou depart to the right hand, then I will go to the left."

How different from this attitude was that of Lot. There was no intimation that since this land had been promised to Abram he should take first choice and Lot would take what was left. There was no expression of sorrow for the strife nor of a desire for peace. We believe that Lot actually wanted peace, but the only thing mentioned was his looking around for a place where he could make money He saw a rich country in the direction of Sodom. What difference did it make if Sodom was a city so wicked that the wrath of God was about to be visited upon it? He was after wealth, and he must have it. After he has made his fortune, perhaps it will be time enough then to live a retired life, return back under the shadow of Uncle Abram's piety, and enjoy the fruits of his labors.

Where They Lived.—"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." The man of the world would say that Abram was a conservative while Lot was a progressive. Abram continued to dwell in the land which the Lord had promised him, Lot dwelled in the cities of prosperity, drifting toward Sodom, where we find him when that city was destroyed.

This part of the lesson is valuable for its practical lesson for us. Where are you dwelling, brother? Is Canaan your happy dwelling place, where the presence of God makes Christ precious to your soul and where the influence of your surroundings make you more and more heavenly minded? or are you dwelling in the cities on the plain, thinking only of this world's gain and drifting towards Sodom? The after results of the lives of these two men are clearly foreshadowed in the places where they lived. The fate of ourselves and families can likewise be determined. Tell me where you live, and I'll tell you where you are going. —K.

Your Choice

"Take your choice," said Abram to Lot as he proposed terms of peace. Well, Lot took his choice, and oh! what a horrible choic e it was! It meant prosperity and honor and pleasure—it also meant the ruin of house and home and family!

"Take your choice," is God's offer to us today. What shall we choose? "Choose ye the Lord while he may be found." Hear the voice of the man of God: "As for me and my house, we will serve the Lord."

Our Young People

REPENTANCE.—II Cor. 7:9-11

Topic for March 2.

MOTTO

"A broken and a contrite heart O God, thou wilt not despise."

OUTLINE OF TOPIC

I. What Repentance Is.—
1. Literally a change of mind or conduct.—Jer. 18:8; Psa. 106:45.
2. Repentance unto salvation changes the issues of life in regard to sin and righteousness as viewed in the sight of a holy God.—Job. 42:5, 6; II Cor. 7:10; Isa. 55:7.

II. How Repentance Unto Salvation Is Wrought.—
1. Hearing the Gospel.—Rom. 10:17.
2. Believing the Gospel.—Rom. 10:17.
3. Thinking on ones ways.—Psa. 119: 59, 60; Isa. 6:1-5.
4. The work of the Holy Spirit.—Jno. 16:8-11; II Tim. 2:25.
5. A meditation on the Word.—Luke 22:61, 62.
6. A meditation on God's works.—Rom. 2:4.

III. What True Repentance Does.—
1. Produces works that are suitable to it.—Matt. 3:7, 8.—
   a. Confession.—Psa. 51:3; Rom. 10:10; I Jno. 1:8.
   b. Restitution.—Luke 19:8; Ezek. 33: 14, 15.
   c. Amendment.—Rom. 6:19-22.
   d. Humble submission.—Jas. 4:6, 7.

IV. Beyond Repentance.—
1. Those who sin away their time of grace.—Heb. 2:3.
2. Those who despise the operations of God once wrought in the heart.—Heb. 6:4-6; 10:26-29.
3. Those who blaspheme against the work of the Holy Spirit.—Matt. 12:31, 32.

STUDY OF THE TEXT

II Cor. 7:9-11

"I rejoice . . . . that ye sorrowed to repentance."—The man of God does not take pleasure in another's grief, only to the extent that that grief brings great blessings.

"Godly sorrow."—That sorrow that inclines the heart to turn from Satan unto God.

"Sorrow of the world."—A sorrow produced by sin and yet without an abhorrence of it.

"Carefulness."—Conduct that is directed by watching and prayer.

"Clearing of yourselves."—By making wrongs right—by apology, confession, restitutioi, etc.

"Indignation."—A spirit aroused against the sinfulness of sin.

"Fear."—Made aware of the dangerous character of sin.

"Vehement desire."—Made thoroughly sick of sin and athirst for soul purity.

"Zeal."—Awakened to action to be what God would have you be.

"Revenge."—Ready to destroy the former lusts, taking up the armor and weapons of God to cast down the strongholds of sin.

PERSONAL THOUGHT

May we earnestly consider God's way for us. May we see God in His purity and goodness that our unworthiness and sinfulness may make us loathsome to ourselves, that we may repent in dust and ashes.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.

John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.

A. D. Wenger. Fentress, Va.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

GOSPEL HERALD

Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,

Scottdale, Pa.

THURSDAY, FEB. 13, 1913

Field Notes

Recent reports from the work at Pond Bank, Pa., are quite favorable, and hopes of an ingathering of souls, sooner or later, are entertained.

Arrangements have been made for a series of meetings at Morrison, Ill., Feb. 9, with Bro. E. S. Hallman of Goshen, Ind., in charge. The Lord bless the effort to the salvation and spiritual uplift of many souls.

A brother writes, "We should put forth a mighty effort to have our people well established, rooted and grounded and settled in the faith." Amen. Let us do as well as we know how, looking to God for results.

Sunday, Feb. 9, was the time appointed to receive the applicants for membership in the Holdeman Church near Wakarusa, Ind. Seventeen had signified their willingness to unite with the people of God. May they hold on to God until the end.

Bro. P. R. Lantz and family of Canton, Ohio, are expecting to move to Smithville, Ohio, in the near future. Bro. George M. Hostetler, formerly a teacher in Hesston Academy and Bible School, has succeeded Bro. Lantz as superintendent of Canton Mission.

Bro. C. R. Strite of Hagerstown, Md., closed a series of meetings at Marion, Pa., Feb. 4, with one public confession as one of the visible results. A brother, writing about the meeting, says, "Many, many more ought to have come, but were not willing to surrender their self-will."

A Bible conference is announced for the Midway Church near Columbiana, Ohio, beginning Feb. 15 and continuing about a week, with Bro. I. W. Royer of Orrville, Ohio, in charge. A good, live, spiritually edifying meeting is looked for, and a special invitation extended to brethren and sisters from other places to attend.

Last week we announced the beginning of meetings at Lititz, Pa. One appointment was filled, when the churches and schools were closed because of diphtheria, and the meetings had to be postponed for a season. We sincerely hope that this interruption may cause many people to think and deepen the interest in the cause of salvation when the meetings are finally held.

Bro. L. J. Heatwole of Dale Enterprise, Va., was called to Denbigh, Va., to preach the funeral of Mabel, daughter of Bro. L. J. and Sister Amanda Shenk. This funeral was postponed because the mother was unable to attend the funeral at the time of the burial of the child. We are glad to learn that she has about recovered from her severe affliction. In the loss of little Mabel Bro. and Sister Shenk have the sympathy of many people.

Correspondence

Columbiana, Ohio

To the Gospel Herald Readers, Greeting:—Our Bible conference at Midway begins Feb. 1, and is to continue for four or five days. Bro. N. O. Blosser and Bro. I. W. Royer are to instruct us. Bro. Royer is expected to preach at Midway on Saturday and Sunday evenings preceding. We extend an invitation to those interested in these meetings and ask that in your prayers you remember both those who are to instruct and those to be instructed.

Bro. Van Buren Shoup recently visited our vicinity and preached several helpful sermons.

Cor.

Newton, Kans.

Sunday, Feb. 2: Today, at the Pennsylvania House, I heard Bro. Shoemaker preach on Consecration, and Bro. Allen Erb about the Judgment. Text, "Is thine heart right?"

Monday: I visit Bro. T. M. Erb, my first visit to him since his sad accident of Sept. 6. He counts the time since he was last at church, Sept. 15. He is of good courage. The young brethren and sisters came in while I was there and sang the songs of Zion. His heart was in tune with the melodies of heaven, while his voice was keeping time, occasionally, with the singers. His voice is strong, and he can visit right along all day. If you would see him as I did, see his wife and two daughters carry him from his bed-room to the cot in the parlor and once each day cleanse and dress his limbs, you would conclude that it would be a long time before he could walk around again. Nevertheless, he expects to be at our General Conference which is to be held this year in Johnson Co., Iowa, the latter part of October

R. J. Heatwole.

Tuleta, Tex.

Dear Herald Readers, Greeting:—We were truly blessed with a season of spiritual refreshing. On Jan. 9 Bro. Andrew Shenk of Oronogo, Mo., opened a series of meetings which continued until Feb. 4. The result was 22 accessions—10 by baptism, 9 from other denominations, 2 by letter and 1 by confession, and there were still others under conviction. We now have a membership of 88. On Feb. 2 we commemorated the suffering and death of our Lord and Savior. We can not be thankful enough for the work that was done at these meetings. May God be praised for the same. The field is still open for more laborers, as it is still white to harvest. On Feb. 5 Bro. Shenk left for Lake Charles, La., where he expects to break the bread of life for a season, then wend his way homeward, not to rest but to work for the Master in his home field to which he seems very much attached. We trust the Lord may grant the brother health that he may be led to visit us again at some near future time, as we feel that the work is yet unfinished, there being so many out of Christ and our prayers are that they may all be brought into the fold of Christ.

C. C. Schrock.

Feb. 4, 1913.

Johnstown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—By His grace I will endeavor to write a few lines. We can surely praise God for the many blessings we were permitted to enjoy in a series of meetings held at the Weaver Church by Bro. S. G. Shetler beginning on Jan. 6 and closing Jan. 22, with nine confessions and on the 26th they were received into the church by water baptism. May God bless these dear young souls that they may be shining lights to the world. Pray for the work at this place.

In His name,

Mary Weaver.

Newton, Kans.

(West Liberty congregation.)

Today wife and I visited at Bro. Walter Cooprider's. His son, Bro. George, had an accident a few days

ago. The team he was driving became frightened by the loosening of a tug and the tongue dropped down, throwing him on the centre of the bridge and his shoulder put out of place. He is getting along well, but not without some pain.

Today (Jan. 21) I am in Harvey Co., Kans., and find a car loaded for Missouri, for Bro. E. J. Hartzler and family, who are moving to East Lynne, Mo., on a farm rented there near his father's home. The brotherhood here have two less in their number of earnest workers in Sunday school and Bible lessons. May heaven's blessings continue with them in the Master's service.

Bro. T. M. Erb of Hesston, who was recently anointed with oil, is of good cheer all the time, and there are still hopes of his limbs being restored.

R. J. Heatwole.

Jan. 20, 1913.

Minot, N. Dak.

Dear Herald Readers, Greeting:—To not disappoint some of our eastern friends, we shall now try to write a few lines, telling them of our safe arrival home after a visit of one day less than 8 weeks with relatives and friends as far east as Atglen, Pa. We certainly were well pleased with our trip as a whole. While we met with things not so pleasing, at the same time we received much encouragement to press on towards the mark Paul makes mention of in Phil. 3:14. We thank those whom we were permitted to visit, for the kindness and sympathy shown, and invite all to give us a chance some time to return the same in His love. And the many whom we refused for want of time, them we invite just the same.

Many things of interest the Lord let us enjoy. Especially were we at times nearly lost in that while visiting the community of childhood days; not many familiar faces did we meet in those two days in Union Co., Pa., where once was a flourishing congregation of Amish Mennonites. The remaining members now number four. There are several burying grounds here that mark the last resting place of many a faithful pilgrim, besides a few individual plots well preserved. Why such a beautiful valley should be thus we do not now know—doubtful if we ever shall; but we do know it we are faithful the righteous shall be gathered and forever be together with the Lord.

The Lord had blessed us with health on our way—only when about to return and on returning we contracted a severe cold which caused us considerable trouble for about two weeks, but am able to start in attending to my duties and the things the Lord has entrusted to my care.

The children we brought with us from the West Liberty Orphans' Home, are all getting along well.

There is considerable sickness, mostly from severe colds. Two of F. S. Woodiwiss' boys have pneumonia, while their daughter has severe bealings in the head.

Fannie, second daughter of D. F. and Barbara Yoder, died of pneumonia Jan. 17. Was buried on the 19th, being sick scarcely one week. aged 13 y. 3 m. 14 d. A large concourse of friends met at the Fairview M. H. to pay their last tributes of respect. Services by I. S. Mast and ——— Erwin of the Pentecostal Nazarene Church. "Prepare to meet thy God." Surely we need to "Watch and pray, for in such an hour as ye think not the Son of man cometh."

Weather very changeable—has been 30 degrees below—mild now.

In His ever blessed name,

Jan. 28, 1913. L. S. Glick.

Waterloo, Ont.

Dear Herald Readers, Greeting:—The congregation at this place has great reason to rejoice for what the Lord has again done for us.

On Jan. 18 Bro. J. E. Hartzler came here, laboring among us and preaching every evening until the following Sunday evening, Jan. 26. During this time Bro. Hartzler with Bro. S. F. Coffman conducted a three days' Bible conference.

As one of the visible results of these meetings 28 souls made the good confession. The brotherhood is greatly revived and encouraged to press onward in the great cause.

May we all pray for each other, that as the good seed is sown from time to time, we may be ready to receive it to bear fruit to eternal life.

Jan. 30, 1913.

Hesston, Kans.

Dear Brothers and Sisters, Greeting in Jesus' Name:—During the past four weeks we have enjoyed many blessings. Although during the first part of the Short Bible Term there were a number sick with the grippe, which was followed by measles, yet we had many helpful and inspiring meetings and lectures, besides the regular class work.

A number of strong church workers and missionaries were with us for the Short Bible Term. Among the number were Bro. W. S. Guengerich of Iowa, Bro. H. J. Harder of Missouri, Bro. Isaac Miller of Canada, Sister Emma Oyer and Sister Emma King.

Bro. J. S. Shoemaker gave a number of very interesting lectures on Palestine, India and Egypt.

On Sunday, Jan. 26, we had an all day mission program. In the forenoon Bro. Shoemaker preached a missionary sermon. In the afternoon four talks or papers were given treating different phases of mission work. In the evening the Y. P. B. M. program which was of missionary nature was followed by a talk on "Native Workers" by Bro. Shoemaker.

We registered on Friday, Jan. 31. for the second semester.

Yours in His service,

Feb. 3, 1913. Grace Cooprider.

Kokomo, Ind.

Greetings of Love to the Readers of the Gospel Herald:—The Lord is great and His name greatly to be praised. We have great reasons to rejoice in the Lord. The brethren, Daniel Kauffman of Scottdale, Pa., and C. Z. Yoder of Wooster, Ohio, came here Saturday, Jan. 18, and on Monday morning began our Bible conference. (See report elsewhere in paper). Bro. Kauffman left for home on Jan. 26, after the evening srvices. Bro. Yoder remained another week and continued the meetings till Feb. 2. During these meetings 27 confessions were made and there are still others who are counting the cost. On Monday morning Bro. Yoder left for Goshen, Ind. May God continue to bless the dear brethren in the good cause. Pray for us.

G. W. North.

Feb. 3, 1913.

Johnstown, Pa.

Dear Herald Readers:—Some time has passed since any news from this place appeared in the Herald, so I will pen a few lines.

Bro. S. G. Shetler began a series of meetings at this place, Jan. 6, continuing till the 15th, with the result of 9 open confessions; but many more were deeply convicted of sin and should have made the wise choice. We pray that God may yet give them grace that they may yield their hearts to God. On Sunday, Jan. 19, Bro. S. again preached the Word, after which Bish. Jas. Saylor baptized and received into the Church the precious young souls that had given their hearts to God while in their tender years. May we all profit by these meetings, and may we see many more heed the call and come into the Master's service.

Feb. 4, 1913.

Fairview, Mich.

Dear Herald Readers, Greeting:—By God's grace I will endeavor to write a few lines again from this part of God's vineyard. On Jan. 26 one young soul was received into the Church by water baptism. Though young in years yet not too young to serve his Master. Just stepping from innocency into Christian service and activity. As the natural child is born into the family it adds responsibilities, so in the Church as these dear young souls are born into the kingdom it adds new responsibilities to those of

us who have belonged to this family for some time. May we not fail to see our duties towards them and realize the teaching of the Bible if we offend them.

The enemy of souls is busy at work here at this place and we ask the dear readers to remember us at the throne of grace.

In His name,
Katie Bontrager.

Feb. 4, 1913.

Jet, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 19 Bro. J. P. Berkey of Harper, Kans., came into our midst and has labored faithfully with us for two weeks. Bro. Berkey presented to us the truth in simplicity and purity. While here he gave a Bible lecture each evening before the sermon. On Friday fornoon he gave a lecture to the men and on Monday afternoon, Feb. 3, he gave a lecture to the women. We believe souls were under conviction but not yet ready to give up the ways of sin. May God bless the brother and make him a blessing wherever he goes.

On Jan. 25 Sister J. P. Berkey and son George, and Sisters Hillie Balmer and Leah Byler came into our midst and remained over Sunday. Bro. Monroe Hostetler and daughter Ferne of Harper, Kans., were also with us during the meetings. Bro. Hostetler led song service while here. Lizzie and Frank Hostetler of Harper, have also been visiting friends here recently. Alfie Bontrager and Sister Maude have also returned home again from an extended visit with relatives and friends in the east. We are glad to have them with us again. We have recently been blessed with a ten-inch snow which lies evenly on the ground. Health is not so good at present, as so many have colds. Bro. Eash's baby has pneumonia but is a little better at this writing.

Sister Noah Bontrager and son Herald underwent an operation several weeks ago but are quite well again.

I will close with love and best wishes to all. Yours in His service,
Ella Miller.

Feb. 4, 1913.

Shipshewana, Ind.

(Shore congregation.)

A Greeting to all the Readers of the Gospel Herald:—On Jan. 17 Bro. A. D. Wenger of Fentress, Va., commenced a series of meetings at the Shore Church, La Grange Co., Ind., continuing until the 29th, preaching in all 15 sermons; also 4 sessions of Bible conference. These meetings were edifying and instructive, and the interest seemed to increase to the last. There were 18 confessions during the meetings, and three reclaimed, with others, we think, almost persuaded. May God richly bless these young souls that they may walk in the paths of righteousness and true holiness, thus glorifying God, and proving a blessing to His cause.

A. S. Cripe.

Feb. 3, 1913.

Dale Enterprise, Va.

In a former correspondence it was stated that steps had been taken to build a house of worship on Briery Branch, where meetings were held in an old storehouse. The work progressed nicely; the house is not yet completed and will not be till spring or summer, but is now fitted up for service and on Jan. 26 the first services were held in it conducted by Bro. Christian Good, from II Chron. 6:18-21, assisted by the brethren, Jos. W. Coffman, A. B. Burkholder and A. D. Heatwole. "Bethany" is the name given to the church; it is 30x40 feet and was too small for the first meeting. It is situated near the mountain in West Rockingham. The interest in the cause has been very good at that place and we hope that the work done and will still be done may prove a great blessing to the community and an honor to God's kingdom.

Our Sunday schools at the following named places were continued through the winter and were partly reorganized the first of the year, with the superintendents named: Weaver's, C. H. Brunk and Earl Showalter; Bank, William E. Rhodes and Jos. H. Good; Pike, D. H. Burkholder and R. F. Swartz; Mt. Clinton, Jacob Wenger and Daniel Blosser; Peake, William Heatwole and Gabriel Good. Several others will open later.

S. H. Rhodes and J. E. Suter held several meetings at Hoover's school house in the mountains with two confessions when it was decided to discontinue the meetings at that place and hold them in another schoolhouse not far away in the Lower District where the meetings continued a week, closing on Jan. 25 with six more confessions. On the 26th seven of them were received into the Mennonite Church by baptism, Bish. Lewis Shank of the Lower District officiating.

Bro. J. W. Shank is at present spending his time here in the interest of the South American Mission. There are at present many calls for help and we are glad there are always many ready to respond, showing an appreciation of what we have received and desiring that others who are not favored as we are may yet enjoy the blessings we do. "Cast thy bread upon the waters; for thou shalt find it after many days."

S. M. Burkholder.

Feb. 5, 1913.

Miscellaneous

WALK IN THE LIGHT

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him; and whatsoever ye do, do it heartily as to the Lord and not unto men."—Col. 3:17, 23.

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight:
To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book."

Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing in the midst of your glees,
Sing nothing that God's listening ear could displease,
Wherever you go, never go where you fear
To hear God's voice asking, "What doest thou here?"

Whatever the pastime in which you engage,
For the cheering of youth or the solace of age;
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and say:—"What are you doing?"

—Selected.

STUDY YOUR PURPOSES

By John F. Funk.

For the Gospel Herald.

A criticism was passed on a book just published. The critic said, "Your book is fine up to the seventeenth chapter, but from there on it is mere drivel." The author answered, "That is my misfortune, not my fault. Just as I was beginning the seventeenth chapter, I accidentally discovered what I was driving at."

A preacher, in preaching to a congregation that needed in the most intensified sense, conversion and reformation, chose for his theme, "Sanctification," and preached them tired and sleepy because thy did not and could not grasp the idea of his subject, as long as they continued in their unawakened materialistic coldness. To benefit them he should have shown

them their lost condition and started them on the way of life and holiness where Jesus started Nicodemus—on the line of regeneration.

But as in the instance of the critic and author, a fellow-minister who was an attentive listener, was led to see, long before he had reached the seventeenth chapter, that if the sermon was to benefit that congregation, he must start them at the beginning and lead them gradually up to the mountain top, where the fruits of sanctification grow, and where the people themselves could reach the branches of the tree of life and eat for themselves. He should likewise have shown his hearers, that a man cannot pluck this holy fruit of sanctification and use it to his own edification and the glory of God until through the enlightening influences of the Holy Spirit he is led to see his lost condition, to repent of his sins, in faith to submit himself to Christ; and through self-denial, to crucify the flesh and die unto the world; and thus being cleansed and washed in the blood of the Lamb, until all the filth and pollution of sin are taken away, and he is thoroughly cleansed and purified from his evil deeds. Then through the manifestation of divine power the scales will fall from his eyes, his spiritual vision will be cleared, and the mysteries of the spiritual Kingdom will be revealed to him; and then will God's eternal Word, in all its various applications, be to him a "savor of life unto life," making the soul to rejoice in all the blessed revelations of God's eternal Word.

It is often the case that men want to walk before they are able to creep; they want to be masters before they have been learners; they desire to be preachers and teachers while they still need to be fed with milk; they look for the gift of sanctification before they have learned the simplest doctrines of the Gospel, and before they are able to use, to their own benefit and to the glory of God, the sacred gifts that God is so willing to bestow upon His children who have advanced to that degree of Christian experience, Christian life and Christian knowledge in which they are worthy to receive them.

Elkhart, Ind.

OUR JUSTIFICATION

By Henry M. Brunk.

For the Gospel Herald.

When Jesus was on the cross, there was a thief on each side of Him. This cross still divides the world. We are all sinners, as were both the thieves. On one side are saved sinners, on the other, unsaved sinners. On the one side are those who believe God that Jesus is theirs, on the other, those who do not. On the one side are those who have sin in them, but no sin on them, because they have left it on the spotless sin-bearer; on the other, those who have sin both in them and on them. And all the people in the world die as those two thieves did. None ever died, or ever will die, without sin in them. The name of every man when he dies will be sinner. The name of each man was thief to the very last breath; but one died a saved thief, the other died an unsaved thief, The one set of men die saved sinners, the other unsaved sinners. The one die with sin on them, sinking them down to an awful hell; the other die with no sin on them, and are "forever with the Lord."

A vision of Christ on the cross, or a dream, or a thought, is not what God gives. Suppose I was laid on my death-bed tonight, and, as I lay, the devil came to me and told me that I was not saved. Suppose I said to him, "Some time ago I had a vision of Christ hanging on the cross for me."

"Ah!" he would say, "that was a delusion I brought before your eyes to deceive you."

"Well, but I dreamed one night that Jesus came close to me, and said, 'Thou art mine.'"

"It was all a delusion."

"I had a thought one day: it just flashed across me all at once, that I was saved."

"Only a delusion." And I could not answer the accusing deceiver. But I will tell you what will put him to flight. I take my Bible and I say,

"God says that He gave me Jesus."

"How do you know that Jesus is for you?"

"Because God says that He so loved the world that He gave His only begotten Son.'"

"But do you think that so great a sinner as you can be saved by simply believing Jesus is yours?"

"Yes; for God says, 'He that believeth on the Son hath everlasting life.'" And the devil could say nothing; for it is written, "They overcame him by the blood of the Lamb and by the word of their testimony." You see I would never dare to bring before him what I felt or what ideas had crossed my mind, but simply and solely what God says. This is looking—this is seeing Jesus in the Word of God.

Some unsaved soul says, "What do you mean by His blood? I have often heard about it, and have often tried, while lying on my bed, to bring before my eyes the sight of His blood flowing from His wounded hands and feet, and from His pierced side."

Now this is another mistake. Blood is a figure for life taken, seeing the blood means believing God about the death of His Son, instead of your death. Being satisfied with Christ's death in the room of yours, this is being washed in the blood. You see no real blood, nor vision, nor picture of blood; but in that blessed book of God you read, "He was wounded for our (faith says my) transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). This is seeing the blood. Still the sinner says, "How can I come to Jesus? I have read in the Bible that He says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' and I have often wished I had been on earth when He was here; I wish I had seen Him pass my door. I would have watched Him, and have run to Him and touched His garment. But He is in heaven and how can I come to Him?"

God has most beautifully explained this; for we have not to go up to heaven (Rom. 10:6) to bring Him down, nor to go to the grave to bring Him up; but He is risen and gone to heaven, and He has left His Word, in which alone He can now be found.

This Word may be in your hands and in your memory, that Word which the Holy Ghost has written, and is now urging you to believe, that God so loved you as to give you Jesus. He is asking you in that Word to believe that He is yours. This is coming to Jesus. Now that He is in heaven, His Spirit and His Word—His Word from His lips and His Spirit in, through and with the Word are all that are left; and will these not satisfy? Have you never thought that if you saw your name written in the heavens, or on the sea-shore, and you knew that it had been traced by God's finger, you would then believe that you were saved; but do you think God will make another and special revelation for you? No, no—you must just take salvation as all the rest of us poor sinners have taken it, by believing the one Book.

"But have I not to wait God's time?"

God has only one time—that is, **today.** I read of tomorrow in the Bible. Pharaoh wished the frogs taken from him, but tomorrow. Tomorrow is man's time. No, today, is God's. If you came to a stream, would you sit down and say, "I will wait till it flows past and when it is dry, then I will cross?" Men are such fools. God is waiting on you. He is calling you. He is beseeching you; and this is His one request, Take my Son whom I have given. He cries to every accountable and rational soul in this world, Will you have Him?

"Oh, if I could feel a something in me telling me that Christ was mine I would believe it."

Quite wrong again. It is believing something outside of you, trusting

Him at God's right hand, and resting on His sure, eternal Word.

You will not throw this aside, will you, and say, "I like it," or "I do not like it?" The poor sinner, saved by the grace of God, who writes to you cannot save you, nor can any man. Tell God what you are to do; tell God that He loves you; tell God that you trust Him; tell God that you believe Him; tell God that He has given you Jesus; tell God that you believe that also; tell God that He laid all your sins upon Jesus, tell God that you believe they were on Him, and therefore are not on you; tell God you nave gone astray, but that you believe Him that your iniquity was laid on Jesus. Thank God for a finished salvation in Christ. Tell Him how well-pleased He is with Jesus instead of you; tell Him that you are,

"A poor sinner and nothing at all,
But Jesus Christ is your all in all."

May God Himself show you, for His name's sake, His simple Gospel of Christ for you. A beloved brother said, when coming out of the darkness of self, "It is the simplicity that astonishes me. It is too good news to be true." Yes, if man were in it; but it is not too good when we consider with what a God we have to do. You see God can overlook nothing. He can forgive anything. He can by no means clear the guilty. He can take us out of the guilty Adam-standing. He can save to the uttermost the blackest, vilest sinner that accepts (simply accepts) His gift, Jesus. Acceptance of God's gift alone will save any one.

Jesus is offered to all. Some will accept Him and some will refuse. You make God a liar if you do not accept. You make yourself a liar, and God true, if you accept Him. Some may know all about Christ the gift of God presented to them, and yet not know Himself. "'Tis eternal life to know Him." By not receiving Him, they trample under foot the blood of the life-giving Prince. Others receive Him and thank God for Him and are saved.

May the blessed Spirit, the witnesses of Jesus, open the eyes of every reader to see Him, incline every fellow-sinner to believe God and accept His gift.

Denbigh, Va.

WE ARE RESPONSIBLE

By J. J. Troyer.

For the Gospel Herald.

We are responsible for not furnishing or offering to furnish a good, sound sermon each week to the United Press which goes into the homes of nearly all of the American people and to the homes of the majority of Mennonite people.

It seems to me that we hide, as it were, our literature from the world, for when they read any of it they are astonished. Christ says, "Go ye, therefore, and teach all nations." Are we teaching our own nation? We are not teaching all of it.

We leave too much room for such men as "Pastor" Russell, who makes an effort to have his sermons published and his literature scattered, although his doctrines are not sustained by God's Word.

In my opinion it should be the duty of some Mennonite preacher or preachers to furnish the public press with some Mennonite literature.

La Grange, Ind.

SEARCH THE SCRIPTURES

By P. Hostetler.

For the Gospel Herald.

We often hear the above quoted and given as a command, but seldom hear the true meaning of it given. I remember that our old bishop, 25 years ago, told us that the original version of this passage was, "Ye search the scriptures," and and an old German translator gives it thus. By considering the words following we easily see that this is the true rendering and that Christ did not mean to give this as a command, but as a statement. The people to whom this was spoken searched the Scriptures and thought they had life, but did not want to come to Christ the Author of life and the one of whom their Scriptures testified.

Jesus did not mean to encourage them in the course they were taking but rather to stop them and have them take another course, and to know that their thinking they had life was only a deception and their religious work of no avail. He did not mean that there was any wrong in searching the Word, but that their way of doing it was doing them no good. The need of our searching the Scriptures is self-evident even if we had no Word to show us that we shall do this, but Paul tells us that we shall have the Word dwell in us richly, and at another place that we shall take the sword of the Spirit, which is the Word of God to fight the battle of life.

This means not only reading the Word, but also believing, accepting and obeying it. Many today need to know that while we obey God in many things and think we are saved by it, only those will be saved who do God's will; and that means doing all He commands, not just what suits us.

When we mention some of these commands that are not obeyed, some will say, "Oh, that is such a small matter, we can still be saved without keeping it." Others will say of the same thing, "That is such a great and difficult thing, we can't get all to obey that," so pass it by. Again others will say, "We can't understand it," and thus get around it, doing their own will instead of God's will. May we not neglect the reading of God's Word anl more important still, not fail to obey God in all things.

Shelbyville, Ill.

REVOLVERS AND CRIME

The crusade against revolver-carrying and the indiscriminate sale of firearms recently launched by the Portland Journal should receive the support of all right thinking people. The man who carries a revolver does so with an object in view. It may be for protection, or it may be for an unlawful purpose; but whichever it is, the real intent is criminal, for the revolver is intended to destroy life, and where there is intent there is crime. No man slips a revolver into his pocket with the intention of wiping his nose with it or using it to comb his hair; nothing of that kind. He has one of two purposes, either to protect himself or property, or to use it in wrestling property or life from some one else.

A highwayman carries a gun with which to force his victim to disgorge Without the gun he would not commit the crime of robbery for the simple reason that the large majority of hold-up men are lacking in both physical and moral courage. Then gun (and whisky) supply the lacking elements, and the foot-pad is secure in the knowledge that it is the fear of death by means of the gun that causes his victim to submit to being despoiled.

Hundreds of murders are committed each year in the United States because of the laxity of the laws regarding the selling and carrying of firearms. Hundreds of accidental deaths occur each year because children and careless and irresponsible persons are allowed to purchase and carry firearms.

The honest citizen fondly imagines that his home is safe from the midnight burglar if he has a "trusty .38 Smith & Wesson automatic" under his pillow or on the chair by his bed. He is not; for the professional housebreaker has one just as good, and being wide awake and noiseless as a shadow, he has the advantage of the sleeper, and is always ready to "cover" his man at the slightest movement. The revolver is of little use as a protector for the home or person against the criminal, but as a prop to physical courage it is a tremendous incentive to crime.

The writer has talked with a number of men in here who were convicted of crimes committed at the point of a rifle, shot gun or revolver and each one has declared that without the firearm he would never have undertaken the criminal act.

By the adoption of prohibitive laws the criminally inclined will be unable to procure the weapon necessary to

carry out murderous or thieving plans and crime will naturally decrease. Accidental deaths from the careless handling of firearms will be a thing of the past.

By all means put a ban on "gun-toting," and restrict the dealers—manufacturer, wholesaler and retailer in the sale of firearms if you are really honest in your desire to reduce crime.—Sel. by S. E. Roth.

SOCIALISM AND CRIME

The increase of Socialism in Germany has been phenomenal. With the revival of the industrial conditions in that land, Socialism also gained in power. The increase of crime in Germany keeping step with Socialism is significant. We quote from a Berlin report:

Socialists are fond of proclaiming that their creed furnishes a complete substitute for religion and for morals as taught by religion in its law-abiding effect upon the people. German socialists, moreover, have asserted that criminality is due largely to the illusion and hypocrisy of religion, and that it decreases as socialism advances.

That contention is disproved by a series of statistical figures just made public, which show that criminality in Germany has increased in rapid ratia with the spread of socialism. In Prussia, where the socialist vote increased from 7 per cent. in 1884 to 26 per cent. in 1907, criminality increased from 1,023 per 100,000 population, to 1,215.

In Berlin, where there has been a socialist increase of from 34 per cent. to 66 per cent. in the same period, criminality has increased from 1,216 to 1,522. In the Rhine Province the socialist increase from 7 per cent. to 20 per cent. has been accompanied by a growth in crime from 673 to 1,270.

In Bremen, where the socialist vote from 23 per cent. of the total population to 51 per cent., criminality jumped in the same period from 1,295 to 2,101. In Posen, on the other hand, where the socialist vote is only 1 per cent., crime shows a decrease from 1,679 to 1,449. In Saxony, where socialism increased from 35 per cent. to 58 per cent., criminality shows but a slight increase, 928 to 960.

In all Germany the socialist vote in the period named has increased 29 per cent. and crime 20 per cent. The statistics quoted show that instances of bodily injury inflicted increased 50 per cent. throughout the empire, while robbery, larceny and swindling increased 75 per cent., with a particularly large growth in strong socialist centers as against a comparatively small increase in places where religion is still a strong factor.

While it is not asserted that the increase in criminality is due to the spread of socialism, it is declared by students of these figures that they do show that socialism has failed to prove, in Germany at all events, that it is equal to or an adequate substitute for religion as a moral and law enforcing factor in the welfare of a nation.

This is not at all surprising if one takes into consideration that the German socialists are especially very bitter against the Church and the truth of God. This increase in crime is a little sample of what is yet in store for this earth when the Lawless One will be in power.—Our Hope.

THE CLOUD AND THE SUNSHINE

Sel. by Minnie May Lantz.

As I look through my window I see a bright light on a cloud in the sky. I wonder what it is? Soon I find out it is the sun shining on some lamps and through my window I see its bright reflection in the sky, until a cloud passes over the sun and it is gone. It teaches the beautiful lesson of how the cloud of sorrow and trial will not overshadow the child of God only, but also His very presence; reminding us of the fact that His presence is always with the child of God in joy or sorrow, in prosperity or trial. But the world fails to behold the glory of His presence because of the cloud.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—Jesus.

"What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I fear
Which sadden the heart and whiten the hair?
Around His throne are eternal calms
And strong, glad music of happy psalms,
And bliss, unruffled by any strife,
How can He care for my little life?

"Oh, wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden for He is strong;
He stills the sigh and awakens the song;
The sorrow that bowed me down He bears,
And loves and pardons because He cares."

THE POWER OF THE WORD

By Marie Nafziger.

For the Gospel Herald.

The Word was given by inspiration of God. It was written by men inspired by God through the Holy Spirit. It is "quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit . . . . and is a discerner of the thought and intents of the heart." It was given us to show us the way of salvation and gain heaven.

We are to do our duty toward God's Word by bringing lost souls to Christ, in all parts of the world. For God does not want one soul to perish, and today we have before us the possibilities for carrying out the Word to all the world; but the work has only begun. There are millions who have never heard the Word of God. If we as a Church do not pray, do not read our Bibles to find out what the Word of God is, do you think we have power with God? No, we must consecrate our lives, and give ourselves to Christ. "Pray without ceasing," in spirit and in truth, and we will have power with God and the Church.

Minier, Ill.

REPORT
Of Bible Conference Held at the Waterloo Church, Waterloo, Ont., Jan. 21-23, 1913

For the Gospel Herald.

Organization: Mods., Noah Hunsberger, Noah Stauffer; Secys., Oscar Burkholder, Noah Weber; Chors., Jos. Weber, Moses Hunsberger.

Bro. J. E. Hartzler presented the subject, **Teachings of Jesus,** in six lectures, viz: (1) concerning **God;** (2) concerning **Messiah;** (3) concerning **work of Messiah;** (4) concerning **need and meaning of His death;** (5) concerning **Kingdom of God;** (6) concerning **Second Advent.** Followed by a sermon every evening.

A few of the thoughts gleaned: What Jesus believes about God: One God, none other; God the Father; Father of all disciples.

What Jesus thinks of Himself: He declared Himself the Son of God; The Coming Messiah; fulfilling Old Testament prophecy.

The testimony of others concerning Messiah: "My beloved Son, in whom I am well pleased" (God); "Of a truth thou art the Son of God" (disiples).

Jesus claimed His words of more weight than miracles. Considered Himself a perfect knowledge of God. His death just as necessary as His life, in the plan of salvation. The suffering of nails not the severest sufferings. His death meant a ransom for all, deliverance from bondages, price paid, which is the precious blood of Jesus. Kingdom of heaven began in eternity and ends in eternity. Repentance the front door to the kingdom.

False teachers and prophets a true sign of Christ's coming. Iniquity shall abound; love wax cold; strong delusions sent; because the people will not believe truth.

Subjects presented by Bro. S. F. Coffman:

I John (five lectures); **Talk on Bible Study; Christianity versus morality; How to Gain and Retain our Young People.**

God's grace towards us is an incentive to righteousness and not an occasion to sin.

Benefits of knowing Jesus: (1) Having our sins forgiven; getting knowledge of Him.

Believers are kept from anti-Christ by faith and by anointing of Holy Spirit.

Christ had no life insurance policy for His mother when He died.

Sons of God are kept free from sin because they abide in Christ. Sin means missing the mark.

The Christian does not commit sin because of the seed in Him. Seed—Christ coming into our hearts.

Hatred comes from the devil, no reason for hatred toward anyone, but to love.

"We know we have passed from death unto life, because we love the brethren," is the string we hold on.

The believers are missionaries, ambassadors for Christ.

Opportunities for mission work are shoved into our pockets

Bible necessary to tell us we are saved; revealing Jesus to us; showing our lack of knowledge; developing our Christian lives.

Men's code of morals all faulty. The commandments only perfect code of morals.

Young people must be met on their own grounds. Must not be treated as children. We must not disappoint their expectations.

Keep business, social affairs, and gossip out of the meeting houses.

The conference was full of life and interest all through and may the precious truths presented find a solid lodging in our hearts.

The Secretaries.

REPORT
Of Bible Conference Held at the A. M. Church, of Howard-Miami Co., Ind., Jan. 20-25, 1913

For the Gospel Herald.

Organization: Mods., E. A. Maust, N. M. Slabaugh, J. S. Horner; Chors., Dan Hershberger, Pearl Miller; Sec., Katie Sommers; Instructors, Daniel Kauffman, C. Z. Yoder.

We are truly thankful for the bodily health and strength that enabled us to meet together every day of this one week to study and search the holy Scriptures; also for the interest shown by those who attended, and we trust the precious thoughts will be treasured up in honest hearts.

The following topics were discussed:

The Bible Christian; The Worker at Work; Influence; The Minister's Relation to the Church; Love and Unity; Church's Relation to the Minister; Unbelief; Idolatry of Today; Marriage; The Overcoming Life; Sanctification; Woman's Sphere; Temperance; Nonconformity; Pride; Christianity in the Home; Humility; Repentance; Hell not Prepared for Men; Fashion's Follies; Heaven a Dwelling Place for the People of God; Worldly Amusements.

Thoughts presented:

Our Savior defined the Bible Christian in the Beatitudes.

Jesus Christ, the great Bridegroom, wants a spotless and holy bride.

The worker should be consecrated, live consistently, and make preparation for the work.

Influence is a power known by its effects and will live long after we are silent. It can be used for good or for evil. Note the remarkable influence of Christ.

The minister in order to feed the flock must feed upon the Word himself

For the Church to be united she must be of one mind in Father, Son, and Holy Ghost, and the whole Gospel.

Anything that draws our affections away from God is an idol.

Woman is to be the home-maker, the help meet for her husband.

Man and woman in their proper place are as one in Christ.

The home is a divine institution and is incomplete without God. The home is the nursery of the Church and nation.

There is no chance of repentance after death, as we depart from this world, so will we live in the world to come.

Hell was prepared for Satan and his angels. God has set up many sign posts warning us of the danger of falling into it, thus we cannot blame God when we fall into it.

It is the duty of every Christian to warn sinners. If we do not, God will require the blood of lost souls at our hands.

Christ has set us a beautiful example, a beautiful fashion, but the fashion of this world is folly.

Worldly amusements are sinful in themselves and doubly so when under the name of religion.

Secretary.

Married

Hartzler—Kurtz.—On Jan. 29, 1913, at the home of the bride's parents, near Smithville, O., Bro. Albert I. Hartzler and Sister Sarah E. Kurtz, both of Smithville, O., by Bro. D. Z. Yoder. May God bless them with peace and joy through life.

Erb—Jantzi.—On Jan. 28, 1913, at the Wellesley Church, Bro. Noah O. Erb and Sister Nancy Jantzi, both of Wellesley, Ont., were united in holy bonds of matrimony, Bro. J. M. Bender officiating. May God bless them in life's pathway.

Erb—Gascho.—On Jan. 14, 1913, at Steinman's Church, Bro. Noah L. Erb and Sister Nancy Gascho, both of Baden, Ont., were united in holy bonds of matrimony, Bro. D. M. Steinman officiating. May their voyage through life be peaceful and prosperous.

Jantz.—Jantz.—On Jan. 16, 1913, at the East Zorra Church, Bro. Michael, son of Pre. Michael K. Jantz of New Hamburg, Ont., and Sister Nancy Jantz, of Tavistock, Ont., were united in holy bonds of matrimony, Bro. J. M. Bender officiating. May God bless them through the journey of life.

Byler—Troyer.—On Jan. 12, 1913, at the A. M. Church near Goshen, Ind., Bro. Frederick Byler and Sister Nora Troyer, both of the Clinton congregation, were united in the holy bonds of matrimony, Bro. D. J. Johns officiating. May their journey through life be pleasant and prosperous

Brandenberger—Yoder.—On Jan. 16, 1913, at the A. M. Church near Leo, Allen Co., Ind., occurred the marriage of Bro. Noah Brandenberger of Goshen, Ind., and Sister Malinda Yoder of Grabill, Ind., Bro. D. J. Johns officiating. May heaven's blessings attend them as they journey together through life.

IN MEMORIAM
For those who lost a mother, by one who knows

By E. J. Berkey.

For the Gospel Herald.

Lonely and sad time wears away,
Since last we beheld her face;
All human efforts could not stay,
The enemy of our race.

"Oh, no!" we cried, "we cannot spare
The presence of dear mother;
Her place so vacant everywhere,
Will ne'er be filled by another."

'Tis not for man to rule the tide,
Which God has set in motion;
His care for all doth still provide,
Who serve in true devotion.

Though racked with pain yet she could smile,
A glow of glory divine;
She knew full well but a little while,
She'd reach a sphere sublime.

Her race is run, reward has come,
Heaven now to us is dearer;
The Lord has called, "Mother, come home
And draw your loved ones nearer."

Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed, peaceful sleep.

She's sleeping calmly 'neath the sod,
"To dust shalt thou return" us;
Her spirit though returned to God,
To join the heavenly chorus.

Oh, what a blessed, glorious sleep
Has settled on her brow;
Then why should her dear children weep,
When she's so happy now.

Yes, we hope again to meet her,
In the realms beyond the sky,
In celestial song to join her,
Praising Him who reigns on high.

Warrenton, Va.

Obituary

Lindsey.—Infant son of ——— Lindsey, died Feb. 3 after much suffering. Services at the house by David Garber. Buried at the Saragosa Cemetery. This is a poverty stricken family. "It is well with the child."

Snyder.—Ethel, infant daughter of Jacob B. and Angeline Snyder, Berlin, Ont., died Jan. 25, 1913; aged 1 y. 3 m. 11 d. She fell off a chair and died in a few hours. Although her stay was short, her work was done and she will draw us nearer to Him who doeth all things well.

Davis.—Alexander Steward Davis was born in Ireland, May 6, 1865; died Jan. 1, 1913; aged 47 y. 5 m. 21 d. She was buried Jan. 2 at the Balmorkea Cemetery, Tex. Services at the house by David Garber. Deceased was a member of the Presbyterian Church.

Hochstetler.—Silvia M., daughter of Manassas T. and Sarah J. Hochstetler, of Berlin, O., was born Jan. 14, 1897; died Feb. 1, 1913; aged 16 y. 17 d. She leaves parents, 1 sister and relatives and friends to mourn her early departure. She was buried at Berlin. Her sickness lasted only two weeks after studying too hard in school. Services by S. H. Miller.

Slabaugh.—Donald W., son of W. H. and Naomi Slabaugh, was born near Wellman, Ia., Jan. 27, 1913, and died the next day. A short funeral service was held at the house, Jan. 29, by Bro. Abner G. Yoder and at the graveyard a mile east of West Union Church by Bros. A. G. and J. K. Yoder. Text, Mark 10:13-16.

"Gently close the little casket,
Dry now the tears;
God the little one has taken,
From a world of sorrow here."

Springer.—Emma L. Springer was born Nov. 11, 1891; died Jan. 27, 1913; aged 21 y. 2 m. 16 d. She leaves father, mother, 4 brothers, 2 sisters, grandparents and many relatives and friends to mourn her early departure. Emma was converted and united with the Amish Mennonite Church near Hopedale, Ill., Mar. 17, 1907, and remained faithful to the end. She was ready to depart and be with her Savior. Buried near Hopedale, Jan. 29, funeral services by Daniel Nafziger, Jonas Litwiller and John C. Birky. Text, John 11:21-27.

Horst.—Elizabeth Horst died at the home of her son Levi, near Mohnton, Berks Co., Pa., Jan. 24, 1913; aged 81 y. 1 m. 18 d. Funeral and burial at the Bowmansville Mennonite Church by Bro. Benj. Weaver and John W. Weaver. She was twice married, first to Thomas Shirk, from which union 3 children survive, Lehman, Levi Shirk and Mrs. Delilah Tothoro. Her second husband was Isaac Horst. She was a member of the Mennonite Church from her youth, a few days before she died she wished communion administered unto her. Text, Matt. 24:44. Peace to her ashes.

Wertz.—Anna (Beachy), wife of Joseph W. Wertz, was born in Somerset Co., Pa., Mar. 7, 1858; died at her home near Amish, Ia., Jan. 31, 1913; aged 54 y. 10 m. 24 d. She was united in marriage to Joseph W. Wertz Oct. 24, 1882. To this union were born 3 sons and 4 daughters. Her husband, 2 sons, 4 daughters, 1 grandson, and a host of friends and relatives are mourning their loss. Their son Daniel preceded her to the better world Oct. 30, 1896. She united with the Amish Mennonite Church in Pennsylvania at the age of 18, and lived faithful until God saw fit to call her home to receive her reward. Peace to her ashes.

Martin.—Mary Zehr was born in Alsace, France, April 7, 1822; died Feb. 1, 1913; aged 90 y. 8 m. 24 d. She was married to Christian Martin in 1841. To this union were born 3 sons and 1 daughter, all of whom preceded her to the home beyond the grave. She leaves 23 grandchildren and 63 great-grandchildren. She was converted in her youth and united with the Amish Mennonite Church by being baptized upon confession of her faith, and was faithful to the end. She was buried Feb. 4. Sermons by Daniel Nafziger, Samuel Gerber and John C. Birky. Text, Phil. 1: 21 and I Cor. 15:51-58.

Culp.—On Jan. 9, 1913, occurred the death of Sister Catharine Culp at her home near Beamsville, Ont. She had been in feeble health for the past few years, and on several occasions was so ill that the family despaired of her recovery. Yet the Lord spared and restored her. She was seldom absent from church services when able to attend. She was faithful and earnest in her Christian life. Her husband preceded her to the spirit home six years ago. She lived to the age of nearly 80 years. Six sons and 4 daughters survive. Funeral services by S. F. Coffman Jan. 11 at the Moyer Church, where the interment also took place.

Wismer.—Isaac Wismer was born in South Twp., Lincoln Co., Ont., Oct. 14, 1827. He was married to his first wife, Anna Moyer, Mar. 9, 1852. She died Sept. 12.1887. His second wife, Hannah Smith, died Jan. 4, 1907. Bro. Wismer was for many years a faithful and conscientious member of the Church at South Cayuga, and while of late he was deprived of the privilege of regular attendance, his love for the truth and for the fellowship of the brethren continued unabated. He died at his home in Dunnville, Ont., Nov. 18, 1912; aged 85 y. 1 m. 4 d. Funeral services were held on the 23rd, the services and burial taking place at the church in South Cayuga. Services by S. F. Coffman. Text, II Cor. 5:5.

Hoover.—Edwin Hoover was born Dec. 8, 1850, in Rainham Twp., Holdimand Co., Ont. On Jan. 1, 1877, he was married to Charlotta Moyer of Mosa Twp., Middlesex Co., who survives him with their son and daughter. His entire life was spent at the place of his birth, the old homestead in Rainham Twp. For the past 20 years he has been a faithful and active member of the Mennonite Church which will greatly miss his presence and his help. Early in the morning of Jan. 2, 1913, he was suddenly called to rest at the age of 62 years, death being due to heart failure. Funeral services were held on Jan. 7, many friends and neighbors being present showing the esteem in which the departed was held. Services were conducted by S. F. Coffman. Text, Heb. 2:6.

Schantz.—Mary Schantz was born near Smithville, O., Aug. 16, 1827; died near Trenton, O., at the home of her daughter, Jan. 25, 1913; aged 85 y. 5 m. 9 d. She was united in marriage to Christian Schantz, Nov. 5, 1852. Her husband preceded her in death, May 14, 1907. To this union were born 8 children, of whom Elizabeth and Samuel are the only ones remaining. Her physical suffering was great for several years, yet she bore all this with a Christian patience and welcomed death to meet her Savior. Her remains were brought to Fulton Co., O., her former home. Funeral services were held Jan. 29, at the Central A. M. Church, of which she was a member. Services were conducted by Henry Rychener and E. L. Frey. Burial in the Eckley Cemetery.

Miller.—Jos. J. Miller was born in Berlin Twp., Holmes Co., O., May 12, 1862; died Jan. 17, 1913; aged 50 y. 8 m. 5 d. He leaves his wife and mother-in-law, 3 brothers, 1 sister. They lived with their mother-in-law. Burial in the home cemetery. He died very suddenly, having had leakage of the heart for about a year and a half. He was a member of the Walnut Creek Church. He lived in matrimony 7 years. Services by S. H. Miller and Silas Yoder, of Indiana.

Zook.—John D. Zook was born in Champaign Co., O., Feb. 9, 1857; died at his home near Garden City, Mo., Jan. 20, 1913; aged 55 y. 11 m. 11 d. Early in life he connected himself with the A. M. Church in Ohio, and so far as we know he was faithful in the discharge of his Christian duties until death, at which time he was a consistent member of the Bethel Mennonite Church. He moved with his parents to Cass Co., Mo., in 1885. In 1891 he married Cotena Kauffman. To this union were born 2 sons and 3 daughters. Both sons preceded him to the spirit world. The 3 daughters and wife remain to mourn their loss. Funeral services on the 26th at the house by Joe C. Driver from Isa. 40:1-11, at the church by C. A. Hartzler (I Thes. 4: 13-18; I Cor. 15:35-58)), Joe C. Driver (Isa. 38:1), and W. E. Helmuth (I Pet. 1:3-5).

Mast.—Sophia (Stutzman), wife of Bish. Moses A. Mast, was born Apr. 7, 1852; died Jan. 25, 1913; aged 60 y. 9 m. 18 d. She was buried on the 28 at the Walnut Creek A. M. Church. She united in her youth with the A. M. Church. She was married June 2, 1873, living in matrimony 39 y. 7 m. 23 d. To this union were born 10 children. Two daughters preceded her to the spirit world. She leaves husband, 4 sons, 4 daughters, 20 grandchildren, 6 brothers, 3 sisters, and a host of relatives and friends to mourn her departure. Services opened by Calvin Mast of the Martin's Creek Church (Heb. 11:10), and S. H. Miller of the home church, Psa. 118:8.

Mother thou hast left us lonely,
Here thy loss we deeply feel
But 'tis God that has bereft us
He can all our sorrows heal.

Companion, mother, neighbor,
Now over your weary labor,
But in fancy still we hear you
Softly whisper all is well.

—Poem by the children.

Strickler.—Bro. Abram S. Strickler was born in Rapho Twp., Lancaster Co., Pa., May 16, 1846; died at his home at Kissel Hill, Pa., Jan. 29, 1913; aged 66 y. 8 m. 13 d. During his last illness he was received into church fellowship by Bish. Noah Landis and Bro. John Lefever. He was suffering for three months from tuberoculosis and Jan. 26 dropsy set in which hastened his death. He was a patient sufferer and always had a willing hand in time of need. His wife, who was a Miss Longenecker before marriage, preceded him in death nearly four years ago. He leaves to mourn the loss of a father, 8 daughters and 1 son, viz.: Lizzie Geib, Emma Hoffer, Martha Pierce, Minnie Pfautz, Alice Pfautz, Annie Keller, Ella Whitmyer, Katie and Abram at home; also 21 grandchildren and 1 sister and 1 brother. Funeral services were held Saturday, Feb. 1, at the Manheim Church. Interment in Hernley's Cemetery north of Manheim.

He has left this world of sin and woe,
While here we wait and long to go;
Where he has gone with Christ to dwell,
And bid no more the sad farewell.

Byler.—Sister Mary A., wife of Bro. Eli Byler, died of pneumonia, Jan. 28, 1913; aged 54 y. 6 m. 13 d. Funeral services at the Pennsylvania Church, one mile west of her home near Newton, Kans. J. M. R. Weaver took for his text II Cor. 4:18, and was assisted by D. H. Bender and D. D. Zook. The sister passed away without a struggle, in readiness for the solemn change. It being least expected, only one of the family and two of the neighbor women were present. A large concourse of people were present at the funeral to show their last tribute of respect to one who had been a loving mother, a devoted wife, and a consecrated, much loved Christian worker in the Sunday school and otherwise. Her sacred influence was always pleasing to those at home and abroad, far and near. "Gone, but will be long remembered." R. J. H.

Gsell.—Margaret Etter was born in Franklin Co., Pa., Mar. 11, 1843; died after an illness which she bore patiently, Dec. 30, 1912; aged 69 y. 9 m. 19 d. She moved to Whiteside Co., Ill., with the Gsell family in March, 1865, and was united in marriage to Joseph B. Gsell, Mar. 18, 1860. To this union were born 7 children, 2 of whom, (Mary E., wife of John McCulloh, and Wm. E.) preceded her to the spirit world. Those who survive her are Mrs. Maros Snavely, Mrs. A. S. McCulloh, Mrs. Menno Steiner, Jos. E. Gsell, and Mrs. Floyd Annan. She also was the foster mother of Mrs. John Nice of Ustick, Ill. Besides her children she leaves to mourn her loss a sorrowing husband (who walked hand in hand and heart in heart with her for almost 47 years), and an aged brother, John Etter of Lafayette, Ind., one sister Elizabeth Gsell, who lives in Morrison for many years the widow of John B. Gsell, 23 grandchildren and a host of other relatives and friends. When about 15 years of age she united with the Dunkard Church which she served faithfully for many years but afterwards became a member of the Mennonite Church and remained a faithful member until death. She was a kind and affectionate wife and mother and lived for her husband, children and church. She was loved and respected by husband, children and grandchildren and all those who knew her. But those who knew her best loved her most.

Funeral services were held at the Mennonite Church near Morrison by Bro. A. H. Leaman of the Home Mission in Chicago. Text, Jas. 4:14.

Showalter.—Sister Elizabeth Showalter, wife of the late Michael Showalter, died suddenly by supposed heart trouble, at her home near Dale Enterprise, Va., Jan. 29, 1913; aged 82 y. 9 d. Her maiden name was Shank and she was a sister to the late Bishop Abram Shank and Pre. Samuel Shank and others, and was the last living member of that family. Bro. and Sister Showalter lived together for many years, and raised a family of 11 children. The father of the family was called home about seven years ago. On last Christmas morning death made the first inroad among the children, claiming Sister Susanna Heatwole, aged 57 years. She is also survived by 50 grandchildren and 13 great-grandchildren. She was a very active and industrious woman, and what her hands found to do she did with her might. She was not only so in her temporal affairs, but also in her Christian duties. She had been a faithful consistent member of the Mennonite Church for many years, possibly near 60. She served the Church as deaconess for a number of years, doing her

(Continued on next page.)

Items and Comments

Helen Keller, the noted deaf and blind girl who by her remarkable powers has received world-wide attention, has added to her notoriety by taking the platform in defence of Socialism.

After two years of litigation in the courts of New Hampshire and Massachusetts the First Church of Christian Scientist at Boston, Mass., has won its suits again the heirs of Mrs. Mary G. Baker Eddy, and the 2,000 000 bequest will now be the property of the church to be devoted to the interests of Christian science.

A bill has been introduced into the national House of Representatives at Washington, D. C., providing for the issuing of a special postage stamp in memory of the century peace between the United States and Great Britain. During this century the two countries have had many wrangles which, however, have always been satisfactorily settled through arbitration. This is a good time to study this method of settling difficulties between nations, in view of the fact that there are several nations in southeastern Europe which are practically bankrupt because of the costly war now being waged in that section. Great are the victories of peace.

Added interest in the amending of the United States Constitution is being awakened in the adoption of the sixteenth amendment, recently ratified by the required number of states, providing for the taxing of incomes. Another amendment, that of providing for the election of United States senators by direct vote of the people, is being voted for by state legislatures and bids fair to become a part of the organic law of the land. The United States Senate has put itself on record as favoring the adoption of another amendment limiting the term of President of the United States to a single term of six years. This is regarded as a purely political move, and stands a chance of being adopted.

(Continued from preceding page.)

work faithfully and fearlessly. Her children all became members of the Church of her choice, but one, has gone out into another fold. She was a faithful attendant at church when circumstances permitted, an example her children would all do well to follow. While she was human she was a woman of many virtues and will be sadly missed in her home, in the family, in the church, and the community. But we believe while the loss is ours it is her gain. Funeral services were conducted at the Weaver Church Feb. 1, before a very large congregation, by Jos. W. Geil, Christian Good and L. J. Heatwole, from Rev. 14:13, after which her body was laid to rest in the cemetery near the church.

Bare.—Noah Bare was born in Columbiana Co., O., Mar. 18, 1836; died Jan. 31, 1913; aged 76 y. 10 m. 13 d. Jan. 13, 1861, he was married to Hannah, daughter of John Nold of the above named place. To this union were born 1 son and 1 daughter. Feb. 5, 1864, they moved to Elkhart Co., Ind., on a piece of land covered with heavy timber which he cleared up and on which they lived together the remaining days of his life. They united with the Mennonite Church soon after coming to this state. He proved himself to be a faithful and consistent brother to the end of his life. In his young days he had not the privilege of attending Sunday school and young people's meetings, and for this reason he was more conservative and did not take such an active a part as a good many others think they ought to, yet we believe that he was sincere in the matter. He was strenuously opposed to pride and fashion, and used his influence in keeping the Church from drifting into worldliness. He suffered a great deal during the last year of his life and finally was so unfortunate as to lose his mind. He leaves a grief-stricken wife who is just recovering from a 3 weeks' siege of lung fever but was not able to follow the remains to the burial, also 1 son, 1 daughter, 5 grandchildren, 3 great-grandchildren, 5 brothers and many relatives. Two grandchildren preceded him to the spirit world. Through his departure the Church loses a faithful brother, the wife an affectionate husband, the children a kind father and the community a good neighbor. But we have the blessed consolation that our loss is his eternal gain. He was buried Jan. 3 at the Yellow Creek Church, where a large concourse of friends and neighbors met to pay the last tribute of respect to the beloved one who had been going in and out with us for so long a time. His was the first corpse that was borne into the new meeting house erected at Yellow Creek last summer. Funeral services were conducted by Jonas Loucks, Jacob Christophel and David Burkholder. Text, II Tim. 4:6-8. Peace be to his ashes.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

BIBLE MEETINGS

The following is a list of Bible conferences, Bible instruction meetings, Bible normals and similar efforts to be held within the next two months. We shall be glad to list in this column all meetings of the kind held among our congregations. May God richly bless all efforts put forth in His name and according to His will. To this end may we pray and attend all the meetings that we can

Midway Church, near **Columbiana, Ohio, Feb. 15 ——, 1913.** Instructor, I. W. Royer.

Belleville, Pa., Feb. 18-21, 1913. Instructors, Abram Metzler, J. A. Ressler.

Pleasant View Church, near **North Lawrence, Stark Co., O., Feb. 17-21, 1913.** Instructors, C. Z. Yoder, E. L. Frey.

CALENDARS

OUR DAILY GRACE CALENDAR

Size, 8⅜x6½ inches. Fine colored scenes with daily tear-off block, fitted with patent metal top, with a selected text for every day in the year. Square shape, corded and varnished. Per copy, postpaid 20
Per dozen, not prepaid 2 00

LIGHT OF LIFE CALENDAR

Size, 11⅜x7¾ inches. Fine colored landscape scenes Daily tear-off block fitted with patent metal top, with Scripture texts for morning and evening reading, also a monthly calendar for the whole year. Corded and varnished.
Per copy, postpaid 40
Per dozen, not prepaid 3 60

We have a small stock left of each of the above—Order at once.

* * *

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Table of Contents

721—Editorial
722—The Christian Pilgrim (Poem)
Shall the Old Book Stand
723—How May I Know a Thing is Wrong?
724—From Our Mission Stations
725—Mission Work in Our Cities
726—About Tobacco (Poem)
Home Problems
Tempted, but Faithful
Sermon Extract
727—Sunday School
Our Young People
728—Field Notes
Correspondence
730—Walk in the Light (Poem)
Study Your Purposes
731—Our Justification
732—We are Responsible
Search the Scriptures
Revolvers and Crime
733—Socialism and Crime
The Cloud and the Sunshine
The Power of the Word
Report
734—Married
In Memoriam
Obituary
736—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, FEBRUARY 20, 1913 47

EDITORIAL

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

The item in our Dhamtari letter telling of the poor Hindu who worships the small pox god and considers it an honor to be stricken with that loathsome disease reminds us of some more destructive gods which Americans worship and consider it an honor to have the privilege. Among these gods may be mentioned such things as covetousness, fashion, pleasure, etc., etc

---

In his pointed article on "The Critical Theology" Bro. J. S. Musselman touches an important point when he says, "First, I thought it was only such as the devotional covering and feet washing and nonconformity, but I see it is the whole Gospel ship that is abandoned and put on exhibit, around which they gather to review the relics of the first century and study it as such." That's it. Get loose on a part of the structure, and sooner or later the whole system is abandoned. Opposition to a part of the Gospel means opposition to the whole. Bro. Musselman's article deserves careful reading and meditation.

Our Sunday school lessons at the present time are rich in food for serious meditation. We trust that none may fail to profit by the lessons taught in the lives of Abram and Lot. The former stands out as a continual inspiration to all who walk by faith, not by sight;" the latter stands as a perpetual warning to those who make wealth the principal object in life.

It is through association that we learn to love. Many people really wish that they might have a love for Bible study, but somehow they can not work themselves up to that point. Here is the secret: Let them devote less of their time to the affairs of this world and more of their time in reading and meditating upon God's Word, and they will soon discover a growing love for the companionship of the Bible.

"Herold der Wahrheit."—This is the name of a 16-page semi-monthly paper, German and English, published in the Amish Mennonite Church (conservative branches). The paper is well edited, strictly orthodox, and fills an important place in families where the German language is in use. Arrangements have been made whereby this paper will be printed at this place hereafter, though the management and ownership of the paper remain as before.

Gathering Home.—From many places there come the reports that an unusually large number of loved ones are being called from time to eternity. There is hardly a cemetery where there are not one or more fresh mounds loudly and mournfully proclaiming the frailty of man and the certainty of death. Many voices which but a short time ago were heard in behalf of the interests of the Kingdom are now hushed on earth to continue the praises in heaven. It is but the touch of God's love, calling His people to their eternal reward and reminding us who remain of our duty to work while it is yet day. To those who are negligent of the opportunities of time death is a reminder of the fearful woes of the second death! While tears flow freely as loved ones are being laid away, let hearts and hands be diligent in laboring that all the loved ones who remain may be gathered safely into the fold of their Redeemer.

The World-wide Wave of Crime.—The thinking world has been watching with a feeling of horror the great crime wave which has during the past few years been sweeping over the nations. As we write we pick up a paper at our side and copy a few of the headlines as follows:

"Diaz Leads Rebels in a Bloody Revolt . . . . . Flight of President Madero Reported;" "The Turkish Forces Sustain Heavy Losses;" "Anarchy in West Virginia—Martial law in effect in the Kanawha fields;" "Political Riots in Japan;" "Assassin's Bullet Kills President of Salvador."

This is a sample of one day's batch of news. The United States seems to be contributing her full share of this lawlessness. During the past few months there have been astonishing revelations of wholesale dynamitings under the directions of leaders of organized labor, of brazen-faced crime in New York, Philadelphia, Cleveland, Chicago and other cities, lynchings of the most cruel and heartless kinds, graft in crooked business and crooked state legislatures, violent labor agitations and strikes, and other crimes too numerous to mention. Looking beyond the borders of our home land, the same tendency is evident in labor strikes, in the militant performances of suffragettes clamoring for the ballot, in uprisings against governments, in bloody wars. The Balkan struggle, the constant turmoil in Mexico, the numerous revolutions in Latin American republics, the riot in Japan, the ever-increasing standing armies and navies of nations professing to be at peace—these are a few of the evidences that something is radically wrong somewhere.

Were we called upon to fix the blame for these things, we would name the following as being among the contributing causes: public tolerance of and official protection for institutions of iniquity, such as saloons, brothels, gambling dens, organized secrecy, etc.; selfishness, as manifested in the rage for wealth, for pleasure, pomp and vain show; the sway of the

theater, the nickelodeon, the dime novel, and the sensational newspaper; public smypathy for lawlessness and lack of reverence for authority; the corruption of both church and politics by an attempted mixture of the two: the capture of schools and churches by forces that belittle great truths in the Bible, such as direct revelation from God, miracles, future punishment of the wicked, the divinity of Christ, the inspiration of the holy Scriptures, etc.

But fixing blame is not the principal object for which this is written. While we believe that we should do what we can to awaken the public conscience to a realization of what the iniquities above named are doing for humanity, and endeavor to make the environments as favorable as possible for the moral and spiritual welfare of our children and others, we should not overlook the fact that mere reform will never save the world from sin. The shallowness of the reform idea is apparent when we reflect that every reform movement is supported by people who are radically wrong on some moral question or questions, and that there is scarcely an active champion of any reform movement to be found who is not himself in need of reformation along other lines. Christian people should not forget that the only thing that can ever save the world from the awful blight of sin is the pure and undefiled religion of Jesus Christ.

"Who is on the Lord's side?" This question is as vital today as it was in the days of Moses. We owe it as a duty to the cleansing of inner and outer life which this full Gospel brings; to keep ourselves "unspotted from the world" and to testify with lips and lives against the sins of the age, especially those of our own neighborhoods; to have our homes, churches and home communities filled with an atmosphere of pure Christianity, so far as lies within our power to bring about this desirable condition; to guard our children and all others under our influence against the corrupting influences of this world; to devote all the energies of our lives to the propagation of the true faith at home and abroad, to the end that the transforming power of the Gospel may enter the lives of individuals, homes and nations that know not God. Let the Christian world awaken to its duties, its responsibilities, its opportunities; let all the Christ-professing world preach and live the Gospel in its fullness and power; and while the wave of crime may still continue among criminals, there will also be a salvation wave which will not only clean up the lives of inconsistent members but will also sweep millions of souls into Kingdom. "Who is on the Lord's side?"

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A PRAYER

Throughout this dawning year, O Lord,
Make firm the precepts of Thy Word.
Establish strong Thy righteousness;
Thy waiting saints in power bless
For coming conflict—pressing sore
For higher ground, Thou dost assure
'Gainst foes that will our path assail.
O Christ of God, do Thou prevail!

Within my life, my inner soul,
Make known the workings of Thy will,
And show me all that grieves Thee most:
The pride, the self, the foolish boast
Of power to work apart from Thee.
O wondrous Lamb of purity,
Let now Thy blood for me avail,
O Christ of God, do Thou prevail!

And for a world in darkness lost,
Bruised, broken, crushed, and tempest-tossed,
Count dear the value of Thy blood
To ransom them from sin to God.
Call out Thy people, Lord, to go
Ambassadors Thy love to show;
No longer in Thy cause to fail;
O Christ of God, do Thou prevail!

Thou art prevailing; faith burns clear,
With brighter light this glad New Year.
Past tokens of Thy wondrous power
Prove all-sufficient for this hour,
And foretell vict'ry deep and strong.
The glory of that triumph song:
Thou worthy art to loose the seal—
O Christ of God, Thou dost prevail!

—Selected.

WHO SHALL ABIDE IN THY TABERNACLE?

By Leander Smith.

For the Gospel Herald.

We are often asked the question. Who will be saved? Who will be transferred from the church militant to the church triumphant? The Bible emphatically answers this question. We believe this was one of the questions asked our Savior when He said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." The Bible gives the qualifications of true citizenship in Psa. 15:2-5: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Also in II Pet. 1:4-8: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The holy Scripture is the only safe guide. Then if you want to be saved, "Stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

"Stand ye in the way and ask for the old,
The olden way to the heavenly fold;
For the good old way that the patriarchs trod,
The way that saints go home to God,
The old way of promise leading to rest.
The only way to the land of the blest,
The old way of Scripture the faith of the just
The new way through mercy, atonement and trust,
The old way, the new way, together they run,
Two covenants sweetly uniting in one;
At the end is a crown for the ransomed to wear
And the way is pleasant for God is there."

Newton, Kans.

WAR NOT IN HARMONY WITH CHRISTIAN CIVILIZATION

By George S. Grim.

For the Gospel Herald.

The Bible being the very foundation stone of the Christian religion, without which there can be no Christian civilization, what shall we say of the effort that is being made at the present time (and not without some success) to exclude the Bible from our public schools? Every one must admit that Christianity has a civilizing influence, and that in every nation where this is the prevailing religion the people are more enlightened and progressive than in non-Christian countries. Nevertheless, even in the most highly civilized countries there still exist relics of barbarism which are distinctly non-Christian.

In our country slavery has been abolished, and dueling is prohibited —but war, the very trade of savagry, is still tolerated; yes, even openly advocated as a necessary part of Christian civilization. At the World's Missionary Conference held at Edinburg, Scotland, discussion took place on the question of whether the missionary should carry arms to defend himself in case of attack, by the heathen to whom he is sent to preach the Gospel. This should be no question for anybody. That the Christian, if faithful

to his profession, is a non-combatant, is a plain fact, and as ancient as the Christian Church itself. It is neither in harmony with the teachings of the New Testament, nor is it expedient for a missionary to carry fire-arms. Thrown among barbarous races he can expect immunity, only as his mission is purely a religious one, and the untutored people are assured that under no circumstances will he take the lives of others, and that happen what may, he will shed no human blood. Convinced that he is a man of peace, the natives will tolerate his presence and eventually heed his exhortations. Throughout Asia and Africa the unarmed preacher is given the confidence and trust that he will not hurt anyone, because he puts himself in the midst of those people without the carnal defense and only trusts in God for help and defence. But let it once be known that the missionary goes armed, that he meets force with force, and that he is prepared with carnal weapons to give resistance, then the natives will become convinced that he is a man of blood, and not a man of peace. His missionary existence would become a difficult one, and in some places would be beset by extreme peril. You may say what you will to those heathen people, they will tell you the missionary must be like his Master, must by all means be a man of peace. Jesus Christ said, "They that take the sword shall perish with the sword." "Whatsoever a man soweth that shall he also reap." Armed missionaries provoke armed resistance. Is it not a fact that more murders are committed by persons who are prepared to murder, than by persons who are unarmed? An individual carries a deadly weapon, he quarrels with another armed individual, and a frequent result is murder.

Even so we may expect wars to continue as long as nations vie with each other in obeying the fallacious military maxim, "In time of peace prepare for war." Surely it is not necessary for a man of God who follows peace with all men to carry a loaded revolver to maintain peace. Every armed nation carries a chip on its shoulder and dares every other nation to knock it off. The leading nations of modern times claim to be for peace, but they are all very careful to be fully prepared for war on a moment's notice. The Christian missionary, being a man of peace, goes about unarmed to the heathen people, to save their souls, and in this way he opens the way for Christian civilization while crying, "Peace, peace," are constantly preparing themselves for war by maintaining standing armies, and adopting the latest and most destructive inventions for human butchery, regardless of expense. What an awful monstrosity! Nothing can be found in the teachings of the holy Scriptures given since the passing of the Old Mosaic covenant and the coming of the New that can be construed to sanction war, or that will give Christians permission to kill their fellowmen, to engage in war under any imaginable circumstances. Surely the time is come when the nations as well as individuals will see the inconsistency of using the sacred name of Jesus Christ to designate anything that is clearly non-Christian. Reader, ask yourself the question, How can that be called Christian which ignores the teachings of Jesus Christ, and tramples under foot the very plain commands which He has given? How can its influence be to love their enemies, to render good for evil, to do good to those who hate you, and even pray for those who despitefully use you, and persecute you? It is a monstrosity of the evil spirit.

Louisville, Ohio.

HOLINESS IN A NUTSHELL

By J. D. Guengerich.

For the Gospel Herald.

So much is said and written in these days about Holiness, and some is so elaborate, that it tends to confuse more than to enlighten, so let us avoid the two extremes. Everybody believes in holiness, only some have holiness at the wrong end; they want holy living to precede faith, they want to be justified by good works, while God wants faith first and holiness to follow as a natural result. The branch can not bear fruit of itself, "except it abide in the vine," "no more can ye except ye abide in me" (John 15:4). "I am the vine ye are the branches" (V. 5). And as the fruit of the vine comes in clusters, some large and others small, not a single berry grows without being in the Vine—**faith in Jesus.** And to His honor we do all these good works—"much fruit"—Out of love, in fact we can not help it. This fruit of the Spirit follows the new birth, as a natural result, just like the branches of the vine bring forth fruit and cannot help it. Acts 4:20.

Centralia, Mo.

INCREASING OUR FAITH

By A. B. Eshleman.

For the Gospel Herald.

> Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11:1.

If we increase our faith we shall also increase our hope of endless joy in a blessed eternity.

May we not believe in God and still be lost? Paul said, "Examine yourselves, whether ye be in the faith." There is a faith that is dead to Christ and the Father, a "faith without works," as James expresses it. We may keep the commandments of God and still be lost. People who belong to the Church and go through the form of keeping the commandments because the Church says so and not because the love of Christ constraineth them may not have the saving faith "which worketh by love." To be faithful Christians we must have the love of God dwelling in our hearts, a love which "worketh no ill."

A Christian's faith is a faith which increaseth. Peter said, "Add to your faith, virtue." Virtue means strength, courage, an active quality. So we must increase our faith in strength, in courage and in activity. If we are not active Christian workers, doing in love that which we know is right, our faith will not increase. We may pray that God may increase our faith, which is right; yet if we fail to put our talent to use we will be like the slothful servant who received his talent but did not use it or increase it. We may think that we are weak and can not accomplish much in the service of Christ, but we should not become discouraged and prohibit the growth of our faith. The more we labor the more we add to our faith, the more wisdom we receive from God.

"And to virtue, knowledge." We must increase our faith in knowledge. This may be done through prayer and study of God's Word. He giveth the increase if we are faithful in using that we have.

"And to knowledge, temperance; and to temperance, patience." Do we exercise patience toward one another, or do we become impatient with those who do not look at all things in the same way that we do?

"And to patience, godliness." Godliness means to be Christ-like in all we do. When out in the world we should not fail to let our light shine, and never let it be hidden under a bushel.

"And to godliness, brotherly kindness." This means mutual submission one to another. It means that we will look charitably upon one another's shortcomings, doing what we can to help one another rise.

"And to brotherly kindness, charity." If we have charity we have a disposition to think favorably of others, to do them good, to be liberal towards the poor, to do what we can in support of every good work. Charity is God working through us for the good of fellow men.

Let our faith be increased through prayer and the exercise of all these Christian virtues. Then will we have a faith by which we can be justified, a faith which assures peace with God through Jesus Christ our Lord, "by whom we have access into this grace wherein we stand, and rejoice in the hope of the glory of God."

Hagerstown, Md.

THE "CRITICAL" THEOLOGY

By J. S. Musselman.

For the Gospel Herald.

The inerrant infallibility of the Scriptures is the good old traditional path. It claims that Christ was in relation to God what He Himself and His apostles thought Him to be. But it is sad to see how some are making concessions to modern thought and propose modifications in the realities of the Christian faith. Some of the socalled scholars of the day are looking out into the world and gather information as they see and find it. From deductions thus arrived at, they make for themselves glasses and then proceed to read the Bible with them.

G. Adam Smith who is a leading figure in Biblical research, says, "In fact we must avoid all head-strong surgery, for to a great extent we work in the dark." Notice that he himself calls it "surgery" and that "in the dark." "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us who, from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order that thou mightest **know the certainty** concerning the things wherein thou wast instructed." Just take a few minutes time and turn to Luke 1:1-4. Insert your name for that of Theophilus, read, reread, meditate and ask God to transfer over to you by His Spirit that which Luke was enjoying. Have you got it? and are you now willing to turn the book of Luke over to any of the Bible surgeons which are so numerous everywhere and let them treat it surgically "in the dark." Luke is characteristic of all the books in the Bible and by the grace of God I for one do not wish to give it over to surgical butchery.

I just met a young man fresh from college. In his last charge he received $100.00 a month for his ministry. He told me that we should not use Luke's account of the angels testifying of Jesus in His birth (Chap. 2:8-14). His reason was that "there are people today to whom that will not appeal; it is too mystical."

A lady told me, "If my mother knew what teaching I was getting, she would bring me home."

I heard a young minister say to another who was once a firm believer in the old time religion that "It seems the Unitarian doctrine of fifty years ago is the orthodox belief of today." To this he assented.

Another young man in giving his farewell to his congregation "tried to impress on their minds the necessity of believing something." In the course of our conversation he exclaimeed, "Why, Mr. Musselman, don't you know that Satan is dead and that the ministers preached his funeral service!" He said he was skeptical, but the Bible says we are not to stagger but be "strong in faith" (Rom. 4:20) and "in the Lord" (Eph. 6:10) and "in the grace that is in Christ Jesus" (II Tim. 2:1) and in this strength we are to "be stedfast, unmovable" (I Cor. 15:58).

"You can't scare the school boys any longer with the flood story." "People are shy of miracles and so the ethical side is emphasized." "Thousands in Chicago today are led to say that if you believe in the fall, Jonah, and the sayings of Jesus against the Pharisees then I have no use for Jesus and the Church."

Recently in a college (not in Chicago), I overheard a heated debate of some boys in their room. One was reading passages here and there and all were swearing while they were discussing the texts pro and con. I met one of the young men later and ventured to ask what the row was about. He replied, "We have an old professor here in college who teaches the Bible as they used to believe it thirty years ago." I related the incident to one who is going into foreign mission work. He remarked, "It is too bad that they do not have a modern teacher."

Everything in the Bible is called in question except the love and mercy of Jesus to the human needs of mankind. First I thought it was only such as the devotional covering and feet-washing and non-conformity, but I see it is the whole Gospel ship that is abandoned and put on exhibit around which they gather to view the relics of the first century and study it as such. Men have fitted up a "Titanic" in which they cruise about teaching sinners how to swim. "The relation of God is in the orderly processes of the natural world and in the rational consciousness." The author of this quotation has branded "The Revelation of Jesus Christ which God gave unto him to shew unto his servants" as an "irreconcilabe contradiction" and the coming of Jesus as a delusion of the apostles. Some think that if Roosevelt would have been elected president the kingdom of God would have been established. Such are the thoughts of some who claim to be thinkers and doing more than any one else. Any other way is "easy" and trivial. But it did not seem to act that way on the apostles.

The writer helped during the holidays in a religious canvass for a federation of Baptist, Christian, Congregational, Methodist, Presbyterian and Reformed Churches in one district on the West Side. I made calls on about 800 homes and inquired about the church and Sunday school affiliations. About 60 per cent. were Roman Catholics. I took time to make out a detailed report for myself on 230 Protestant families. Of these 23 families were all Christians, 20 partly Christian and 178 did not claim to be Christians. Again, I counted them individually and found out that 100 claimed to be Christians and 385 made no profession. That is, four out of five are not Christians. The small children are not counted in these figures. Now, let me give you the words from the lips of those with whom I spoke:

"We are better than nine tenths of the Christians."

"Not member but pay my dues."

"Never mind we don't care to be included."

"We keep the ten commandments, pay the pew rent and sugar up on Christmas."

"I am a member of a lecture society." (i. e. Sunday evening club.)

"Big church good enough for me."

"Work late Saturday night and sleep till Sunday noon."

"Never attended any church in Chicago."

"We have no interest."

"Mr. is a Free Mason and he goes to the lodge."

"But we believe in a good clean life."

"No kind of religion."

"No time, work on Sunday."

"We have church at home. Others have Sunday faces."

"I am nothing and will see how things go."

"I am sorry that I have not found a church home since in Chicago."

"Can't afford to pay."

I was so impressed with the situation that I called on four of the pastors for what they had to say. Here it is:

1. The lack of love and loyalty. A man who will love his wife and children will provide for them so with the Church.

2. The club and the lodge. Interest, time and money go there.

3. Personal religion neglected. They are not born of God have not accepted Jesus Christ as Savior and Lord.

4. Lack of personal conduct. I have just called on one of those homes reported and the lady said you are the first minister to call on me in seven years—ever since we came from Pa. (They had a church letter.)

5. It is due to our method of church work. We have been letting it to the ladies' aid society, the Sunday school and the members but must get after them single handed.

6. The failure of the Church as a force. We can't get our members to

(Continued on next page.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HE AND I

He was despised, by men rejected;
Am I surprised if I'm neglected?

He was reviled, and persecuted;
Should I be wild if I am hooted?

He had no home His burdens sharing;
If I must roam, am I despairing?

He saw the end in utter sorrow;
Should I resent if dark my morrow?

But He arose o'er all victorious;
Can I, too, close my life thus glorious?

Yes, He will own my staunch endeavor;
And on His throne I'll reign forever!

—Advance.

BITS OF NEWS FROM DHAMTARI

By Mina B. Esch.

For the Gospel Herald.

We are now enjoying the cool season to its fullest extent. Weather has been quite cold, a little more so than is usual. One feels like getting all the strength and energy possible, for soon enough the hot days will be upon us and then we can hardly remember that there could possibly be such days as these.

This is also touring season. At present Bro. and Sister Lapp, Sister Stalter and Dr. are out. Dr. will be in in a few days. Sister Stalter expects to be out about ten days and Bro. Lapp's almost a month. In this work one must surely believe the promise that "My word shall not return unto me void," and our prayer is that in due time it may turn many souls to the true God.

Our Church conference of last week was very well attended and much enjoyed and we trust will prove very profitable. The real interest of our Indian brethren is never shown quite so well as in these meetings.

The school here at Sunderganj has been closed several weeks on account of small pox which has been quite bad in some parts of Dhamtari. So far it has not spread among the Christians and we hope it will not. The most of those who are affected are of the class who worship the small pox god and think it a great favor to be stricken with the disease.

The walls of the addition to the school building are fast going up.

Work in the shop is very crowded. Bro. Kauffman says he must turn away many orders.

Medical work is of course a little slack while the doctor is away, but the dispensary is open every day and the two native helpers do as much as they are able. Except colds, health is quite good.

Work at the Leper Asylum is going on as usual. A care-taker's house is in construction at present.

Bro. and Sister Friesen give very encouraging reports of the work at Sankra. They had been touring last month and found the people of their surrounding villages very friendly. Bro. Friesen has promised to give a report of their Christmas, which I am sure will be interesting to all.

Bro. Brunk is busy with "Hindi," which I think he finds about as interesting as is usual for beginners.

This is our growing season, and we are very glad for the vegetables we have. All the missionaries have their gardens which prove as profitable as they do in America. Fresh tomatoes, peas, beans, etc., are a luxury for a New Year's dinner in America, but they prove quite as much so here in June.

God surely gives us many blessings be our place of service America, India, or elsewhere. May we never forget to thank Him for the same.

Dhamtari, C. P., India.

(Continued from preceding page.)

attend and so have no time nor chance for the non-churched.

We must regard our members as the force to reach those outside.

7. The transient life. There is almost no home life. People move so often and I am preaching to a procession. Twenty per cent of my congregation move all the time. Out of a job, don't like the flat, to save cleaning house or if a new house goes up, they move. Nine tenths of the houses are not free from vermin and this is a respectable district. If you canvassed the stock yard district you would lose your respect for men and women.

8. The Church does not grip the masses. Theoretically people will side in with the church but practically they have no time for it.

9. The line between the Church and the world is gone. The world can't see any difference. It is regarded to be the right thing to be a member of a church for it enhances your influence in a club and in business but as to salvation, it is not considered.

10. The scandalous rich and the working poor. The one goes out in automobile Sunday morning and returns some time before Monday morning, the other goes out to earn a dinner.

A bank started in New York in 1863 with half a million dollars and has now cleared 80 millions.

11. The kind of life we live. Don't know who lives next and are not supposed to know. Across the street there is a house of six flats and I only know one man. My next neighbor I know but from there to the alley I do not know who they are. It is not like in the country where everybody knows everybody else. It is so easy to hide in the city.

12. We have only one hold. There is but one hold on the people. They have to die and nine out of ten then want a preacher to call and say something.

13. The only hope. The grown people are gone and the only hope is with the children. We must teach them the right character and the true Christian life. The brightest men in the world are working on the church problem of Chicago. We have tried "Gypsie" Smith and Dr. Chapman but we might as well have thrown our thosands away. Some mighty big adjustment must be made.

A hopeless Bible means a hopeless ministry, a hopeless church, a hopeless world—all hopeless and lost—"without God, without Christ, having no hope" (Eph. 2:12).

A whole Bible (Eph. 6:10) means a whole ministry (Jno. 17:21), a whole Church (I Cor. 14:23, 25), a whole world (Jno. 17:23—a whole salvation (Jno. 3:16).

Which will you have? If there is any operation necessary, it would be best to let the Word operate on us instead of us on the Word.

"Know the certainty."—Luke.
"Know the truth."—Jesus.
"Know the things."—Paul.

Chicago, Ill.

SUFFER THEM TO COME

Jesus' words I oft have read,
Plain as words can be;
"Suffer them to come," He said,
"Let them come to me"

Little children, such as I,
Know the Master's will;
If we live, or if we die,
Jesus loves us still.

Yes, for us He put aside,
All the great and wise;
Yes, for us the Savior died,
Fell that we might rise.

In His arms He takes us now
Clasps and holds us fast;
Though we know not when or how,
There we rest at last.

—Selected.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

A DREAM

By D. W. Bontrager.

For the Gospel Herald.

One night as I lay on my pillow of rest,
I dreamed a wonderful dream;
My eyelids had closed in the slumber of death,
And I the great King had seen.
I stood with some others and longing
To hear what the King had for me,
I was quaking and shaking and trembling with fear,
To hear what the future should be.

And then when He opened the Book of Life,
And found my name written therein,
He told me to enter with those on His right,
A land where love reigneth supreme.
As my trembling and shaking and fears have now changed,
My heart is now leaping for joy,
To be with the Father who hath so arranged,
That the tempter can never annoy.

I was looking for friends who have gone on before,
For a sister and also a brother,
Have gone to remain with the saints evermore,
And also my dear loving mother.
And when I awakened and found it a dream,
I could not help shedding a tear,
To think of redeemed ones whom I had just seen
And for me to be journeying here.

But as we go on in the strength of the Lord,
Though visions and dreams we behold,
Let us ever be willing to trust in His Word,
Till we reach the fair city of gold.
The day is approaching and will soon be at hand,
When the Lord in His glory will come,
To take all the saints that remain in this land
To heaven, our eternal home.

And, as we go on fresh courage we'll take,
For each day brings us nearer the grave,
But oh, may not one put it off till too late,
To trust Him who is able to save.
Now, let us rejoice in the Lord here below,
And trust in the Word He has given,
And then, when our dreams are ended, we'll know,
They were only a foretaste of heaven.

Kalona, Iowa.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

"All work and no play makes Jack a dull boy." How provide for the entertainment of children without developing sporting qualities?

Bodily activity has a great influence on the mind. Exercises which are quieting in their nature quiet the mind. A child's susceptibility to imitate, suggests that we may make of them almost what we please. The entertainment of children needs to be seriously directed along the line of Christian quietness.

In most children the imagination will not need developing, but rather guiding; stimulating in them powers of observation and a desire for positive knowledge.

The elaborate toys so lavishly thrown around children, inspire them with life and vigor, leading them to high ideals before them. Every child has a desire to play, and should be encouraged along right lines. Parents should take part in their plays, with the view of guiding their imaginations. Parents should seek the associations of young people, which inspire them with life, the young people receiving in return the impress of a positive experience; hence, they develop not along the line of lust and pleasure, but grow into mature usefulness. This brings a desire for good literature, mottoes that are uplifting, a love for music such that inspires the soul, seeking the association of good company, practicing self-control and temperance in all things. A love for the beauties of nature also furnish entertainment for the minds that have been rightly directed.

The socalled harmless amusements of the present day are dangerous. Among them we may mention social play parties (where the virtue of modesty is tender, moral courage timid, self-control is brought to a strain, and the mind unconsciously yields to wrong influence), festivals, dances, picture shows, theaters, fairs, excursion parties, lodge, social clubs, saloons, etc. These are agencies of Satan and lead to **sin, darkness, destruction.**

The proper entertainment for children should be along Bible lines; young people's Bible meetings, Bible study, Sunday school, social singing of Gospel songs, home comfort (not keeping the children down to continuous work, which shuts out all time for play or for books, no leisure, no chance to go to school, no developing of mind; nothing appealing to them, but one continuous drag, dull, uninspiring, uneventful, melancholy, nerve straining, home growling, discouraging and unhappy life). Evening meetings have a drawing, Sunday school meetings furnish entertainment. The secret of all lies in teaching love at home, a co-laboring together in the interest of the home, developing character and life leading up to associations and entertainment which are pure and good.

Hagerstown, Md.

REMEMBER THE YOUNG PEOPLE

By Elam N. Horst.

For the Gospel Herald.

Home is the most sacred spot on earth; so it needs our most considerate attention.

We should never feel ourselves too old to associate with our children, and even have a little mannerly fun with them to keep them in good terms with us; do things to please them whenever we can; let them take an interest in our farm life; give them some live stock, such as sheep or pigs, or even a cow or horse, and let them have the income of it. It will make them take an interest in things and teach them to take care of things and make them feel so very much better towards us.

I have seen places where the fathers wouldn't even have a kind word for their children. It was all scolding. A person should praise them and encourage them, and if they do make some mistakes we should remember that we were boys too one day.

We should take them along to church and Sunday school. Children are like ourselves, they must have something to do to be interested in.

We should never pass by any of our young people without a hearty handshake and make them feel at home and welcome with us. Many of our young people were lost sight of and have been lost to the Church because they did not get the honest, warm handshake. I have been in churches already where the old people went out one door and the young people another door. They did not even look at each other, much less talk to each other, which is not the proper kind of sociability. They will not get acquainted with each other this way or even feel at home. Then some of the older brothers and sisters wonder why none of our young folks join in with us.

Children are very apt to imitate older ones, especially what papa and mamma do. It is very natural for them to call right what they do. For this reason we should be very careful and lead upright lives and stand up boldly for the right at all times, that our influence may go out in the right direction at all times.

Let us give our children the right kind and proper training in our homes. Try not to have any thing but good literature to read in the home, none but the right kind of company for them, boys and girls of like faith and of good reputation to associate with. A character once built is built for life. We will not forget so soon what we learn when we are young.

Lancaster, Pa.

"Toil on, faithful pilgrim. You will be amply rewarded at the end of the way."

Sunday School

For the Gospel Herald.

Lesson for Mar. 2, 1913—Gen. 15:5-18

GOD'S COVENANT WITH ABRAHAM

Golden Text.—He is faithful that promised.—Heb. 10:23.

Introductory.—In our last lesson we noticed the admirable course which Abraham pursued in time of personal difficulties. Though he allowed Lot to have first choice he did not suffer, for the Lord was with him. God's promise, "I will never leave thee nor forsake thee," is indeed most precious to all the children of God. When tempted to strive after the earthly fashion for your rights, think of faithful Abraham's dealings with Lot. In the lesson before us we have a glimpse of the fruits of his righteousness.

God's Promise to Abram.—After the parting of Lot from Abram, the Lord renewed His promise to Abram. There were two things that He promised: (1) posterity as the stars, innumerable; (2) the land wherein he was at that time. Look up, said He, see the stars of heaven; can you number them? "So shall thy seed be." Verily, this has come into fulfillment. The posterity of Jacob is found in all parts of the globe. Counting the Jews, the lost tribes of Israel, the Ishmaelites, the descendants of Abraham by Keturah, who can count them? The promised land also came into possession of Abram's posterity, and might have remained in their hands until the end of time, had they remained faithful. The blessing through Christ was not included in the promises recorded in this lesson.

Justification by Faith.—"And he believed in the Lord; and he counted it to him for righteousness." In this clear and emphatic language was the doctrine of justification taught at this early age. This doctrine was fully exemplified later in the offering of his son.

Abram's Vision.—"Whereby shall I know that I shall inherit this?" was Abram's response to the gracious promises of God. Was this an indication of a lack of faith? Paul said of Abram, "He staggered not at the promises of God." We are to understand then that this was an effort to enter into a fuller confirmation of the promises rather than a weakness in faith. We find not a word of rebuke from the Lord at this inquiry, but after the offering the Lord put him to sleep and opened to him a vision of the future of his people. "Lo, an horror of great darkness fell upon him." This foreshadowed the coming bondage in Egypt. For four generations the posterity of Abram was in a condition of servitude in that strange land. Yet the Lord was with them, and so great was the faith of Joseph in the promises of God that he left directions as to what was to be done with his bones when they left Egypt for the promised land. God told Abram of his coming ripe old age, of the judgment that was to come upon Egypt, and of the emerging of Israel from Egypt "with great substance." In the smoking furnace and burning lamp which Abram saw after the sun went down he had the assurance that the sacrifice was acceptable and the covenant was sealed.

Abraham.—Did you notice that up to this time the name of this man was not Abraham but Abram? Now a change in names is ordered by the Almighty (17:1-8), just as the name of Jacob was changed to Israel. As the "father of a multitude" he was henceforth to be known as Abraham, by which name the father of the faithful has been know ever since.

Abraham's Faith.—As an example of living faith there is none brighter than that of Abraham. When God asked him to leave his home and friends and kindred in Ur of the Chaldees he obeyed at once. When God promised him the land which at that time was inhabited by another race of people he "staggered not at the promise." In offering up the child of promise he knew only obedience to God, trusting Him to raise his son from the dead, if necessary, in order that His promises might be fulfilled. We look with reverence upon this sublime hero of faith, and his example has been an inspiration to thousands of people under trial. God made no mistake when He chose this faithful old patriarch as the father of His people on earth. We make no mistake when we put our trust in the God of Abraham and follow Him whithersoever He leadeth, for the same faithfulness and power which God manifested in the days of Abraham mark the attitude of God toward His people today.—K.

Abraham Strengthened

God knew the needs of Abraham and always appeared to teach him and encourage his faith at the proper season. At this time the word of the Lord comes to quiet all his fears from the enemy and to assure him of reward for faithful service. This blessed comfort led Abraham to seek for more light upon the Lord's plans. Although God had promised a numerous offspring Abraham wondered in what way God would fulfill the promise. God assured him that it would be by the natural descent from Abraham's own body, and then directed him to view the starry heavens as an illustration of the number of his descendants.—J. R. S.

"The fear of the Lord is the beginning of wisdom."

Our Young People

CHRIST OUR SIN-BEARER.—Isa. 53

Topic for March 9.

MOTTO

"Surely he hath borne our griefs and carried our sorrows."

OUTLINE OF TOPIC

Isa. 53

I. His Humble Appearance.—

1. Not popularly believed.—Isa. 53:1; Jno. 1:10, 11; 12:37.
2. Not like a strong rich plant.—V. 2.
3. Not strikingly beautiful—only common—not attractive.—V. 2; Jno. 6:60, 66; Luke 9:58.
4. Despised and rejected, full of sorrows and griefs.—V. 3; Luke 23:18-24.

II. The Purpose of His Humiliation.—

1. That He might be fitted to bear loads for us.—Phil. 2:5-8; Heb. 2:17.
   a. Of grief.—V. 4; Luke 19:41-44.
   b. Of sorrow.—V. 4; Mark 14:34.
   c. Of reproach.—V. 4; Mark 15:29-32.
   d. Of smiting and affliction.—V. 4; Mark 14:65.
   e. Of just punishment for our sin.—Vs. 5, 6; Rom. 5:6-10.

III. He Was Submissive and Meek in Suffering.—

1. Was silent before oppression.—V. 7; Matt. 27:12-14.
2. Did not use His authority.—Jno. 19:11; Matt. 26:53, 54; Isa. 53:8.
3. He was innocent.—V. 9; Luke 23:14, 15.
4. He suffered because it was the Father's will.—V. 10; Jno. 6:38; 10:17, 18.

IV. He Became a Triumphant Conqueror.

1. A satisfactory offering.—V. 11; Heb. 10:10.
2. Many justified.—V. 11; Rev. 5:8-10.
3. Given a high position.—V. 12; Phil. 2:9.
4. A divider of spoil.—V. 12; Eph. 4:8.

PERSONAL THOUGHT

"The iniquity of us all," must be brought to justice. Jesus, the innocent, had mine and yours laid on Him. He suffered as the guilty that we may go free. How dreadful if we should reject such love!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Bear.**
2. Commit Isa. 53:4-6.

For Young People.—

1. Things in Christ that Do not Appeal to the Proud World.
2. What His Sufferings Signify.
3. The Responsibility of Men as a Consequence of His Suffering.

For Older People.—

1. Burdens I May Lay On Him.
2. The Folly of Self-righteousness.

"The greatest desire of a man's heart is the absolute index of his character."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, FEB. 20, 1913

Field Notes

Bro. Isaac Miller of High River, Alta., preached a helpful sermon at Hesston, Kans., on Sunday, Feb. 2.

A series of meetings was opened Feb. 9 at the Weaverland Church, Lancaster Co., Pa., with Bro. Sanford B. Landis of Bird-in-Hand, Pa., in charge.

A sister sends us the following which may be a help to some: "Castor oil absorbs cancer if applied in time." This remedy is at least harmless if not efficacious.

Bro. Moses A. Mast of Walnut Creek, Ohio, conducted a baptismal service in Portage Co., Ohio, recently, at which time 16 precious souls were received into the fold.

Arrangements were made for a series of meetings to begin Feb. 13 at the Blough Church near Johnstown, Pa., with Bro. N. H. Mack of New Holland, Pa., in charge.

Baptismal services were held at Fisher, Ill., Jan. 19, at which time four precious souls were received into church fellowship. Bro. Peter Zehr officiated at the services.

Change of Address.—Bro. C. A. Hartzler and family have moved from Creighton, Mo., to Tiskilwa, Ill., and friends will address them at the latter place hereafter. Bro. Hartzler goes to Tiskilwa to assist in the work of that congregation and many are the prayers that the blessings of God may rest upon his labors while there.

Bro. L. O. King and family of Peabody, Kans., who have spent several months at Hesston, Kans., have again returned to their home.

The home of Bro. J. S. Shoemaker, Freeport, Ill., has been quarantined because of scarlet fever. Two cases are reported, both doing well, with prospects of the quarantine being lifted shortly.

Eighteen precious souls were received into the Church by baptism at Metzler's Church near Akron, Pa., on Sunday morning, Feb. 9, Bro. Benj. Weaver of Union Grove, Pa., officiating.

After a quarantine of five weeks, mention of which has been made in these columns, the church at Springs, Pa., has again been opened for service, regular appoitments having been announced for Sunday, Feb. 16.

Deacon Ordained.—Votes for deacon were taken in the Holdeman Church near Wakarusa, Ind., Jan. 28 and ordination services held at the same place Feb. 8. Four brethren were taken into the lot which fell on Bro. J. I. Weldy. The Lord bless him and strengthen him for the duties of his resonsible work.

Bro. J. S. Shoemaker of Freeport, Ill., filled the pulpit at the Pennsylvania Church near Newton, Kans., on Sunday morning, Feb. 2, and Bro. Allen Erb of McPherson, Kans., performed a similar service in the evening of the same day.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at the Youngstown, Ohio, Mission, Feb. 9. A brother from the Mission sends this message: "Members revived. Number of confessions; mostly heads of families. Pray for the work and workers."

We are in possession of a report of the second annual conference of Mennonites in India, which report we mean to publish next week. The report was accompanied by a personal letter which we considered so full of interesting news to the public that we give it to our readers for their perusal.

Bro. A. C. Kolb of Herbert, Sask., writes us a newsy letter, vigorously endorsing the idea of tearing off the mask from the dangerous doctrine known as "Russellism" that honest, unsuspecting people might know what it is before their eyes are closed and they themselves caught in its meshes. Amen.

Bro. C. H. Brilhart of Scottdale, Pa., who has been a sufferer from asthma for several months, has decided to try the bracing climate of La Junta, Colo., for a season. If all went as planned he and his father, Bro. J. A. Brilhart, left for La Junta on Monday evening, Feb. 17. May God speedily restore him to his former vigorous health.

Baptismal services were held at the Holdeman Church near Wakarusa, Ind., Feb. 9, at which time six precious souls were received into church fellowship, and two reclaimed. In the afternoon of the same day an old brother was received upon confession in his own home. Others expect to be received later. The Lord bless and keep them faithful unto the end.

Among the worshipers at the Scottdale Mennonite Church on Sunday, Feb. 16, were Sister Lillian Keim of Springs, Pa., and Sister Sara Crouse of New Holland, Pa. Both had been here for several weeks, the former as the guest of Bro. and Sister Henry Hernley, and the latter the guest of Bro. C. A. Graybill and family. Both expect to return to their homes this week.

An error is noted in the correspondence item sent us from Columbiana, Ohio, last week. It was there stated that the brethren, N. O. Blosser and I. W. Royer were to serve as instructors in the Bible conference held at Midway Church. A correction was sent us stating that Bro. Royer was the sole instructor, but reached us too late to make the correction in last week's paper.

Bro. Isaac L. Kulp of La Junta, Colo., has been at the Kansas City Mission during the past few months, where he has been detained by sickness. He is improving now, and hopes to be able to leave for home in a few weeks. Writing about the care of homeless orphan children he says, "I am of the opinion that more good can be done by looking after these cast-away jewels than the Church is aware of."

We have again been compelled to discontinue the publication of poems in memory of departed loved ones, something which we were loath to do. There having been sent us at the rate of three or four a week, our limited space would not admit of the publication of all of them. Wishing to hold all contributors alike in the matter, we decided to discontinue the publication of all of them, which we trust may be satisfactory to all concerned.

Correspondence

Marion, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We thank God for the blessings and opportunities that come to His children. Bro. C. R. Strite of Hagerstown, Md., closed a series of meetings at this place Feb. 4. One precious soul made an open confession. Our hearts were made sad because others for whom we are praying were not willing. "He that knoweth to do good and doeth it not to him it is sin." We have pleasant memories of these meetings and lasting impressions were made. May the Lord bless the labors of the dear brother.

On Sunday morning following Bro. Hege preached an appropriate sermon from these words: "Launch out into the deep" (Luke 5:14). We were encouraged to put forth greater efforts, use all the power at our command for the salvation of lost ones. God has done His part. Are we doing ours? Pray for us at this place, that love and peace may prevail. Lizzie Martin.

Plainview, Tex.

We trust the editor of the Herald will give us a little space, as we wish to take this way to express our gratitude to God and our brothers and sisters in the Medina Co., O., congregation where we formerly worshiped, for the love and kindness shown towards us in our recent visit of several months among them. We left Plainview Nov. 19, 1912, and arrived on the 21st in the vicinity of Rittman, Wadsworth, and Seville, where our life previous to moving to Texas four years ago had been spent. We greatly enjoyed the visit with our dear mother who is in her 89th year, our son and daughter, brothers and sisters and brethren in the faith, and many others of our former friends and acquaintances.

On our way homeward we stopped at Goshen, Ind., visiting over Sunday at the home of our brother-in-law and sister, Bro. and Sister N. S. Hoover. Bro. Hoover is quite feeble suffering from tuberculosis of the spine. May the Lord sustain him in his affliction. We arrived home on Feb. 1, 1913.

On Feb. 5 the Bible conference began here with Bro. J. S. Shoemaker as instructor and the congregation here is now enjoying a rich spiritual feast. The Lord be praised for it all. May we ever praise and adore His holy name. J. M. Kreider.

Saragosa, Tex.

After a long delay I will give a little news from this place, according to promise. We, with several other families, came to western Texas nearly a year ago, with hopes of regaining health for some, also with the intention of building up a colony of our people, providing conditions proved satisfactory. Up to this time we have had quite a few inquiries about the place with a desire to locate with us, but on account of conditions along various lines, and especially since the water problem for irrigation became an "entanglement," I could not conscientiously encourage others to come here. We have decided, after considering things from all sides, not to go on with our intentions, and hence have decided to disband. All have now left us except one family, and it is our intention to leave as soon as the necessary arrangements can be made. We have not fully decided where we would go if we leave here. People here, however, need the true Gospel, as well as anywhere, but the field does not seem to be quite as ripe as in some places. Prospects now are very good for a much better water supply for irrigation, and then withal, there is at this time a "great excitement" about gold, as several wells have been dug in the valley (not in the mountains), and rich ore has been found assaying as high as from $3.00 to $5.00 per ton. It is wonderful how people are getting interested in the precious "stuff," while, the "gold tried in the fire" is greatly slighted. There is some danger of getting "gold dust" in a person's eyes. We hope to leave here, however, before that takes place with us.

Bro. J. F. Brunk preached his farewell sermon recently to an appreciative assembly. Bro. and Sister Brunk have gone to take charge of the Old People's Home in Ohio. May the Lord bless them in their new field of labor. May the Lord continue to bless Zion in the proper distribution of laborers and means. David Garber.

Dhamtari, C. P., India

Dear Brother, Greeting in the Name:—Enclosed is the report of our second Annual Conference which I am sending to you for insertion in the Herald. You can hardly realize how happy we are to have an organized conference here and that this work is now on a fair, working basis. We hope for great things in the Mennonite Church here and will you pray for us that we may remain faithful to our Father so that the work may go on rapidly?

There is no need in telling you that we have our hands full. But things are moving on all the same. We praise the Lord for good health which permits us this cold season to put in all our time. It IS fine to work here in the cold season. We of course shiver when the thermometer shows only fifty and fifty-five degrees in the morning, and we declare that if the weather would be this way the year round there would be no call for hill stations and expensive hill vacations. But then on the other hand rice grows only in the rainy season while so far as epidemics is concerned the hot season is the healthiest season of the year. The Lord knew best how to make the world. There is a lot of small pox around here in town so that the schools have had to close. A number of people have died. Taking precautions, we were vaccinated, this being the first time for me that I was ever vaccinated. Elsie, Russell and I were vaccinated at the same time and it "took" all right and good.

Bro. Mahlon and the Doctor are at present on tour and Sister Lapp and Sister Stalter just started this morning to join them. The Dr. will soon return while the rest of the party will remain out for a week or two more. I just LONG to get out among the villages this year but I can't. But we are expecting to camp out for a week at a place about five miles from here where we have a little congregation and also a village school. The school house is in building now. May the Lord bless you and yours at all times.

Jan. 15, 1913. J. N. Kaufman.

White Cloud, Mich.

Greeting in the Master's Name:—We have again been enjoying a season of uplifting and edification. On Jan. 22 our Bible conference opened. Brethren J. M. Kreider and Aldus Brackbill were instructors. Bro. B. was with us till Saturday when he left for Bowne and Chicago. Bro. Kreider finished the week of conference work and continued the evangelistic work till Feb. 3. On Feb. 4 he left for home, expecting to stop a day in Chicago. The meetings resulted in six confessions and we feel that the brotherhood has been greatly strengthened and enthused in the work of the Master. Sinners were awakened to their privileges and are counting the cost of a life of sin and disobedience. Shall we not continue in prayer that they may turn in with the overtures of mercy before it is eternally too late?

Bro. Amos Weldy of Wakarusa, Ind., who conducted our song service, also left for home Feb. 4, taking with him the best wishes of many newly made friends. May the Lord bless and sustain our brethren wherever they are in His work. T. U. Nelson.

Delavan, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—I enjoyed a blessed time the last few months. While visiting in Howard and Miami counties, Ind, I was permitted to enjoy a Bible conference at Mennonite Church near Amboy, held on Jan. 20 to 25, 1913.

Bro. Daniel Kauffman of Scottdale, Pa., and C. Z. Yoder of Wooster, O., were the instructors. Many important subjects were considered.

They gave us many and practical thoughts during the meetings.

I then left on Jan. 28 for Gibson,

where I attended the wedding of Alvin Birky and Amelia Zehr.

Thanking the people everywhere for showing their kindness toward me while visiting in different parts.

Yours in love,
E. C. Birky.

Feb. 7, 1913.

Palmyra, Mo.

(Pea Ridge Congregation.)

Greetings in the Master's Name:—We feel to praise the Lord for His goodness and mercy shown towards us in times past. Church and Sunday school are about as usual. We have about 30 in attendance at Sunday school We have our midweek meetings in the homes at present. We believe we can come in closer touch with the people this way. Pray that much good may come therefrom. We still have the monthly appointments at Ewing. We feel the need of some one to look after the work there. Sunday school closed there with an attendance of about 40, on account of no one to lead. May some one be willing to yield himself to the support of the work at that place. We beg an interest in the prayers of the Church.

In His name,
Ira Buckwalter.

Feb. 8, 1913.

Albany, Oreg.

On Dec. 29, 1912, five brethren, J. P. Bontrager, M. E. Brenneman, J. E. Glick, C. R. Widmer, and M. B. Weaver, were appointed as a committee to arrange and appoint leaders for the Y. P. B. M. for the year 1913. The leaders were all appointed for the entire year. The Y. P. B. M. topics were adopted, each leader being assigned his or her subject. Our children's meeting will be held in connection with the Y. P. B. M. The children will be assigned verses and recitations.

J. P. Bontrager, Chairman,
M. B. Weaver, Secy.

Feb. 10, 1913.

Kokomo, Ind.

Greetings to all Gospel Herald Readers:—We were blessed with the privilege of having Bro. Geo. Lapp with us over Sunday, Feb. 9. The brother came here Saturday, Feb. 8, and that same evening he exhibited a large number of views, some of the idols and idol worship, and explained some of the customs in India. On Sunday morning he preached to us from I Cor. 6:19, 20. On Sunday evening he exhibited the views of the mission stations, and explained to us the condition and the work in the mission in India. These meetings were very interesting and impressive, and the people of this place appreciated the services very much. May God bless Bro. Lapp abundantly in his work while he is here in the home land, that the Christian people in America may awaken to a greater sense of duty in rescuing lost souls.

G. W. North.

Feb. 11, 1913.

Brandon, Colo.

Dear Herald Readers, Greeting in Jesus' Precious Name:—I have been over in the Holbrook congregation during the past five months, but am now back on the old homestead, where it seems rather lonesome. We had some winter weather this month, and are glad to see spring open again. Bro and Sister J. C. Hershberger are coming back again in the spring. Sunday school was well attended at Bro. C. V. Miller's last Sunday (Feb. 9). Pray for us that we may do more for Him who died for us. Health is fair at present. We praise God for all blessings.

We often think about Bro. T. M. Erb. May God bless him and give him his strength back again. We love to read the Hesston news to hear about our brother. Let our prayers be according to Jas. 5:13-15, "and the prayer of faith shall save the sick."

Feb. 10, 1913.

Cor.

Harper, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Feb. 9, Sister Emma Oyer form the Chicago Mission and her sister Lydia were in our midst. Sister Oyer gave a talk to the Sunday school, which was much enjoyed by all.

We are always glad to hear from those of our missions and others as well that are interested in the cause of Christ.

Cor.

Feb. 11, 1913.

Nappanee, Ind.

Dear Herald Readers:—We at this place are made to realize that the Lord hath done marvelous things for us the past few weeks. On Jan. 19 Bro. A. M. Eash of the 26th St. Mission, Chicago, came here and began a series of meetings which closed after almost three weeks of earnest effort on the brother's part and those burdened for the lost. As a result of his labors 36 souls made the wise choice, almost all young people, while several who acknowledged that they had not lived as faithfully as they should also decided to take a more definite stand for the Master.

Christ was lifted up in no unmistakable manner, yet in spite of the brother's earnest pleadings and the promptings of the Spirit there were those who put it off for some more convenient season. Our only prayer is that God may be merciful to them a while longer. While we as Christians were inspired and made to rejoice yet we feel we so much need the prayers of God's people so that He may give us wisdom and tact in caring for these babes who have just been born into the kingdom. Pray for us.

N. L.

Feb. 11, 1913.

Chambersburg, Pa.

(Pleasant View congregation.)

Dear Herald Readers, Greeting:—The Lord willing we expect to hold baptismal services at this place Feb. 23. We would appreciate the presence of visiting brethren and sisters. A hearty invitation is extended to all.

Yours for His cause,
Nancy Wadel.

Feb. 12, 1913.

Noble, Iowa

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Perry Blosser of South English, Ia., was with the Sugar Creek congregation Feb. 9 and preached two interesting sermons, encouraged God's children to be faithful and to walk on the way of truth and righteousness, and be obedient, heed the call wherein He has called us to do His will, and at the end we can enjoy the blessings of eternal life.

He warned sinners to turn to God and accept Jesus as their Savior. How awful it is to meet God unprepared! Let us all labor more for the cause of Christ and the salvation of the lost.

Cor.

Feb. 12, 1913.

Goshen, Ind.

Dear Readers:—Our series of meetings began on Jan. 24 and closed Feb. 3. Bro. D. D. Miller did the preaching, which was interesting and full of good thoughts presented in a convicting manner. A special prayer service was held beforehand. During the meetings also for about fifteen minutes before the public service, the young people gathered in groups for prayer in behalf of the work. There were some extra groups at other times for the same purpose. Twelve young people made confession of their purpose to serve Christ.

On Sunday, Feb. 9, our ministers from here were all engaged in active service, each at a different place. J. S. Hartzler was at Bloomington, Ill., E. S. Hallman at Morrison, Ill., G. J. Lapp at Kokomo, Ind., and I. R. Detweiler with the Forks congregation. A. W. Geigley with his helpers, W. B. Weaver, W. E. Yoder, A. J. Eby, and Orie Miller, were following up their work begun during the holiday week at Barker Street; while P. E. Whitmer remained to preach for the home congregation. Events like this broaden our field of interest and no doubt our influence as well.

But there is another way in which we are touching elbows with other

congregations. We have at present 191 students enrolled in Goshen College who bring to us the inspiration and influence from many congregations representing a dozen or more states. So what influence that may go from us is after all not of a local hue at all, but a composite average of various colors from the Church as a whole. In fact, locally our contribution to this result is a very small percentage of the total. The accumulated force of all these contributing factors is so overwhelming that our Goshen people figure very little in controlling the general trend of power and influence. I wonder who all do share in this responsibility. If you, dear readers, in any way feel a slight touch of it, your personal interest and prayers in our behalf will be appreciated. It is blessed to share in a large work; and indeed this is the great privilege of every whole hearted Christian—both to help and to be helped.

Rudy Senger.

Feb. 13, 1913.

Lancaster, Pa.

(Mellinger's congregation.)

Twelve precious souls have been received into the Church at this place by water baptism Feb. 2 by Bro. C. M. Brackbill. Now may we as brethren and sisters pray that they may hold out faithful and be bright and shining lights. May God bless them. Pray for us at this place.

H. B.

Feb. 13, 1913.

Denbigh, Va.

Dear Herald Readers, Greeting in His Name:—We are glad for the goodness of God which is so manifest in various ways. May it lead us closer to Him from day to day.

Recently Bro. Wm. Sieber of Juniata Co., Pa., spent a few days among us, bringing with him the usual ray of sunshine and good will for all. Bro. S. filled the regular appointment on Sunday, Feb. 2, and also preached on Sunday evening, using for his theme, "The satisfaction of the Christian religion." From this place the brother went to Amelia, Va., where his daughter is located.

Bro. J. M. Shenk of Elida, O., who has now been with us for some time, will return home the latter part of this week. Besides the many pleasant hours which were spent together in the homes, Bro. Shenk also exercised his fervent zeal for the work of the Lord, and gave us some inspiring sermons from the life-giving Word.

Bro. L. J. Heatwole of Dale Enterprise, Va., was recently called to this place to assist in framing the "Constitution and By-laws" for the new school which is proposed at this place of which a brief mention was made in these columns a short time ago. Bro. J. M. Shenk was much interested in this work and also had a part in framing the constitution. While with us Bro. Heatwole filled a number of appointments, among which was the funeral service of little Mabel, daughter of Bro. and Sister L. J. Shenk, who was a victim of the angry flames that devoured their home last November.

Pray for the work in Warwick, for it is great.

Johanan.

Feb. 13, 1913.

Martinsburg, Pa.

Greeting to all Herald Readers:—We thank God for His watchful care over us and for the blessings we receive, and can say, "The Lord hath done great things for us, whereof we are glad."

We are glad that there are souls who are ready to accept Christ at their Savior. On Feb. 2 we closed a series of meetings held at the Pleasant Grove Church which lasted over two weeks, conducted by Bro. Abram Metzler. Last Sunday, Feb. 9, baptismal services were held, at which time two precious were baptized and one soul reclaimed. We thank God for these souls, and may they ever remain faithful. Pray for the work here that more souls may be gathered into His fold and that we may be strengthened and continue faithful.

Yours in love,

Laura Metzler.

Feb. 13, 1913.

Millersburg Ohio

Greeting to all Herald Readers:—Bro. David Lehman worshiped with us over Sunday the 9th. He preached two interesting sermons from Neh. 8:10, latter clause, and Acts 17:11, respectively.

Bro. Calvin Mast visited with the congregation in Portage county over Sunday, breaking unto them the bread of life.

Cor.

Feb. 14, 1913.

Scottdale, Pa.

Our little congregation here was gladdened on Wednesday evening of last week, when Bro. Abram Metzler of Martinsburg, Pa., delivered a spiritually edifying sermon. He came here on Tuesday evening, remaining until Thursday morning. Among those who worshiped with our congregation at that time were Sisters Naomi Erb, Rhoda Eby, and Esther Hershey of Lancaster Co., Pa., who had been in attendance at the short Bible term at Canton, Ohio, and stopped here on their return home. Their visit was much appreciated.

Cor.

Feb. 15, 1913.

Miscellaneous

SUNSET

The snow had fallen all day long
From a dark and gloomy sky.
All that I heard was the snow-bird's song
Which seemed as though 'twere a sigh.

But after the day had been far spent
And my tasks of the day near done,
The clouds of the west seemed torn and rent
And I looked and beheld the sun.

The sun in all its beauty loomed out before my sight,
'Twas glorious to behold.
Scarce did I think, this day, ere night,
The sun to me would its beauty unfold.

As I watched it sinking in the west,
I thought of another clime
I wondered, ere I went to rest,
If my life were just as sublime.

Though my path may be rough and steep
And dark may seem the way,
As up the mount of time I creep
And pressing onward day by day.

I trust, as day fades from my sight,
And my days of toil are done,
That the close of life may be just as bright
As the sunset I have looked upon.

And then, as I anchor my wandering ship
Upon the other shore,
And for the last time my oars I dip
In the foamy billows, though loud they roar.

Yes, when I've anchored, I shall not fear,
My trials then are o'er,
My record then will be made clear
Upon that heavenly shore.

A sunrise then I shall behold,
And sunset never know,
For God, the Shepherd of His fold,
Who calls in accents sweet and low,

He'll be our Everlasting Sun,
To guide us o'er those Heavenly Hills,
After life's battles have all been won,
And we have done His will.

—Anon.

PICTURES OF THE FUTURE

By J. P. Berkey.

For the Gospel Herald.

The Bible is like a great building containing sixty-six rooms. It is built by hands divine. The workmanship is exceedingly fine and exact. It was sixteen hundred years in biulding. The rooms differ in size, but they all show the skill of the builder. We enter this structure by the room called Genesis. The last room is called Revelation. In these rooms we find knowledge of remotest ages, present day duties, and many pictures that forecast the future.

The Fathomless Abyss

Let us now step out on the portico of this magnificient structure and behold the coming things. See the broad way called "the way that leadeth to destruction." Notice its gradual de-

cent. Hear the bitter cries from the many travelers that are at the great gate of death. Looking farther we see a place of "Outer darkness." From there come cries of remorse. This is the dark picture of hell, the abode of the lost. Do you hear the calls for some water to cool tongues? There is misery, woe, grief, pain, sorrow, crying, torment, weeping, wailing, and gnashing of teeth. There are memories of this age and opportunities (Luke 16:25). There are prayers offered but not answered (Luke 16:24, 27). See the "Great gulf fixed" to forbid any one escaping. Sad and doleful is their condition. From these horrifying scenes let us now turn to behold another picture.

The New Jerusalem

Lift up your eyes and see the coming new Jerusalem, the eternal home of all saints. Behold! how the city is bedecked in pearls and pure gold clear as crystal, and quivers in heavenly light.

1. **The Lighting System.** When we think of moving to another city here on earth to make our home there we usually ask, "How is its water and light system?" God has given us knowledge concerning those conditions in our heavenly home. There is no need of the sun or moon. There is no night there. The glory of God and the Lamb is the light thereof. This light surpasses the light of the sun.

2. **The Water System.** There is abundance of water—A river. It is better than any of the waters of the earth—Pure; clear as crystal. The water of this city has lifegiving properties—Water of life. Notice the rivers source—Proceeding out of the throne of God. This is the origin of all good things.

3. **The City's Magnitude.** It is of all cities the most important and greatest in size. It lies foursquare. The length, breadth and the height of it are equal. It is a cube of "twelve thousand furlongs." To get an idea how large it is we must change those furlongs into miles. Eight furlongs make one mile. Then 12,000 furlongs divided by 8 furlongs equal 1,500, which is the number of miles in 12,000 furlongs. Then the city is a cube of 1,500 miles each way. Then 1500x 1500x1500 equals 3,375,000,000 cubic miles in the city. The earth is a sphere of 8,000 miles diameter, and on its surface are about 201,143,000 square miles. We see that if we take the cubic miles of the new Jerusalem and lay them block after block on the earth's surface there is not room enough on this earth for the city. If we divide 3,375,000,000 by 201,143,000 we find the city more than large enough to cover the surface of 16 worlds the size of the earth, and the city would be one mile high.

Another example. It is about 95,000,000 miles to the sun. If we lay the city out in cubic mile blocks one after another, will it reach to the sun? 3,375,000,000 divided by 95,000,000 equals 35 plus. It would reach more than 35 times as far as to the sun.

Let us now imagine the city stretched out in a line as we have already noticed, and a railroad laid in the street of it. If we were to take a train running 25 miles every hour how long would it take us to ride to the other end of the city? Twenty-four hours in a day. 24x25 equals 600 miles a day. There are 365¼ days in a year. 3,375,000,000 divided by 219,150 equals 15,400 plus, the number of years required to pass through the city at the afore said speed. If the train had started in the day of Adam it would not be half way through yet.

Another illustration of its size. The population of the earth is about 1,000,000,000. The average age of man is about 33 1-3 years. That means that every 33 1-3 one billion souls go into eternity. At that rate twenty-seven worlds like this in one hundred thousand years would furnish eighty-one trillion souls. If we allow one-half of the city for God's throne and angels, and one-half of the remainder for golden streets, we then have one-fourth of the city left for mansions. If eighty-one trillion souls were to go there every one could have a mansion the size of Noah's ark. In Noah's ark were 1,518,750 cubic feet.

4. **The Condition of the Inhabitants of the City.** They see God's face. There is no sorrow, pain, or parting. Tears are wiped away. There shall be no more death. All toils are past. Blessed condition. Thank God for the revelation of future things.

"Thy testimonies are wonderful" (Psa. 119:129).

Harper, Kans.

IN MEMORY OF MABEL

By L. J. Shenk.

For the Gospel Herald.

It was early in the morning of Nov. 26. Upon rising to dress I was permitted by the "glory of the moon" as it shone through our window to see for the last time here on earth the real image of our loving little girl now departed.

I shall never forget the time I took her along to the woods with me last fall at the time when nature had put on her beauty and grandure, as it always does a little while before the leaves fall, how we talked together about the beautiful colored leaves. There were to be seen a most beautiful variety of colors—red and yellow—brown and pink—green and orange.

But thanks be to God for the blessed knowledge of a far more perfect and beautiful scenery to which she has gone to behold through eternity.

I shall never forget how she enjoyed to run into my arms. Many times during the past summer and fall when at a short distance from me with glee she would say, "Now I'll run to you, and you run to me"—on a little trot towards her upon meeting, catching her below her little arms, I would throw her into my bosom and receive a sweet little kiss for my reward. Oh, may we be so unspeakably happy when in that great day God's faithful children shall enter the gates of heaven to behold her again as the glory of the Sun of righteousness beams upon her blessed little face in the realms of eternal bliss, and be permitted with out-stretched arms to receive her again. Friends and parents of children, may we often for the benefit of the "little ones" just stop for a moment and take a look at their little lives and study well what they may be teaching us. Jesus says, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." May we appreciate their little sphere in life and value them as God-given so that should they leave us for a better world, we may be able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Denbigh, Va.

WOMAN'S WINTER ATTIRE

Summery attire in winter weather! There are evidently heaps and heaps of silly women in the world, as whenever I am on the street on a cold, blustery day, I am sure to see some of my sex strolling about clad in garments that would be almost too airy for a summer day.

Right here and now I want to say that you cannot be well, and, incidentally, look well, if your body is kept in a semi-refrigerated state two-thirds of the time. This way lie chilblains and a red nose, to say nothing more.

Who has not met the woman who flies about downtown on chilly days with her feet clad in the sheerest of silk stockings and the lowest of pumps? While all pumps are low, some are considerably lower than others. Probably she deludes herself with the belief that although she feels cold she looks warm and wonderfully "taking." She doesn't realize that every sensible man and woman regards her with barely concealed amusement, while giving their admiration to the sensible little lassie who flits by rigged out in stout shoes, a heavy cloth suit, and with her pretty head surmounted by something that the heaviest wind cannot dislodge.

Do not go out into the cold winter weather in clothes that give about the

same amount of warmth as a cobweb, unless you covet a cold, rheumatism, enlarged pores and a red, chapped skin. The next time you set out, wear warm woolen underwear next the skin, sensible walking shoes, a heavy suit, and a hood that fits the head snugly. Furs are not a necessity except when the mercury points to zero.

Attired thus you will look both attractive and comfortable.—Sel. by M. C.

IT HELPED ME—IT MAY HELP YOU

By B. M. M.

For the Gospel Herald.

I sat down this morning, as usual, to read my Bible. I had a trouble which, whether large or small, filled my mind for the time, and almost unfitted me to take up the matchless thirteenth chapter of First Corinthians. Still I read it over and over. I came again to the wonderful line, "beareth all things, believeth all things, hopeth all things, endureth all things." I stopped awhile at the word **beareth.** The commentary told me the orignial word meant, "holding in like a water-tight vessel," and adds, "the charitable man **contains himself** from giving vent to what selfishness would prompt under personal hardships." Reaching out for the Book that would help me I traced the word in three other places where it is found in the New Testament. In II Cor. 9:12 Paul says, "We **suffer** all things, lest we should hinder the gospel of Christ."

I did not have to suffer as Paul did, yet it is strengthening to feel I am in his company and fellowship. In I Thes. 3:1-5 he says, "When we could no longer **forbear,"** could no longer cover up or restrain our longings. The **"beareth all things,"** began to have a self-like appearance. I began to think I could **hold in, cover up, restrain, keep in,** awhile longer, or a little more. Another commentator, as if to meet my case exactly, puts a note to one of the places in these words: "We suffer without speaking or complaining." At times a "bearing man" feels, "I must let somebody know how much I have to bear, and how well I bear it."

This may be a high degree of patience, but not the highest. The **bearing** quietly, the **holding in** without complaining or railing, this is more like Paul's. I felt stronger as I closed the Book and took up the work of life. May it be so, in some degree, with the reader of these lines.

Elizabethtown, Pa.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

CHRIST'S TEACHING CONCERNING PRAYER

By Crissie Yoder.

For the Gospel Herald.

One of the prominent features in the religion of Christ's time was a desire for notice, a wanting to appear to men righteous. For this reason formalism and especially long formal prayers were prevalent among the religious leaders. The Pharisees were in the habit of standing on the street to pray and their real petitions were not addressed to God but to men. The teaching and example of Jesus, in contrast, because of its utter lack of formality, and austerity must have been somewhat disappointing to His followers who no doubt expected something elaborate, and to those who were merely casual observers it is likely His life seemed somewhat prayerless. When requested by His disciples to teach them to pray, He responded, and this together with His other teaching and example as He prayed with and for them give the elements necessary to true prayer.

The first words of His prayer, "Our Father," bring us to the fundamental principle of prayer as Christ taught it —the fact that God is our Father in heaven. Always did Christ speak to God in a perfectly natural way. It was one of the most real of His experiences with nothing forced or artificial about it. He just talked to His Father as if He were very near, sometimes in the presence of His disciples, sometimes withdrawn a short distance from them, and whether here or there, whether He thanked the Father for His goodness and help in the common things, or in the great things, it was always in the same unhesitating way as of a son speaking to his father. This same fact that God was their Father Jesus taught His disciples (Matt. 6:6; 7:11). Prayer then is simply talking to, or meeting our Father in heaven, and not speaking words into empty air or soliloquizing. For our Father is not a passive, unresponsive person, but a living God who listens and whose feelings and thoughts as He listens to His children's prayers are those of an earthly father. Jesus says, but who has a far greater love for us and a far greater concern for our welfare than even an earthly father.

Not only does He hear but He acts in response to His child's appeal, and does things that would not otherwise be done. There can be no doubt but that Jesus considered His prayers as really effecting results which would have been different if He had not prayed, and this same certainty He endeavored to make His disciples feel—that their prayers will effect the results in their lives making them different from what they would have been if they had not prayed.

"Ask and it shall be given you; seek and ye shall find; for every one that asketh, receiveth; and he that seeketh, findeth." This great call of Jesus to prayer emphasizes the fact that though God enjoys answering prayer, though He is kindly disposed and waiting to give His children blessings, it is necessary to make an appeal. In every family many things are done for the children without their asking, but some things are done only when and because they are asked for; so God will often wait until His children care enough about things to ask for them, to really long for them and ask again before He gives them. Not that God is disinclined to grant what is asked, must there be an appeal so persistent and strenuous as to overcome this disinclination, for Christ says if an earthly father knows how to give good things to his children "how much more shall your Father which is in heaven give good things to them that ask him." Christ does urge a persistent praying, however, and exhorts those who are fainting, and suffering persecution, not to cease calling upon God but to know He is never unwilling to do a good thing for His children and will come to their help speedily.

As to the manner and spirit of prayer, Christ encouraged simplicity and secrecy. His own prayers were as simple as a child's. So destructive of the real essence of prayer did Christ regard the method of the Pharisees, that He told His disciples to go into the inner room of the house, shut the door and pray there where he would know he was seen by none but his "Father who is in secret," and where he could really feel the presence of God and have interchange of thought and feeling with, not a far off being, Almighty God, but with a Father. All that Christ taught about prayer He exemplified in His life, for if He taught men to always pray and not faint much more did He—His very life seemed to be simple, unselfish, forgiving, earnest, submissive prayer. He taught His disciples to pray in secret by word but much more by His own habit of being alone in prayer often and much.

His habit seems to have been to spend the early morning hour in prayer in a quiet solitary place. Three times do we have recorded that He spent the night in prayer, and the great events of His life and outgoings of His power were preceded by prayer in secret. To prepare for the great crisis and duties of His life He prayed, His sorrows were met in prayer, His blessings came in prayer, His victories were followed by prayer. So that it was not only a regular habit but a resort in emergency to spend time in secret prayer. Noticing these He tells

by His example that however small or serious the trouble the best plan is to get alone and pray. When perplexed He prayed, when busy with work, when lonely, when criticized, when tempted, when tried, when glad—in all of these times He prayed.

These examples show some of the things for which to pray and further He very plainly tells a number of things for which His disciple is to pray. "Watch and pray, that ye enter not into temptation," He says, and again in His model prayer "Lead us not into temptation." This emphasizes the attitude one should take toward temptation—not ask to have the temptation removed, for resisted it is a means of establishing strong character; nor recklessly ask to be sent out into temptation; but to pray for deliverance from the attack of evil and danger when one finds himself in it and pray for strength to resist any that may come.

Christ too explicitly commands prayer for one's enemies. "Pray for them which despitefully use you and persecute you," and "Forgive us our debts as we forgive our debtors." A man lifting one hand in prayer to his Father of love while his other hand tightens its hold on his brother's throat is fundamentally out of agreement with his Father who has forgiven the penitent brother. In the very nature of the case the consequence of an unforgiving spirit in a person involves the ruin of that person. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest," and the short clauses in Christ's own language, "Thy kingdom come, thy will be done," prohibit any selfishness whatever. At the same time the promise, "Whatsoever ye shall ask in my name that will I do," show that it is not needed to mention a great number of details for which we may pray, and that though his willingness is broad yet the Father does not unreservedly respond to every man's beck and call. Prayer must be in Jesus' name. This means not only to append the phrase to a prayer but to be in close connection with the person of Jesus. This condition of prayer was emphasized very often and in many ways by Christ. In Jno. 15:7 He calls it a continual abiding in Christ as the branch abides in the vine. This implies that a certain kind of life is necessary for real prayer—an abiding in Christ, not a being for a few minutes, and then a not being in Christ for a time. It conveys the idea of the entire agreement of Christ and the disciple. Of course no willful impurity of any kind can be in the life of such an one, and there will be a perfect readiness to do whatever the Father has to be done.

Another condition of prayer is faith. A faith great enough to believe God will do mighty things for us was the thing Christ urged often and with great intensity. Again and again He says it is according to our faith we receive, again and again the burden of His words to men who needed help was, "Only believe." "Therefore I say unto you, all things whatsoever ye ask for, believe that ye receive them and ye shall have them." This is His sweeping statment and He illustrates by saying the most unlikely thing, a mountain moving off into the sea would take place if there were faith in God and He were asked to do it. Of course with this sweeping statement the words "in my name," and what they imply must never be forgotten.

One more law of prayer which was emphasized and taught by Christ. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." It is when two believers come together, feel the need of the help of God and agree to ask for this help in united prayer that their faith becomes stronger and added power is secured from God in answer to their united prayer.

Goshen, Ind.

REPORT

Of the Ministers' Meeting held in connection with the Special Bible School at Canton, O., Feb. 6 and 7, 1913

For the Gospel Herald.

Meeting opened Feb. 6, 3:00 P. M.

Moderators: J. S. Gerig, I. B. Witmer.

I. W. Royer spoke on **The Church and Its Ministry,** basing his remarks on Acts 2:41-47; 4:31; 6:1-4; Mark 10:28-31; 11:17-22; I Cor. 1:10, 11; 3:1-4; 4:18, 19; 5:1, 2; 6:7, 8; 8:9. Preachers should preach Christ, His death, His resurrection, His coming again. People are not added to the Church because we do not have the bond of fellowship, we should have more things in common. Preachers can not speak with boldness because people are not praying enough. It takes a suffering ministry to awaken the people.

7:00 P. M. **The Minister.**

1. **His Work as a Pastor.** N. A. Lind.

Pastoral work has been neglected too much in most of our congregations. We have been too careless in doing what has been done many times. Preaching is but a small part of the minister's work (Jer. 23: 12).

2. **His Relation to the Sunday School.** Cleophas Amstutz.

He should be so closely related that he will feel every need and be in touch with every officer and teacher, working with them for the building up of the Church.

3. **As an Evangelist in His Home Congregation.** E. M. Detweiler.

Evangelism should not be put on the commercial nor on the professional basis, the pastor should not neglect his flock to go into other fields to do evangelistic work. He should ever be evangelistic in all his work, and use the Sunday school and young people's Bible meeting as agencies.

Thursday

The Minister—His Preparation. Daniel Kauffman.

This subject was treated under five points (1) Conversion. (2) Knowledge of the Bible. 3) Cultivate Christian character. (4) Correct habits and expression. (5) Accumulation of knowledge.

How to Promote Bible Study among Our People. E. F. Hartzler.

(1) By personal work. (2) By preaching it from the pulpit. (3) By questioning the people, thus provoking them to study. (4) By teaching that we will be judged by the Word (Rom. 2:16).

A private session of bishops, ministers, and deacons was held at 1 P. M. The Bible school work was discussed, the present committee was retained to plan for the work in the future, all present expressed themselves as being in favor of the work, and hoped that it might be continued another year.

The Minister—His Preparation. Daniel Kauffman.

Aside from the general preparation the minister needs a special preparation for each sermon. He needs to preach so that the people can understand and accept. He should come to God for direction, pray much, study the subject, be impressed with its importance, he should study the people. The Bible should outweigh all other books in his library.

Should Small Congregations be Organized? Allen Rickert, John Sommers.

Congregations that are numerically strong enough, and are spiritual, should be organized so as to carry on their work to better advantage. Such questions should be referred to the Church Conferences.

Co-operation of Ministers and Deacons in the various Congregations of a Community. David Lehman.

We should stand and work together. If we can not work together it is evident that some one has violated a Bible principle. We should have charity for those who are not like-minded with us. We should co-operate to prevent difficulties. Ministers meetings a means of securing co-operation.

At 4:15 there was another private session in which the ministers meeting was discussed, it was mutually declared a good thing for ministers to get together and help each other in the work.

6:30. In an open conference many thoughts were presented, and hearts were touched by the Spirit of God, and some resolved to work more devotedly in His kingdom.

Christian Worker's Opportunity. Daniel Kanffman. Text, Gal. 6:10.

We should do everything from the standpoint of opportunity. It makes work lighter. We have opportunities every moment to do good and to do evil. We should not live in the past, nor in the future but make use of present opportunities.

P. R. Lantz,
E. M. Detweiler,
Secretaries.

At Maintz, Germany, 5,000 copies were sold, 700 of them to soldiers, the officers not objecting. But at a university city, the working classes, mostly social democrats met the colporteur with blasphemy. He says, "It is impossible to describe their hatred of the Bible, and they fight it with every weapon in their armory."

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

January, 1913

1. Meetings begin at Lancaster, Pa.— Annual Business Meeting at Middlebury, Ind.—Meetings close at the Delaware Church, Juniata Co., Pa.—Bible Conference at Waynesboro, Va.—Bible Conference closes at Versailles, Mo.—Quarterly S. S. Meeting at Low Point, Ill.—Bible Conference closes at Fairview, Mich.—Meetings begin at Wakarusa, Ind.—Meetings close at Albany, Oreg., with 7 confessions.—Baptismal services at the Landis Valley Church, Lancaster Co., Pa.
2. Meetings close at Pond Bank, Pa.—Bible Conference begins at Wood River, Nebr.—Bible Conference closes at Roseland, Nebr.
3. Bible Conference closes at Archbold, Ohio.
4. Quarterly meeting at South English, Ia.—Bible Conference closes at Kalona, Ia.
5. Sunday School reorganized at Amelia, Va., Hanover, Pa., Hubbard, Oreg., and Albany, Oreg.—Two received into the Church at the Kansas City Mission.—S. S. closed for the winter at Kulpsville, Pa.—Bible Conference begins at Plainview, Tex.
6. Special Bible Term begins at Hesston, Kans.—Opening session of Bible Conference at Wakarusa, Ind.—Meetings close at Archbold, Ohio, with about 70 confessions.
7. Bible Conference begins at Alto, Mich.—Monthly meetings of Sunday School Workers at Lancaster, Pa.—Sunday School Meeting at Metamora, Ill.
8. Sunday School Meeting at Roanoke, Ill.—Meetings begin at the Thomas Church near Boswell, Pa.
9. Meetings begin at Tuleta, Tex., and Ephrata, Pa.
11. Church Business Meeting at Wadsworth, Ohio.—Bible Conference closes at Wakarusa, Ind.
12. Meetings close at the Forks Church near Middlebury, Ind.
13. Meetings begin at Middlebury, Ind.
15. Bible Conference begins at Shipshewana, Ind.
16. Meetings close at Warakusa, Ind., with 17 confessions.
19. Opening session of Bible Conference at Millersburg, O.—Meetings begin at Berne, Ind.—Eight received into the fold at the Thomas Church near Johnstown, Pa.—Pre. A. D. Martin, Secy. of Mennonite Publishing House, passed from labor to reward.—Meetings begin at Nappanee, Ind.—Bible Conference at the Martin's Creek Church near Millersburg, O.—Eleven received into the Church at Sellersville, Pa.
20. Bible Conference begins at the Howard-Miami Church near Amboy, Ind., and at Kalona, Iowa.—Meetings close at Alto, Mich, with 1 confession.—Bible Conference begins at Plevna, Ind.
21. Opening session of Bible Conference at Waterloo, Ont.—Dea. Silas Bauman of Waterloo, Ont., passed peacefully away.
22. Bible Conference closes at Millersburg, O.—Quarterly Sunday School Meeting held at Lancaster, Pa.—Bible Conference opened at White Cloud, Mich.
23. Meetings close at Middlebury, Ind., with 23 confessions.
25. Quarterly Mission Meeting at Lancaster, Pa.—Erb's Church near Lititz, Pa., dedicated.—Meetings begin at Marion, Pa
26. Meetings close at Ephrata, Pa., with 15 confessions, and at Berne, Mich., with 16 confessions.—Ten received into the Church at Flanagan, Ill.
28. Bible Conference closes at White Cloud, Mich.
30. Bro. Lehman Kraybill ordained to the ministry at Mt. Joy, Pa.
31. Special Bible Term closes at Hesston, Kans.

REPORT

Of the Bible Conference Held at White Cloud, Mich., Jan. 22-28, 1913

For the Gospel Herald.

Organization: Mod., T. W. Nelson; Sec., Daniel Horst; Chor., Amos Weldy; Instructors, J. M. Kreider, Aldus Brackbill.

Following is a list of the subjects discussed:

Loyalty to the Church, Keeping the Commandments, Practical Piety in the Home, Sabbath Day Observance, Practical Piety in the Church, Relation of Laity to Minister, Relation of Ministry to Laity, Relation of Christians to Government, Nonconformity, Consecration, Privileges Vs. Duties, Brotherly Love.

These subjects were made very interesting by use of charts and the congregation in turn read the references and many truths were presented.

The meetings were continued till Feb. 3, with good interest.

Visible results of these meetings, four precious souls admitted by water baptism and two on confession. Still others counting the cost.

God be praised for His wonderful works among the children of men. Secretary.

REPORT

Of the Weaver Mennonite Church Sewing Circle of Johnstown, Pa., for 1912

For the Gospel Herald.

Number of meetings held, 12.	
Average attendance, 10.	
Amount in Treasury from 1911,	$ 4.12
Total amount of collections	89.88
Total amount expended	79.60
Balance in Treasury	14.40
Number of garments made, 142.	
Number of garments donated extra by members of circle, 55.	
Number of quilts quilted, 4.	

Effie Weaver, Secy.

REPORT

Of the Executive Committee of Goshen College, Held at the College Jan. 30, 1913

For the Gospel Herald.

The executive committee was called to order and opened by prayer. After hearing the report of the secretary regarding the cards sent out, it was decided to make an effort to establish an Agricultural Department in connection with the school. It was found that only ten per cent. suggested leaving the matter for consideration to those who have the work in hand (while only a few objected) and the remaining ninety per cent. of the answers were quite favorable for the establishing of the Agricultural Department.

J. S. Hartzler, Business Manager.
E. S. Hallman, Secretary.

Married

Leaman—Metzler.—Bro. Ross G. Leaman of Paradise, Pa., and Sister Mary M. Metzler of Kinzer, Pa., were united in marriage at the home of the bride, Feb. 4, 1913, by Bro. C. M. Brackbill.

Metzler—Leaman.—Bro. Harry R. Metzler of Paradise, Pa, and Sister Mary G. Leaman of Paradise, Pa., were united in marriage at the home of the bride, Feb. 6, 1913, by Bro. C. M. Brackbill.

Diener—Schweitzer.—On Feb. 9, 1913, Bro. Arthur D. Diener and Sister Katie Schweitzer were married at the home of the groom's father, Pre. D. A. Diener, near Canton, Kans., Bro. D. H. Bender, officiating.

Stauffer—Miller.—On Feb. 5, 1913, at the East Fairview Church, Bro. Jacob Stauffer and Sister Lavina Miller, both of Milford, Nebr., were united in marriage, Bro. Joseph Schlegel officiating. May God bless them through life's journey.

Birkey—Stutzman.—On Jan. 9, 1913, at the home of the bride, occured the marriage of Bro. Arthur Birky and Sister Manda Stutzman, both of Milford, Nebr., Bro. Joseph Schlegel officiating. May God's blessings attend them through life.

Stutzman—Danner.—On Feb. 6, 1913, at the East Fairview Church, Bro. Chris Stutzman and Sister Susie Danner, both of Milford, Nebr., were united in marriage, Bro. Joseph Schlegel officiating. May God make their pathway in life peaceful and prosperous.

Roth—Stauffer.—On Dec. 22, 1912, at the Salem Church near Round Hill, Alta., occurred the marriage of Bro. David B. Roth of Round Hill to Sister Emma E. Stauffer of Ryley, Alta., Bro. N. E. Roth officiating. May their voyage through life be peaceful and prosperous.

Garber—Nissley.—On Feb. 12, 1913, at the home of the bride's parents in Florin, Pa., Bro. Henry F. Garber and Sister Ada B. Nissley were united in the holy bonds of wedlock, Bro. Peter R. Nissley officiating. Many friends join in wishing them God's blessing through a long and happy life.

Zimmerman—Hostetler.—On Feb. 6, 1913, at the home of the bride's mother at Harper, Kans., Bro. Joe Zimmerman of Protection, Kans., and Sister Tillie Hostetler were united in the holy bonds of matrimony, Bro. R. M. Weaver officiating. May God bless them with peace and joy through life.

Obituary

Harter.—Linnie Elizabeth, daughter of William and Miranda Harter, was born April 6, 1910; died Feb. 4, 1913; aged 2 y. 9 m. 28 d. She is survived by her father, mother, 4 sisters, and 2 brothers. Funeral services were held at the Olive M. H. north of Wakarusa, Ind., on the afternoon of Feb. 6 by David A. Yoder and Jacob K. Bixler.

Defrees.—Daniel, son of Henry and —— Defrees, was born in Elkhart, Co., Ind., July 9, 1881; died of Bright's disease near Nappanee, Ind., Jan. 27, 1913; aged 31 y. 6 m. 18 d. He united with the Amish Men-

(Continued on next page.)

Items and Comments

In a recent speech at a memorial service in Berlin University Emperor Wilhelm of Germany warned the people of his country not to forget God nor to forsake the faith of their fathers.

True to the records of war which usually records its bloodiest battles on Sunday the recent fierce outbreak of the Mexican revolution took place on that holy day. There is no law of Scripture or of decency that war does not violate.

In a recent lecture at Milwaukee, Wis., Raold Amundson, discoverer of the South Pole, stated that the weather at the South Pole was more mild than in Minnesota. If that be true the discovery of the South Pole was not so hazardous a task as most people thought it was.

After a struggle lasting for many years Congress has finally passed a bill prohibiting the shipment of intoxicating liquors into states having statutory prohibition. That it should be difficult to get such legislation is due to the fact that the liquor and brewery interests have such a strong hold on our government. It has been the shame of the United States government that it has forcibly compelled states to allow liquordom to override and violate their laws.

The second exploring party to reach the South Pole was Captain Robert E. Scott's British expedition. He with a number of others, reached the Pole Jan. 18, 1912, and found the flag planted there by Roald Amundson a month and a day before. Returning from the scene of their discovery they encountered a blizzard which brought about the death of Captain Scott and four of his companions. Part of the members of the expedition survived, and they bring back to civilization the news of the discovery.

"There shall be wars and rumors of wars." This prophecy is being fulfilled in a way that sends a thrill of horror through the hearts of civilized people. During the past 10 days there has been a riot in Japan which shook the throne and drove from power the premier of the empire; the Balkan war has broken out again in hellish fury; Mexico has been a seething pot of revolution, a terrific battle in the capital city lasting for over a week costing the lives of thousands of people, and at this writing the conflict is still undecided. Let us hope that this may be another case where the darkest hour comes just before the break of day.

At last the people of France are becoming awakened to the real danger of intoxicating liquor. It is reported that in five years the consumption of alcoholic liquors in that country has increased twenty per cent, and that the death rate has also increased accordingly. French scientists declare that there is a close connection between alcoholism and tuberculosis, and they have demonstrated by actual figures that in many places the percentage of deaths, due to that cause, reaches fifty per cent. The widely-extended reign of crime, at present alarming the better elements of France, is clearly traceable to increasing consumption of liquor, and the authorities are now contemplating the passing of stringent restrictions, to curb, if possible, the woeful effects of the liquor traffic. After years of unbridled indulgence, and the open discouragement of any decidedly religious influences, the French Government will find it hard indeed to bring about a speedy reform. Much of the woeful harvest, now being reaped by France, is due to the sowing of carnal indulgence, and the absence of religious influences as a vitalizing power to a renewed life.—Gospel Messenger.

(Continued from preceding page.)

nonite Church at the age of about 18. He leaves 2 brothers and a sister: David, Samuel, and Elizabeth Ganger, all of Nappanee. Funeral services at the Mennonite Church in Nappanee, Jan. 30, by A. M. Eash. Text, Psa. 46:4. Services at the residence by J. H. McGowen.

Stutzman. — Druscilla, wife of Peter Stutzman, was born in Holmes Co., O., Oct. 30, 1858; died at her home near Wood River, Nebr., Jan. 28, 1913; aged 54 y. 2 m. 28 d. To this union were born 2 sons and 5 daughters. She leaves husband, 2 sons, 5 daughters, 5 grandchildren, 3 brothers and 4 sisters to mourn her departure. Funeral services were held at the A. M. Church by A. E. Stoltzfus (text Jno. 5: 19:29), and J. E. Zimmerman (text, Jas. 1: 12). Interment in the A. M. Cemetery near Wood River, Nebr. She was a faithful member of the A. M. Church.

Hoover.—Edwin Hoover was born Dec. 8, 1850, in Haldimand Co., Ont.; died Jan. 2, 1913; aged 62 y. 25 d. He lived his entire life on the farm where he was born. On Jan. 1, 1877, he was united in marriage to Charlotte Moyer. This union was blessed with one daughter and one son, Mrs. Elizabeth Sternaman and Edwin Egbert. He leaves behind besides his widow, son and daughter, 3 grandchildren, 2 brothers, and 3 sisters. To those near and dear to him, they may have that glorious hope that all may meet him in brighter realms for we all believe that he lived that three-fold life; the physical, mental, but greatest of all, the spiritual life. Without the latter, man would be as a tree devoid of leaves, the real beauty of the life would be gone. He was an active member of the Mennonite Church for over 20 years. He seemed to be in apparently good health until about 15 minutes before his departure. Cause of death was heart failure. Funeral was conducted by Bro. S. F. Coffman from Heb. 2:6 on Jan. 7, when a large number of friends and relatives had gathered to pay their last respects to the departed.

"LET HIM KNOW IT"

When a fellow pleases you,
Let him know it;
It's a simple thing to do—
Let him know it
Can't you give the scheme a trial?
It is sure to bring a smile,
And that makes it worth the while—
Let him know it.

You are pleased when any one
Lets you know it.
When the man who thinks "Well done"
Lets you know it.
For it gives you added zest
To bring out your very best—
Just because some mortal blest
Lets you know it.

When a fellow pleases you,
Let him know it;
Why, it isn't much to do—
Let him know it
It will help him in the fray,
And he'll think his efforts pay;
If you like his work or way,
Let him know it

—Selected.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ———— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio, E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., I. M. Hershey, Supt.

*Date of organization.

Table of Contents

737—Editorial
738—A Prayer (Poem)
Who Shall Abide in Thy Tabernacle?
War not in Harmony with Christian Civilization
739—Holiness in a Nutshell
Increasing Our Faith
740—The "Critical" Theory
741—He and I (Poem)
Bits of News from Dhamtari
Suffer Them to Come
742—A Dream (Poem)
Home Problems
Remember the Young People
743—Sunday School
Our Young People
744—Field Notes
Correspondence
747—Sunset (Poem
Pictures of the Future
748—In Memory of Mabel
Woman's Winter Attire
749—It Helped Me—It May Help You
Christ's Teaching Concerning Prayer
750—Reports
751—Daily Record of Events
Reports
Married
Obituary
752—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, FEBRUARY 27, 1913 48

EDITORIAL

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The Sunday school lesson for last Sunday is doubtless fresh on your mind. No doubt you have looked with admiration upon the self-sacrificing attitude of Abram, who considered not his own wealth when laboring in the interests of peace. Turn to next Sunday's lesson for results. The best investment that man has ever made is to sacrifice for God.

The Minutes of the second annual conference of the Mennonite Church in India, which we publish elsewhere in this issue, will be read with interest by the many friends of the mission work carried on there. It will be noticed that many of the problems confronting them there are also live problems in parts of America. Human nature is the same wherever you meet it. That Church is wise which looks conditions squarely in the face and grapples with them in a scriptural way.

Spring is approaching. Seed-time is almost here. People are making great preparations that their crops may be out in due season and in proper order, which is right. Let us not forget, however, that among the necessary things are the daily devotions in prayer, Bible reading, etc., and no preparations should be made for anything that will interfere with this very important and very essential Christian privilege and duty. Matt. 6:33 is an excellent motto while earthly cares and duties are pressing upon us.

Winning souls for God is the Christian's most important work. It was the great mission which brought Christ from heaven to earth; it is the great commission which He left as a godly heritage to the Church. What is the purpose in preaching the Gospel to a lost world at home and abroad? Winning souls for God. What is the purpose in working with brethren who have gone wrong? Winning souls for God. Christ came, "not to condemn the world, but that the world through him might be saved." "Thou hast gained thy brother," is the best thing that can be said of any man. "Blessed are the peacemakers; for they shall be called—" "In meekness instructing those that oppose themselves" is the Christian's rule in controversy. It is well that we bear these things in mind in times of controversy, for then the temptation is to lose sight of soul winning and think of crushing our opponents. Truth and love are the great factors in the work of winning souls for the Master.

Three Views.—In hearing others express their opinions of the condition and state of the Church a half century ago, three views are brought to light:

The first view is that our fathers were about right, and that it is wrong to depart from their customs under any circumstances.

The second view is that the Church was steeped in formalism, that spirituality was at a low ebb, and that it is quite heroic to smash old customs, treat their doctrines as dead forms and lead our people to a higher light.

The third view is that our fathers were human like ourselves, and liable to err; that in those days, as at present, there were inconsistent members; that while their methods of work were better adapted to the conditions as they then existed than to conditions as they exist today, (and as such we are right in changing methods to meet present conditions so long as we do not sacrifice Christian principles), their faith was sound; and that the self-sacrificing life of our fathers, as manifested in such things as riding hundreds of miles over rugged roads and through swollen streams to fill appointments without expecting a cent of pay, is evidence of a spirit which our present day workers may well imitate.

Brother, which of these views do you hold?

The vanity of the glory of this world has again been illustrated in the sudden fall of President Madero in Mexico. By the fortunes of war he was elevated to his lofty position, and for a while he was lauded as a hero, the man calculated to lead his nation in a rapid stride upwards. By the same fortunes he is again deposed, imprisoned, shot to death. His fate is typical of all things earthly. Of worldly glory Solomon said, "All is vanity and vexation of the spirit." It is the phantom which causes people to lose sight of and miss the true joys and glory of heaven. It dazzles the eyes and muddles the visions of men to an extent that the best of life, both here and hereafter, is missed. Alexander, weeping because there were no more worlds to conquer, and dying a drunkard; Napoleon, stripped of honor, dying in exile, some say of a broken heart; Madero, flushed with victory, struggling to maintain his power, imprisoned and executed are a few of the many illustrations of the vanity of earthly glory. Stephen, with the angelic look upon his face, having visions of celestial splendors; Paul, nearing his end, expressing satisfaction with a life of service, looking forward to the everlasting crown; John, on Patmos, having visions of celestial glory and power, encouraging his fellow pilgrims to come on, are illustrations of what it means to seek the glory of heaven. "Set your affections on things above, not on things on the earth."

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE DOCTRINE OF NON-RESISTANCE

By John Horsch.

For the Gospel Herald.

Probably no other principle has given rise to so many (to be sure, too often openly malevolent) misunderstandings and baseless accusations as the doctrine of nonresistance. The opponents and persecutors of the early brethren have persistently asserted that this principle is based on selfish and even rebellious motives.

The Zwinglian chronicler, Johannes Kessler, a contemporary of Grebel and Zwingli, states that the Swiss Brethren (called Anabaptists) began to teach this principle after their first congregation had been established at Zurich, when their leaders realized that "the government was not minded to permit their undertaking" and threatened them with persecution. (Kessler, Sabbata, edition of 1902, P. 143). The organization of the first church at Zurich, together with the introduction of baptism, took place in 1525, and the persecution began in the same year. There is conclusive evidence that the brethren taught the nonresistant principle previous to this time. Lorenz Hochruetiner testified in 1523, that in the meetings held in that year by those who later organized the first congregation of the brethren, Andreas Castelberger had taught that "the divine doctrine is vehemently ("heftig") opposed to war" (Egli, Aktensammlung z. Zur. Reformation, No. 623). Conrad Grebel, afterwards the principal leader of the brethren, wrote on Sept. 5, 1524, to Thomas Muenzer: "The Gospel and its adherents should not be protected with the sword, neither should they thus protect themselves. True, believing Christians are as sheep among wolves. They use neither worldly sword nor war; they do not believe it right to put to death any man . . . . for we are no longer of the Old Covenant."(Cornelius, Munsi Aufr. Vol. 2, P. 245).

The above mentioned meetings of those who afterwards organized the first congregation of the brethren at Zurich, were, at the time when Castelberger preached against war, favored and supported by Zwingli himself. There is abundant evidence that Zwingli in 1523 and somewhat later not only held infant baptism to be unscriptural, but he recognized it as a fact that New Testament teaching condemns war as well as the swearing of oaths.

In January, 1523, Zwingli wrote in his "Uslegung oder Gruend," etc.: "But Christ has bidden Peter to put up his sword, for those who take the sword shall perish with the sword.—Had He desired to protect Himself and His doctrine in such a way, He should indeed have been able to command other forces than the poor fishermen. But He says: 'Put up thy sword!' Now, if the pope be a vicar of Peter, why does he not give heed to Christ's words: 'Put up thy sword?' For if He has thus spoken to Peter and the pope pretends to be Peter's and Christ's successor, he ought to heed those words. But now he is about to fight the Turk, that his servants in Rome may not be put to death. Hear, O pope, Christ: 'Put up thy sword!' The worldly princes will attend to protecting their countries. But as for you, go and preach the kingdom of God. And take no other sword in your hand, than the sword of the Spirit, which is the Word of God. —But as long as you cry for iron weapons, we shall all know that you are not a follower of Christ nor of Peter, but of the devil, yea the very antichrist." (Zwingli's Complete Works, ed. by Schuler and Schulthess, 1828, Vol. 1, P. 351). In the same book he says further: "Christ does not rob, does not war, does not kill, but suffers all rather than to do one of these. You say, 'But even the clergy ("die Geistlichen" lit. "the spiritual ones") do this.' I say, they are not spiritual but carnal, yea devilish men, and if you do as they do, you are like them" (P. 417).

In June, 1523, Zwingli published a sermon "Of Divine and Human Righteousness," in which he says: "God has given us commandment that we should neither go to law nor quarrel, but if our coat is taken, we should leave the cloak also, even as Christ has done. God forbids all oaths and bids us to be so true that yea is yea and nay nay, without any oath" (P. 432). "The commandment that we should not swear is also comprehended in the commandment to love our neighbor as ourselves" (P. 434). In 1522 Zwingli had written in his "Admonition to those at Schwyz:" "But if we look at it from a Christian view point, it is by no means right for us to go to war. According to Christ's teaching we should pray for those who speak evil of us and persecute us and when we have been smitten on one cheek, turn the other also; for thus we shall be sons of our heavenly Father" (Vol. 2, Part 1, P. 294).

Even more outspoken on the question of war and bloodshed than Zwingli was his friend Johannes Oekolampad, the (Zwinglian) reformer of Basel. In June, 1524, he published an exposition of the first epistle of John, which was reprinted at Basel in 1850. In this book Oekolampad says, "How can we as Christians approve of law suits and war? . . . . John says, we must love each other" (P. 169). And again: "It is therefore a doctrine of the devil that there may be righteous wars among Christians; for Christians abhor hatred as well as murder. Or, show us a war that is carried on in love! Warriors who delight in shedding blood are truly like Cain. Even to the jealous it may be said, Your hands are full of blood, ye are sons of Cain; but what shall we say of those who make it their business to shed blood. Behold, how great is the number of the sons of Cain" (P. 123).

How radically did both Zwingli and Oekolampad in later years, change their position toward the principle of nonresistance! After they had decided to go hand in hand with the state in the great undertaking of the reformation of the Church, and had agreed to a union of Church and state which meant that all inhabitants of the state should be compelled by the civil authorities to unite with the new state church, they completely lost sight of the principle of nonresistance. Zwingli took recourse to carnal weapons in his effort to suppress those who would not consent to state churchism: he "cried for iron weapons" against the brethren, and although he had formerly complained of the pope taking an attitude of this sort toward the Zwinglians, he urged the government to proceed with persecution against those who continued in the very principles which he had formerly vindicated. On the other hand, he also held carnal warfare against the Catholic cantons justifiable, and at last lost his life, sword in hand, on the battlefield of Cappel. (His sword has been preserved to this day at Zurich.) And in Basel the victory of the Zwinglian over the Catholic party and the consequent union of the new church with the state was brought about through open rebellion and revolution—under the full consent of Oekolampad. It was with good reasons that the brethren, when Oekolampad asserted the supposed right of warfare, replied that he had, with his consent to state churchism, departed from his former position on various points. The same assertion was made concerning Zwingli, as is known from his own writings.

The opinion that Martin Luther rejected the nonresistant principle as unscriptural, is only in part supported by fact. Luther admitted that nonresistance is taught in the New Testament Scriptures; nevertheless he did not disapprove of war. He taught that nonresistance is our duty as Christians, but not as citizens or "welt-per-

sonen" (persons of the world); hence, he held, a professor of the Christian faith should exercise nonresistance except in case where it may be deemed necessary to oppose violence by violence. If he take the sword, he does so, says Luther, not as a Christian but as a citizen and a "welt-person," and this is right. To the warrior in battle it is impossible to follow the principle of nonresistance, hence the necessity to lay aside as it were the Christian teaching on nonresistance (or rather the Christian religion) like an unserviceable garment, and to fight as a citizen or as a man of the world. But after peace has been made or after the battle has been fought, those who have been fighting should immediately refrain from acting further as "welt-personen" in this respect. They must once more be guided by the teaching of Christ and the apostles as touching nonresistance, until the next battle may take place or until they be attacked by highway men. It should not be supposed that Luther desired to make the doctrine of nonresistance appear ridiculous. By no means. But as the founder of a state church, he could not disapprove of war, and on the other hand, he could not deny that the Lord has forbidden the use of the sword to His followers. He found a way—such as it was—out of the dilemma. This opinion concerning nonresistance has become a characteristic of Protestant orthodoxy.

On the oath Luther's teaching is similar to the above. He says, no one should swear "of himself," but if ordered to do so by the magistracy, it becomes a duty. (On Luther's position to the principle of nonresistance compare the work of Julius Koestlin, the greatest authority on the theology of Luther: "Luther's Theologie" 1901, Vol. 2, P. 326: "Die Glaubensartikel der Augusb. Konfession erlaeutert" 1891, P. 80).

But such was not always Luther's teaching. In the years immediately after he began his opposition against the Church of Rome, he was of different opinion. "No stronger argument have I against the rule of the pope," he wrote at that time, "but this, that he rules without the cross," i. e., he ignores the fact that a Christian is called to suffer with Christ, and not to reign. In 1523 he wrote in his little book, "Of Worldly Government, and how far a Christian Owes Obedience to it:" "To the kingdom of the world, or under the law belong all who are not Christians. But since there are few that believe and very few whose lives correspond with a Christian profession, that they do not resist evil, yea that they themselves do no evil, therefore God has ordained for them, outside of the Christian profession and of God's kingdom, another government. Therefore Christ also did not use the sword, and has not instituted it in his kingdom, for he is a King over Christians and rules without force, alone through His Holy Spirit. And although He has confirmed the sword, he has not used it, for it is of no service for His kingdom in which there are only pious Christians. If you say, 'Why have not Christ and the apostles made use of the sword?' I answer, Tell me why did He not also take a wife or become a cobbler or a tailor?"

In the papal bull published against Luther in 1520, forty-one heresies are laid to the charge of the reformer, among them the following: He had taught, "to fight against the Turk is nothing else but to oppose God who through the Turk punishes our sin." In the same year Luther says in an epistle to his opponent, Dr. Eck: "You further write that I would favor the peace-breakers and murderers, since I have taught that a Christian should not defend himself, neither secure again (by violence) property of which he has been robbed. Why do you not accuse Christ who has taught this?" (Erlangen edition of Luther's German Works. Vol. 24, P. 19). In the booklet, "Why the Books of the Pope and of his Disciples have been Burned." Luther gives many reasons why he committed these books to the fire. The twenty-fourth error of the pope which he mentions is: "He teaches a Christian may protect himself by violence against violence, which is contrary to Christ's teaching: Whosoever take away thy coat, let him have thy cloak also." (Erlang. Vo. 24, P. 159).

(To be continued.)

Scottdale, Pa.

SERMON EXTRACTS

Reported by E. H. Brunk.

For the Gospel Herald.

Bro. J. M. Shenk of Elida, Ohio, has spent the best part of the winter with us. He expects to start home, Tuesday, Feb. 18. During his stay he conducted some Sunday evening meetings. Sunday, Feb. 16, he preached an appropriate benediction sermon. Text, II Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." Following are a few thoughts presented:

"Grace and truth came by Jesus Christ, but the law by Moses. Paul prayed for heaven's fulness and depth of this grace for the Corinthian brethren. I wish this blessing upon every brother and sister here at this place which would mean such a glorious manifestation of God's love and power, that all men would know that you are Christ's disciples, and the world would believe that God did send His Son into the world to save it. In seeking these blessings we should remember that we are worthy only through the merits of Jesus. When asking in His name it is implied that we accept Him in His fulness, to follow, obey, and live for Him.

"One of the best evidences of divine approval is when we desire to know His will in order that we may please Him, and please Him because we love Him. God showed His love by giving His Son for the world. When we think of God's love it is more than we can comprehend. His love is shed abroad in our hearts by the Holy Ghost. If every brother and sister here has this love I can go on my way rejoicing. Peter said to the multitude on the day of Pentecost, 'Repent, and be baptized . . . . and ye shall receive the Holy Ghost.' The whole plan of redemption is to save us, and to bring us through the grace of our Lord Jesus Christ, and love of God into this communion and fellowship with the Father, and His Son Jesus Christ, and one another."

Denbigh, Va.

"YE ARE THE BRANCHES"

By P. Hostetler.

For the Gospel Herald.

The Savior spoke these words in the last hours before His crucifixion. We become branches in the vine through the new birth and adoption into God's family. Now He says, Every branch in me that bears no fruit he takes away or, in other words, will cut it off from the vine, but every branch that bears fruit he will purge or cleanse that it may increase in its fruiting. What is this fruit-bearing and what the purging? Bearing fruit is not simply some religious work as preaching, praying, giving alms, etc., or things done for God because we think they look good to others, but it is doing God's will, keeping His commands and doing them to God's glory, not our own.

This cleansing is a purifying and strengthening of our hearts and souls, so we become stronger, more willing to make sacrifices, and may be wrought in us by chastenings, giving us strength and knowledge and power so that we are growing spiritually, changed from glory to glory. We must abide in Him to bear fruit that by keeping His commands we may abide in Him.

Shelbyville, Ill.

There is much that finds its way into the modern pulpit which it would be more laxity than charity to justify as Gospel preaching. Historical lectures, poetic essays, ethical discourses, philanthropic appeals, however entertaining and instructive, may be far from Biblical and Evangelical.—A. T. Pierson.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 South 7th St.)

Dear Herald Readers:—We greet you with the words of the Psalmist: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

The work at this place continues much as usual—mingled with trials and perplexities as well as seasons of real rejoicing, and times of deepest gratitude in seeing direct results, of the power of God working through human instrumentality.

One incentive to the workers is the interest of our brethren and sisters in the work, manifested by their kindly visits.

On the morning of the 12th, Bro. Simon Gingerich pleasantly surprised us in stopping with us between trains enroute with his immigrant car to his Iowa home.

In the evening of the same day Sister Mary Hartzler and son, J. D., also visited us a few hours, they being enroute to their new Illinois home, where Bro. C. A. awaits them. Sister Neuenswander accompanied Sister H. to this place. Also the same eve we were pleased to have with us Bro. Swartzendruber of Missouri. At noon on the same day Sister I. G. Hartzler of Garden City, Mo., spent 30 minutes here, having come to relieve the workers of a precious burden (?), taking home with her little Vivian Lorene (a six month's old baby girl) who has been cared for by the workers. Bro. Hartzler's have kindly opened their home to the little one until her mother (who is a victim of insanity) regains her health. The father and 3 other children realize more keenly what the breaking up of the home means—if indeed it may be called a home. God was a stranger there, but somehow through kindness and the power of the Spirit, the father's heart was touched and on last Sunday he gave his heart to God.

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving heart, wakened by kindness;
Chords that were broken will vibrate once more."

On the evening of the 13th Bro. J. S. Shoemaker filled an appointment here. He preached an inspiring sermon from Phil. 4:19.

Last evening (Sunday the 16th) we were privileged to listen to a sermon by Bro. J. C. Driver based on these words: "I will bless thee . . . . and thou shalt be a blessing" (Gen. 12:2). Bro. D. remained until the evening of the following day, during which he accompanied the workers in visitation work. His help was much appreciated, and four confessions was the visible result of the afternoon's work. Since Sunday afternoon we have witnessed, in the various phases of the work, nine confessions. Will those of you who know the power of prayer remember these dear souls when you pray?

On coming in from cottage prayer meeting a few minutes ago, we were pleased to meet Bro. J. F. Brunk and wife. We are glad to know they will stay several days.

Just today the Mission has come in possession of a bright-eyed, healthy baby boy 6 weeks old, for adoption. Will you consider the matter prayerfully and ask God to tell you whether or not it shall be your home and heart that will welcome the little stranger? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In my humble opinion the work here is grand, but great. Pray for the work and workers.

Yours in Him,
Lydia M. Heatwole.

Feb. 18, 1913.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

A bright boy, one year old, was placed in the home of Bro. and Sister T. J. Wenger of Fentress, Va., and a baby girl, 5 months old, into a family at Dalton, Ohio.

Thelma Huish died of pneumonia at the age of one year. She had been admitted from Akron, O., but we have never since been able to locate her mother nor any relative.

The children and workers are all well. Have 65 inmates at present.

The work has its bright and also its shady side. Sometimes we hear of a boy or girl who became disobedient and unruly; then again we receive messages that cheer our hearts like the following from a brother and sister who took a boy 12 years old into their home: "R—— is a good and agreeable boy, listens good and is a willing worker. He will be baptized and taken into the Church this spring. Seems soft-hearted and in earnest." Another girl of 15 years writes that she gave her heart to Jesus on New Year's day, and asks us to pray for her that she may remain faithful to Him. May we all pray and work together in faith and God will bless.

We are in position to look after the needs and interest of quite a few more homeless ones, now since the new building is occupied and more workers have been added. We would be pleased to communicate with any one who is interested in homeless children. Our doors are open for them. Also we would like to interest childless Christian families.

We desire to kindly ask all who send donations to the Home to mark the same with name and address of sender. Frequently a number of boxes or packages are received about the same time and in the absence of anything to indicate who sent them we are unable to properly acknowledge them even though you may have previously notified us by mail of shipment. We highly appreciate the many donations of clothing, etc., that are sent in, and feel sure the Lord will reward all His generous children who contribute to the needs of His needy little ones.

West Liberty, Ohio.

THE NEEDY IN INDIA

By J. A. Ressler.

For the Gospel Herald.

From a private letter we have the information that there is a new line of work coming to the India Mission, and there is a new line of responsibility opening up before our workers there. This new department seems to be coming in as so much of the other work came to the mission, just because the need presented itself, and the workers had to choose between taking up the work on the one hand and refusing to do a plain duty on the other. A little over a year ago a widow came to the mission from over beyond Tendi. She had been expelled from the home of her brother-in-law, who cruelly treated her and refused to give her shelter or help of any kind. She had a little girl to provide for. In her extremity she came to the mission and asked for protection and help. Her little girl was taken into the orphanage and the mother was given work in the fields and allowed to live in one room of the dispensary.

Then one of the girls who had gone out from the orphanage and been married was left a widow with two children. She was given shelter also. Two young women came from a town in the Native state of Konker and said they wanted to become Christians. Some of their friends came after them before very long, but the women refused to go with them and insisted on being Christians. They were given temporary shelter with the widows and later were baptized.

So, one by one they have been coming. There were ten women in the home when we last heard from them

and such an institution is sure to grow in a country like India. They work to support themselves in large part, but some help must be provided from other sources. It costs money to put up buildings, even if they are very cheap and crude. Clothing costs more than it used to in the olden days. Since the canal work is in progress wages have gone up to four times what they were in 1900 and the "cost of living" has gone up correspondingly.

The private means of some of the missionaries have provided the necessities of these unfortunate ones so far. It was not intended in the first place to start a new department of the work. But the work just started and then it just naturally grew. That such a work is needed can not be questioned. But there are other questions.

Is the strength of the missionaries equal to taking up another line of work with all its responsibilities? Will the means be provided for the keeping up of the work when the private means of the missionaries become exhausted? Will the Church at home stand by the work with more workers as they are needed? Will the Church stand by the work with means? Above all, is this work planned for us at this time in this way by the Lord? Is it His will for us at this time?

Some or all of these questions were to be considered at a business meeting of the mission a short time ago and we do not know what they have decided. Before any official action can be taken in this country the missionaries on the field will have to take action. But so much is told in order to show that the work in India is still great and is growing by leaps and bounds. It is not the workers who are pushing out the work, but the work that is pushing the missionaries. Help us pray for workers so that these conditions may be changed.

Scottdale, Pa.

A FEW HOURS IN YOUNGSTOWN

By P. R. Lantz.

For the Gospel Herald.

Bro. S. E. Allgyer conducted a series of meeting at the Mission. There were several confessions. Among them were three husbands with their wives. It is indeed encouraging to the workers to find the atmosphere in these homes changed, and see these people eager to know the way of God.

I arrived in Youngstown Feb. 13 at 3:30 P. M., was at the Mission only a short time, when Bro. Hershey asked me to go with him to see a family of which the father and husband had died a few hours before. Bro. H. helped them arrange for the funeral. From there we went to see some of the recent converts, and tried to answer their questions on the secret orders, life insurance, fashionable attire, etc., and were indeed much gratified to see them so earnest for the truth. The hours passed very rapidly.

The next morning while eating breakfast a little boy came to the door and asked Bro. H. to come to their home at once as his brother was very sick. We went at once and found a sick boy who wanted some one to pray with him. We tried to help him. Then Bro. H. had to go up town in the interest of the new building. On the way back we stopped to see the boy again. In the mean time the doctor had ordered him to the hospital, and the arrangements must be made for that. Since the mother was grief-stricken and had several small children to care for and one of them sick it fell to Bro. H. to arrange for and to go with the boy to the hospital. Then there was some janitor work to do, some other things to look after, some of the members were sick and should be visited. About 4 o'clock the phone rang and the message came that at 5 they would operate on the boy. Since none of the family were in position to go, the boy's mother wanted Bro. H. to witness the operation. We went and spoke a few words with the boy. He expressed peace with God and submission to His will. The operation was serious, and the news must be taken to the mother. After telling her that her son was very low we went to a neighbor's phone and in conversation with the hospital discovered that the boy had died. This must now be told to the mother and some arrangements made. It was quite late when we got back to the mission. While eating supper a request came for special prayer for Sister Devitt who had not been well for some time but was now much worse. After prayer the doctor was called and the next day Sister Devitt had her Sunday school class come to her room. She not being able to be up, taught her class while lying in bed. The doctor ordered that she must get away from the work for at least a month and build up her system.

Besides the regular service on Sunday, there was the funeral of David Kenvin in the afternoon and a few sick to visit. David Kenvin was a man of nearly 50 years, who died very suddenly and left a large family.

Has the missionary any thing to do? Well, it looks like it. Of course not these very same experiences are duplicated every day; but these are typical hours for a missionary. Does it pay? Well, if the people should know that life insurance, secret orders, etc., belong to this world, and are not for the Christian; if it is right to visit the sick, the fatherless, and the widows in their affliction; if Jesus did not make a mistake when He commissioned the disciples to go to every creature and preach the Gospel, then it pays, and the Church should consider it a glorious privilege to have representatives out everywhere proclaiming the eternal truths and every member of the Church should awake and arise to the possibilities.

The brick work of the much needed new building is finished. The carpenters are busy and in a few months the workers hope to be better able to meet the pressing demands.

Brethren, pray for the work and workers at Youngstown, it is worthy of your support.

Canton, Ohio.

"Continued indolence is a form of idiocy."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Tim. 5:9. C. E. H.

The verse reads as follows: "Let not a widow be taken into the number under three score years old, having been the wife of one man."

The care of dependent poor and helpless members has always been one of the duties and privileges of the Church. Widows especially have the consideration in this chapter. That a widow should deserve the charity of the Church depends upon two things: worthiness, need. Worthiness means a clean, pure life. Need is to be determined by two things: age, absence of near relatives who are able to support her. If therefore a widow who is too old or too feeble to support herself, is without children or other near relatives who should support her, and has proven by her life that she is faithful and loyal, she should be included among the number who ought to receive the support of the Church.

Another thing which the life and teaching of the early Church teach is that these worthy widows should not simply be given enough to supply their material needs, but that they should be "honored." Whatever is done for them should not be in an I-pity-you spirit, but rather with an I-am-glad-for-the-privilege-of - ministering-to-your-wants spirit. Evidently these women were taken charge of by the Church and given work which only aged and faithful pilgrims can do, thus using their talents to the last and having the Church profit by their experience and saintly lives. The Church that honors its widows strengthens itself.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MY MOTHER'S HYMN

Like patient saint, of olden time,
With loving face almost divine
So good, so beautiful and fair,
Her very attitude a prayer.

I heard her sing so low and sweet—
"His loving kindness, O how great!"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me,
'His loving kindness, O how free;'"
Sweetly thus did run the song—
"His loving kindness," all day long.

Trusting, praising, day by day,
She sung the sweetest roundelay:
"He near my soul hath always stood,
His loving kindness, O how good!

"He safely leads my soul along.
'His loving kindness, O how strong!'"
So strong to lead her on the way
To that eternal, better day.

Where safe at last in that blest home,
All care and weariness are gone;
She sings with rapture and surprise,
His loving kindness in the skies.

—Selected.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

A brother says, "I was brought up in a home where there was very little religious teaching. I never heard my parents pray, except my father in his old days asked the blessing at the table audibly. My companions at school were for the most part rough and not inclined to be religious. Our Sunday school was often dry and uninteresting. Yet I gave my heart to God and united with the Church when quite young." Are we to conclude from such instances that it matters little how children are brought up? Is the doctrine of fore-ordination (born to be saved, or to be lost) suggested by such examples?

Religious sentiment seems to be born with the child and only needs developing.

Compayre says, "Character comprises two elements: (1) settled conviction or principle which belongs to the intellect; (2) decision or resolution, which belongs to the will." God graciously operates upon the minds of men through the preaching of the Word and by the influences of the Holy Spirit, to produce in them a willing mind to come to Christ and seek salvation. In the development of the intellect and will, we must bring in the ideas of good, of duty and responsibility. These may come by observation, meditation, admonition, and by example, directed by the Holy Spirit. The consistent Christian life of parents will unconsciously lodge in the hearts of their children the germ of truth; this may have its origin, before birth, according to the consecrated temperament of parents (I Sam. 1:11).

The prodigal doubtless was raised under right influences, but hardened himself against his better training, not willing to retain God in his knowledge, he went into deepening sin; his surrounding was demoralizing, but through the prayers of the father, the germ of truth which was lodged in his heart, was touched and he came to himself. It makes a great difference how boys are raised. Exceptions do not affect the rule. God's desire is that all men should be saved (I Tim. 2:4). The plan of salvation was foreordained and as we submit to this plan we are predestinated.

Hagerstown, Md.

DON'T GROWL

Recently I was in a home where the young lady of the house is a jewel, so sweet tempered and soft spoken is she. I occupied her room while there, and in the lower corner of her mirror I noticed a card bearing the motto in large gilt letters, "Don't Growl," and I wondered how much that motto had to do with her lovable disposition. It gave me food for thought.

How much of the misery of this world can be blamed on the growler, one who gets up in the morning with the blues, goes through the day with a frown and retires at night grumbling because it is too hot or too cold, too wet or too dry?

He had inoculated every one he met with a few of his blue germs and instead of meeting a friendly smile and a cheery good morning, he received just what he gave, a sulky look and a curt nod, and he wondered why every one was so unpleasant and unobliging.

Truly, the world is a mirror in which we see ourselves. God has no place for the growler in his great plan of things. If you can't say something pleasant, keep still. If you can't scatter sunshine at least don't be a disseminator of shadows, for there are shadows enough already. "Don't growl."—Sel. by Lillie F. Wilkins.

Perhaps it is a greater energy of Divine Providence which keeps the Christian from day to day, from year to year, praying, hoping, running, believing—against all hindrances—which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake.—Robert Cecil.

The Holy Ghost is a sacred Being, and will not enter an unclean vessel.—C. Z. Yoder.

OF FUTURE RIGHTEOUSNESS OR IDOLATRY

By E. E. Zuercher.

For the Gospel Herald.

Do we ever stop to think that our homes are little "heavens" from which Christ is choosing precious jewels, or little "hells" which are hotbeds of heathenism or idolatry? The home of Adam and Eve may be looked upon as the foundation stone of the ark, and also the Flood. It was the great contrast between Cain and Abel that stood for a dividing line of righteousness and wickedness. There was a time in the home (Eden) of our foreparents when all was without the least spot of sin or wickedness, without wrath and judgment, without fear and shame, which paved the way to the building of the Ark of safety, built by Noah the descendent of Seth, in which eight souls were saved by water through the teaching of Noah.

Let us now notice that the saved were Noah and his children. Those of us who have children can sympathize with Noah in the anxiety which he had for their salvation, as well as for the salvation of others around him. What a wonderful influence and power he must have had over them; and what an unfailing trust and faith they must have had in him, because he walked with God! Certainly they must have followed the command, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). How can we gain the confidence, love and obedience of the children?

Those little children whom God has entrusted to us are continually looking to their parents in keen observation that they might do what the parent does. They are well said to be little imitators. "As is the father, so is the son."

How often do we hear parents tell the untruths to their children, such as the coming of "Santa Claus," giving the little boy an unture answer to his courious and sometimes perplexing questions, in order to get rid of him, etc. If the world could be seen by the father through the little fellow's eyes, he would not wonder at his curiosity. Then how soon the child loses confidence, and questions the truth thereafter, when it is clear to him that the father has told the untruth. How can you expect the child to be a truthful man or woman when the untruth is seen in the parents? No wonder God said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears; and they

(Continued on page 766.)

Sunday School

For the Gospel Herald.

Lesson for Mar. 9, 1913.—Gen. 19:12-29

THE DESTRUCTION OF SODOM

Golden Text.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II Cor. 6:17.

Introductory.—To get a proper appreciation of this lesson it is necessary to hold before us three scenes.

The first is that of Abram and Lot meeting to settle the difficulties between them. In this scene we find Abram very generous, giving Lot first choice. Lot apparently was satisfied to have it so, and fixed his eyes upon a country where there was a chance to get rich.

Next we see Abram dwelling in Canaan, prospering under the blessing of God, who renewed His covenant with him. Abram did not suffer on account of being generous.

Finally we behold the scene recorded in the lesson before us. All of Lot's shrewdness and prosperity had come to naught. "All is not gold that glitters."

Lot in Sodom.—Things seemed to be getting along well in Sodom—from a worldly view-point. Lot had made his fortune and moved to town. "Sitting within the gates," he was evidently elected or appointed judge. Had you dropped in on him a few weeks before the awful fire you would doubtless have heard him tell how much better Sodom was than it used to be; that while there was enough wickedness in the city to vex his soul he could tell quite an improvement. Why shouldn't things be improving—with such a righteous man upon the bench?

Suddenly a change comes over Lot. His pious uncle had sent some messengers to Sodom telling him the condition of affairs as God saw them. Finally Lot wakened up. He began to see things in their real light, and worked along lines which God could approve. He plead with sons in law, but made no impression on them. The people, instead of listening to the heavenly messengers, undertook to mob them. Poor Lot! his help was accepted so long as he continued to serve as the tool of those wicked people; but when he began to speak as the oracles of God, they would have nothing more to do with him. Here is an object lesson for the man who thinks it is his solemn duty as a Christian to take hold of the government and run things.

Left in Haste.—Lot's pleading with members of his family was suddenly cut short by the angels who urged him to flee from the city at once lest he also should be consumed in the iniquity of the city. While he lingered they took hold of his hand and of his wife and his two daughters and rushed them out of the city, saying, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Lot's wife so strongly felt the pressure of interest left behind that she turned around and became a pillar of salt. The rest reached Zoar by sunup, and Sodom and Gomorrah were destroyed by fire and brimstone.

"It Might have Been."—It was Whittier who wrote: "Of all the sad maxims of tongue or pen, the saddest are these, 'It might have been.'" By going to Sodom Lot lost his property, a part of his family in the city, his wife on the plain, and both he and his daughters showed, after they reached the mountains, that they had become tainted with the sins of Sodom. In fact, his life was thrown away, his property gone, his family ruined, and he an outcast in his old days, destined to become the father of two wicked nations. Well might he have reflected upon how much better it would have been had he imitated the example of Abram and made fidelity to God the first consideration of his life.

But Lot is dead. From the fact that the Bible refers to him as "righteous Lot," we believe that Lot was saved. Leaving him in the hands of God, we want to remember that the most practical lesson for us is to profit by his mistakes and avoid them. The story of Lot ought to make profitable reading for those who are inclined to seek locations where money is most easily made, regardless of what the influences of the environments may mean for themselves or their families.

Judgment Coming. — The destruction of Sodom and Gomorrah is a vivid object lesson teaching us that wickedness must surely be punished. It is no sign that any will escape because of the fact that in their wickedness they seem to prosper. Sodom was not destroyed immediately after its wickedness became evident. Even then did God offer to spare the city on condition that ten righteous people could be found in it. But when the cup of iniquity was full God poured forth His vials of wrath and the city was destroyed. Let the wicked take warning. "The wicked shall be turned into hell, and the nations that forget God." Let us imitate Abram in his pleading, and the angels in their warning.—K.

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee!
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me."

Our Young People

REGENERATION.—Jno. 3

Topic for March 16

MOTTO

"Ye must be born again."

OUTLINE OF TOPIC

I. Definition.—Re—again; generarie—to beget; meaning "born again."—Jno. 3:3. It is a new birth of the spiritual nature in man.—Jno. 3:6, 7.

II. Agencies in the New Birth.—

1. The will and work of God.—Jno. 1:13.
2. The Seed, His Word.—Jas. 1:18; 1 Pet. 1:23.
3. The Incarnate Word—the Son.—Jno. 1:12; 1 Jno. 5:11, 12.
4. The Holy Ghost—the Divine Life.—Rom. 8:2, 15; Jno. 3:5.

III. The Work Accomplished.—

1. Beyond explanation.—Jno. 3:8.
2. Evidences:—
   a. Old things pass away, all things become new.—II Cor. 5:17, 18.
   b. Obedience to Christ.—I Jno. 2:3.
   c. Love to brethren.—I Jno. 2:10; 3:14.
   d. Righteousness of heart and life.—I Jno. 3:6-10.
   e. The testimony of His Spirit.—I Jno. 3:24; 4:13; Rom. 8:16.
   f. Victory over the world.—I Jno. 5:4.
   g. Heeding the doctrines of God.—I Jno. 4:6; I Pet. 3:2.

IV. Man's Part.—

1. Works cannot avail.—Eph. 2:8, 9; Tit. 3:5.
2. Man must accept.—Jno. 1:12; Rom. 10:10.
3. Man must repent.—Acts 3:19.
4. Man must submit to God.—Luke 14:33.

PERSONAL THOUGHT

There is nothing so profound in God's Word but that I may with open heart enter into its blessings as one with eyes open enters into the reality of the light of day. Lord keep our moral vision pure.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **New.**
2. Heavenly Things and Earthly Things.

For Young People.—

1. The Necessity of Regeneration.
2. The Evidences of Regeneration.
3. The Relationship of the Regenerated

For Older People.—

1. "How Can These Things Be?"
2. Jesus, the Light of the World.

"Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
Not as I will."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS
Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS
D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

THURSDAY, FEB. 27, 1913

Field Notes

Bro. Daniel Wyse of Archbold, O., worshiped with the Sugar Creek congregation near Wayland, Ia., Sunday, Feb. 16.

The brethren, Sebastian Gerig of Wayland, Ia., and Daniel Graber of Noble, Ia., filled appointments in Johnson Co., Ia., on Sunday, Feb. 16, returning to their homes the next day.

Bro. Noah Bowman of Terre Hill, Pa., is in the midst of a series of meetings at Manheim, Pa. Seven public confessions had been made when we last heard from the meetings.

Bro. C. Z. Yoder of Wooster, Ohio, who was called home recently on account of the illness of his wife, is again out in the field. Sister Yoder is able to be up again. Bro. Yoder spent Sunday, Feb. 16, with his home congregation. H.

Western A. M. Conference.—The committee on arrangements for the next meeting of the Western A. M Conference has decided to have the conference meet with the Sycamore Grove congregation near Garden City, Mo., I. G. H.

Bro. E. B. Stoltzfus of Aurora, O., who was called to Lancaster Co., Pa., by the death of his sister, left for his home Feb. 20. From him it was learned that 10 were received by baptism in his home congregation, Feb. 9, instead of 16, as reported in last week's paper. Four are to be received later.

Bro. J. H. Mosemann of Lancaster, Pa., commenced a series of meetings at Garber's Church, York Co., Pa., on Sunday evening, Feb. 16.

Encouraging news comes from the Bible conference held at the Midway Church near Columbiana, Ohio, last week. There was good interest, and we trust that by the time the meetings are closed many will have come out on the side of the Lord.

The following from Breslau, Ont., comes as a cheering message: "We are having refreshing showers of God's blessings at this plaec. The Spirit is quietly working and souls are being claimed for the Master and the Church is becoming more firmly established."

Bro. J. A. Ressler of this office is at this writing in Mifflin Co., Pa., where he and Bro. Abram Metzler of Martinsburg, Pa., assisted the brethren of the Belleville congregation in a Bible conference last week. Good interest and attendance are reported.

Change of Address.—Bro. Simon Gingerich and family of Hesston, Kans., have moved back to their former home at Wayland, Ia. Bro. Gingerich attended Hesston Academy and Bible School while in Kansas, and now goes back to his farm and to his congregation.

Several weeks ago we published an article exposing the fallacies of "Russellism." The author, W. B. Stover, Mount Morris, Ill., is collecting information with a view of revising it and publishing it in tract form. He would be glad for any information that would throw light on this subject. Those interested are requested to write to him at the above named address.

A change in superintendents has again been decided upon for the Old People's Home near Marshallville, O On account of ill health in the family Bro. E. F. Hartzler has been compelled to relinquish his position and Bro. J. F. Brunk, formerly superintendent of the Mennonite Sanitarium at La Junta, Colo., has been secured to take his place, beginning March 1. The Lord bless both these brethren and their families in their new fields.

The brethren, H. F. Reist and Levi Mumaw, editor of the Christian Monitor and treasurer of the Mennonite Publishing House, are at this writing visiting among friends and brethren in Lancaster Co., Pa. Any business with the House, entrusted to their care will receive prompt attention.

Correspondence

Weilersville, Ohio

Greeting to all Herald Readers:—Bro. E. M. Detweiler of Mahoning Co. worshiped with the Salem congregation Sunday, Feb. 9, preaching two interesting sermons, in the morning and evening services, for which we truly feel thankful to the Lord and the dear brother for the very kind admonitions and precious truths presented to us. May God bless the same to His glory and the upbuilding of Zion. We would appreciate more such visits. Come again, brother.

Wadsworth, Ohio

Dear Herald Readers, Greeting in the Master's Name:—As our Bro. Lind has been away holding meetings at Johnstown, Pa., on Feb. 2, we were glad to have with us Bro. Daniel Brubaker of Weilersville, O., who preached a very interesting and helpful sermon taken from the second chapter of Daniel. He was assisted by Bro. E. F. Hartzler, Supt. of Old People's Home, Marshallville, O. May God bless the brethren in their labors fo rthe Master. Pray for us. B. L. Neff

Elkhart, Ind.

"The Lord has done great things for us and we are glad." On Sunday, Feb. 9, we enjoyed the privilege of receiving twenty new members into fellowship with us. The past year has been one of exceptional prosperity. Our desire and determination has been to grow spiritually as well as in numbers. On Tuesday evening, Feb. 18, Bro. D. D. Miller began a series of two weeks' meetings with us. At present (21st) the interest is good and a number of souls have confessed their Savior. Bro. Miller is giving a cuorse of study in Ephesians each evening before the regular sermon, which is of great spiritual benefit to us. May we have the prayers of the Churches that the work in Elkhart may continue to prosper and that men may be born into the kingdom of heaven. Cor.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday School Workers will be held on Tuesday, Mar. 4, 1913, at 7 P. M. in the Mission at 112 East Vine St., Lancaster, Pa.

The instructors for the lessons will be as follows:

March 9, Amos F. Eby, Mount Joy, Pa.

March 16, Elam Risser, Lititz, Pa.

March 23, Willis Kilhefner, East Petersburg, Pa.

March 30, Aaron Landis, Lancaster, Pa., R. F. D. No. 5.

N. B. We request the attendance of all Sunday school superintendents and

other officers, as well as all Sunday school workers—especially of Lancaster county. Superintendents, please make announcement in your respective Sunday schools. A full representation of the different Sunday schools is earnestly requested.

D. M. Wenger, Secy.

Johnstown, Pa.

(Stahl congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Jan. 21 Bro. Norman Lind of Ohio, came and conducted a series of meetings. On Feb. 2 he closed the meetings with 3 confessions. On the same evening the meetings closed the brother went on his homeward journey. May God's blessing be with him wherever he goes.

On Feb. 16 baptismal services were held when 3 souls were baptized. May God's choicest blessings rest upon them.

Sister Nancy Blough, who is suffering with cancer, is growing weaker. May God bless her in her home.

Leola, Pa.

(Groffdale congregation.)

Dear Herald Readers, Greeting in His Name:—No messages from this corner of God's great harvest field through the columns of the Herald for some time is no indication that there is inactivity in the work of the Sunday school and church. While the contrary is true we must admit, however, that many of us fall far short in being as active and faithful in the "all things" as we should.

Again there are those who are performing their duties with other denominations or are declined the privilege of attending services on account of sickness.

Our ministering brethren, N. H. Mack and Benj. G. Weaver, were not with us for some time. The former is busily engaged in evangelistic work while the latter brother and his companion are afflicted with la grippe. We are glad that they are improving at this writing. May God add His blessing and comfort the afflicted ones.

Our Sunday school is evergreen and was reorganized on Jan. 5 with a good enrollment. We are thankful for the help of the brethren and sisters as officers, teachers and pupils and trust that all will prove very active and sincere so that our teaching may become more effective not only by precept but by **example** as well. (Ye are our epistles written in our hearts, known and read of all men"—II Cor. 3:2.)

Today we rejoiced with those who could say, "O happy day that fixed my choice, On thee, my Savior and my God." Eight were baptized (seven in the house and one in the stream), two received from other churches and one renewed his covenant—thus adding eleven more to our number. May they never forget the covenant made before God and witnesses. Bish. Noah Landis preached the sermon from Mark 16:15, 16, and Bish Benj. Weaver officiated. Our prayer is that all might be obedient to God's guiding Spirit.

D. M. Wenger.

Feb. 16, 1913.

Calverton, Va.

Greetings of love to the Herald Readers:—As per our promise to the many who requested that we write when we return to our home again will say that on Feb. 12 we arrived.

We must say for the most part we enjoyed our trip exceedingly. Our first stop being at Long Green, Md. Thence we went to Lancaster Co., Pa., visiting friends and relatives including the Children's and Old People's Homes. On our entire visit through Lancaster county we were accompanied by the writer's cousin, Sister Lizzie M. Wenger the well known Gospel worker who also attended all of the meetings with us, both at the regular as well as special appointments.

From Lancaster county our itinerary was directed toward Mifflin Co., Pa., where we also found many friends and relatives to welcome our visit. Thence we went to Orrville, O., to visit the writer's father, Bishop Michael Horst, who is in an unpleasant state of health on an average only semi-conscious, sleeps only on application of hypodermic injections three times daily, eats heartily, is up and around in his home about eight hours out of the twenty-four and is regular in his habits as he always was.

Allen and Logan counties, Ohio, were also included in our visit in Ohio where we met the brethren, Pre. G. H. Brunk and J. L. Detweiler and their families (whose first acquaintance we met in Halifax Co., Va., a few years ago). The Children's Home at West Liberty was one of the places of interest to us.

Upon our return to Eastern Ohio we were privileged to attend the Minister's Meeting held at Canton, Ohio, where we also met many who otherwise we would have missed. There are many places we should liked to have visited but time failed us

Upon our return home we find spring work approaching and our annual routine of farm work as well as our Christian duties staring us in the face.

It might be interesting to some to know this place is also a mission district and could perhaps be faster moved if conducted on wider range of charities; but when the work, expense and management of local Church and mission work together with maintaining a livelihood for our families is resting on a few, it is a natural consequence that the burdened few become discouraged. We solicit an interest in the prayers of brethren and invite all who can to visit us.

Humbly yours,
Elam and Barbara Horst

Feb. 17, 1913.

Elizabethtown, Pa.

Following is the program of the Sunday school workers' meeting to be held at Elizabethtown Church, Feb. 27:

Lesson for March 2, David Mosemann, Lancaster.

Lesson for March 9, Jacob Miller, Elizabethtown.

Lesson for March 16, Ed. Heisey, Elizabethtown.

Lesson for March 23, L. Kraybill, Mt. Joy.

We have great reasons to praise God for His kindness and mercy towards us. On Feb. 9, Bro. J. F. Bressler of Richfield, Pa., came into our midst and preached the Word of God in its fulness and power. He stayed two weeks, preaching at night and visiting in the day. He was a busy man while here. On Feb. 16, in the afternoon, he preached for the old people, which was very impressive to us all. There were ten confessions.

Jac. Shotzberger.

Feb. 17, 1913.

East Petersburg, Pa.

Greeting in Jesus' Name:—We are grateful for the blessings and privileges God is bestowing upon us. We are anticipating in the near future, if the Lord wills, to hold a Sunday school meeting at this place (Ascension Day, May 1). We desire the prayers of those interested. May it prove helpful to all present.

We reorganized our Sunday school a few weeks past. Expect to open in the spring, trusting if God permits us to be present, we will be ready for the work.

Y. P. B. M. at Salunga and Landisville continue interesting. The attendance of the last meeting numbered 22. We trust that all members of the meeting will lead pure and noble lives that they may cast a good influence on the outside world for the cause of Christ.

"Let patience have her perfect work" (Jas. 1:4).

In Christian love,
Anna K. Brubacher.

Feb. 17, 1913.

Washington Boro, Pa.

(Habecker's congregation.)

Dear Herald Readers, Greeting:—As we are always glad to know what is being done in other parts of the vineyard we glean a few things from this field. The winter having almost passed we take a glance back over the Sunday school and church; the attendance in Sunday school being fairly

good, some exceptions during an epidemic of measles and sickness the attendance was not so good, now having passed over those times once more we see better attendance; the attendance at church services being good under same conditions as the Sunday school. During the meetings held by Bro. J. W. Weaver in December the attendance was very poor. Why it was we know not, but we do know that "all things work together for good to them that love God." We know the brother has done his part in proclaiming the Word with power and even though many stayed away, we who have attended can of a truth say, "It was good for us to be here," and we leave the rest with individuals. Let us all profit by past experiences and press forward, more and more interested for the salvation of lost souls.

Yours in His service,
Mary D. Martin.

Feb. 18, 1913.

Oyster Point, Va.

Dear Herald Readers, Greeting:—Bro. J. B. Zook came here Feb. 5, Bro. S. S. King accompanying him. Both are from Mifflin Co., Pa. Bro. Zook conducted a series of evangelistic meetings with us for a week, proclaiming God's Word to us. He spoke the blessed Word in a plain and inspiring way and stirred us up by putting us in remembrance of our duties to God and to one another. May we by God's help endeavor to still grow stronger in His service and in doing His will as He requires of us His children. May the dear Lord richly bless Bro. Zook and make him a blessing wherever he is. On the 14th the brethren went over to Princess Anne county and on the 15th they went up to Westover, Md., where Bro. Zook broke the bread of life to a small congregation.

Yours in love,
A. K. Kurtz.

Feb. 18, 1913.

New Holland, Pa.

The Groffdale Church had seasons of rejoicing. On Feb. 16 eleven precious young souls were received into the Church by Bishops Noah Landis and Benj. Weaver. The former preached the sermon, basing his remarks on Mark 16:15, 16. A large congregation witnessed these solemn services.

Bro. Mack has been laboring in other parts of God's vineyard since Oct. 13 and expects to return sometime in March.

The Sunday school at this place is getting along nicely. We have decided to get the Words of Cheer to distribute among the children. This will greatly increase the interest in the home and work in general.

W. H. Benner.

Feb. 19, 1913.

Fentress, Va.

Greetings to the Readers of the Gospel Herald:—We are glad to state that we again have at home our minister, Bro. A. D. Wenger. On his return he brought with him from the Orphans' Home at West Liberty, O., a baby boy for Bro. T. J. Wenger's. Their daughter Lessie is at present one of the workers at the Home.

Our congregation has been encouraged within the last few weeks, when a number of brethren and sisters from Pennsylvania worshiped with us and spent some time visiting here. Among them were Bro. and Sister William Hallman and son and Bro. and Sister Samuel Hiestand of Bucks Co.; Bro. and Sister John Souder of Lancaster Co., who were on their way to a trip to Florida, and deacon J. B. Zimmerman and his daughters Anna and Susan of Cumberland Co., who just came from Florida.

Several of the younger people have also made a short visit here, among them Leah Baer and Mary Eshleman of Hagerstown, Md., John Brubaker of Juniata Co., and at present Harvey Hearst and Peter Neuswanger of Lancaster Co., are spending some time in the warm climate.

Health is good at present.

Fannie Miller.

Feb. 19, 1913.

Orrville, Ohio

(Oak Grove congregation.)

Dear Herald Readers, Greeting:—We were glad to have Bro. Eli Frey spend Sunday with us and preach for us in the forenoon and in the evening. May God bless the messenger and the message be a blessing. There were also services Sunday afternoon at the home of Bro. Benj. Gerig, who is not able to attend regular services.

A. I. Hartzler.

Feb. 20, 1913.

Middletown, Pa.

(Shope's congregation.)

Last Sunday (Feb. 16) we held our council meeting. We were glad to have the brethren, Kraybill Lehman and Peter R. Nissley with us. They preached on the eighteenth chapter of Matthew. We gleaned much food for the soul from what they said. May God bless the brethren for bringing the heavenly manna to the little flock of God's children at this place.

Bro. John Erb's condition is still about the same, which leaves Bro. David Miller alone to lead the flock. May the Lord so direct, and we obey, that all will redound to His glory.

We expect to reorganize our Sunday school March 16.

Cor.

Feb. 20, 1913.

Miscellaneous

AN INVITATION

In the bright and youthful day,
As I trod the pilgrim's way;
I saw the fields, with ripening grain all white
Awaiting the reapers in the morn's early light;
And I heard the Lord of the harvest say,
Laborers are wanted in my fields today,
Strong, true-hearted ones I call,
From the wayside both great and small;
Men, women and children, lend a hand,
Come, join in this working band;
Come, reap, gather and bind,
And every one a reward shall find;
The labor is pleasant, and the burden light,
With much rest to those who work aright;
A portion of what's gathered, each shall receive;
And a home with me to those that believe;
When the work is ended in the field,
And the stewards, their accounts shall yield.
The harvest is great, and the laborers few;
So there is room for all, and plenty to do;
Then come in the morning of life,
Before you are maimed in the world's wicked strife;
And your strength spent in sin's dark ways,
That in anguish you will say, I have no pleasure in these days.
Aged man! idle not thy short time away,
Ere long the eleventh hour will close the day;
Thy work be done, the night set in,
Remember "death is the wages of sin."
Young man in the flush of joyous youth:
Trust not the world's vain promises, but seek the truth;
And in thy life thou shalt be free,
In the great hereafter blessed through all eternity.
You, maiden, hear the Savior's gentle voice,
And in the bloom of life take thy choice,
And in the harvest field of life, take thy place
Within the ranks of God's chosen race;
Shun the vain follies of fashion's show,
Ere thy short life is ended here—below.
Children, listen to the voice that calls you today;
Be kind and gentle and your Savior obey;
Honor your parents, your teachers obey; in love
And truth, so live, that you may gain a home above.
O, thoughtless sinner, turn! there yet is time,
Quickly turn! close by is mercy's shrine;
'Tis but a step from death's broad way,
To the harvest fields of endless day;
Oh! do not foolishly throw away the prize
Of life that so close to you lies:
O, think of thy end, and thy soul sin-soiled,
To the fountain, how oft thou hast been called;
Before the tomb shall thee claim,
And eternity reveal thy shame.

—Josiah Brewer in Herald of Truth.

ESTEEM THEM VERY HIGHLY (I THES. 5:13) WHO? HOW? WHY?

By S. S. Hershberger.

For the Gospel Herald.

1. **Esteem Whom?**—Those that teach us the way of life, "our ministers." The admonition to esteem others better than ourselves includes us all, but we find special mention made

in regard to esteeming those that watch for our souls. Esteem means to set a high value on, to regard with reverence, etc. (Webster). In I Thes. 5:12 we can clearly see who is referred to. No one having a knowledge of the Word will deny that the elders and officers of the Church should be esteemed, reverenced, honored and obeyed. It is not necessary to try to prove this point, for the simple reason that it is Bible. Special mention is made of bishops, those who have the rule over us, etc. Are we willing to count them worthy of double honor? The Lord also requires that we submit ourselves and obey them (Heb. 13:17), and that is honoring them.

2. **Esteem How?**—"Very highly in love." Can you see any difference, dear reader, in esteeming very highly, and esteeming very highly in love? Can we thus esteem and love them without obeying them, being in sympathy with them, praying for them, etc.? Can we at the same time be found guilty of the evils mentioned in II Cor. 12:20 and obedient to Phil. 2:3 and I Thes. 5:13? Halt a moment. Invoice for a moment. How have you been esteeming your ministers? In love? or not in love? Have you been whispering any behind their backs, broadcasting some shortcomings of theirs, some mistake, or something imaginary perhaps, or misunderstandings, etc.? Or have you in your fervent love and high esteem gone to them personally in the spirit of meekness? Your ministers are very anxious and concerned about your soul's salvation; they realize that upon their neglect to watch over us and to warn our blood will be required at their hand. If they omit to warn us and we continue in our sins, we shall never be ushered over unto the sunny banks of sweet deliverance because of our "willful" ignorance, but will die in our sins, as certain as we live in them. Our ministers' prayer (like Paul's) is that we might be saved. They admonish us to "prove all things; hold fast that which is good." They watch for our souls. They shed tears, they lose sleep, they exercise patience and forbearance on our account, in our behalf. But they also rejoice with us. Thank God for the faithful ministers of the Word. Lord, forgive us that have failed to esteem and love them as we should. Now if we do esteem them very highly in love, shall anything they ask of us be too great for us to submit? Certainly not, for they ask nothing of us but what God Himself asks. God's Word is the guide for all. Can we manifest our love to them more clearly in any other way than simply obeying, submitting to, and honoring their teaching? God requires it, that we love and obey them. We can not do the first and omit the last, at the same time. Beginning to omit the latter, we begin to lose the former. Have we once stopped to think of the burdens, the disappointments, the discouragements, the heartaches, etc., confronting our ministers of the Gospel? Yes we have taken time to reflect on our own, but have we considered theirs? Do we realize that theirs beyond all doubt exceeds our own? Let us test ourselves a minute. Would it be a pleasure to us to help thm bear their burdens and prove to them that we appreciate their efforts? (We can do this by esteeming them very highly in love.) Or would it be a cross? If so we are disregarding and disrespecting, not only them but God's' Word and will.

Brother and sister, there are many different ways in which we can manifest our love to our ministers, many ways in which we may prove that we appreciate their labor of love. One of these is prayer. In praying for your ministers you are fulfilling one of their requests (a request like Paul's), a request worthy of our best attention. Be thankful to God for this privilege, for this something we all can do. Let us turn again to Heb. 13:17. Surely now, if we can do our part of this verse with joy, and out of love, the bishops and ministers can do their part with joy, and this will be profitable for them and us.

3. **Esteem Why?**—For their works' sake. Because the Word requires it. If we fail to realize the need, let it suffice that the Lord does. If we can enjoy to "esteem them very highly in love" the "why" will be no barrier to our progress. A child would often soon learn the why without asking, if it would promptly obey. So with us. Yet a loving parent explains the whys, etc., to the child and still there are many things beyond the child's grasp. So our heavenly Father responds to His children with all love, mercy, wisdom, etc., infinitely above that of earthly parents. As an obedient child obeys without understanding it all, so we should obey, for "in due season we shall reap, if we faint not." Do not as a disobedient child ask why because of an unwillingness to obey. The parent can readily tell the motive of the child's why, much more our heavenly Father who "knows the thoughts and intents of the heart." The Lord will not withhold the truth from any that seek it, but is "a rewarder of them that diligently seek him." It is the Lord's plan that the Church have bishops or elders, teachers and other officers, and the Word tells us why. Eph. 4:11-16. The same Word tells us what our attitude should be to those that have the rule over us. Shall this be a cross to us? Shall we be sorry that we must obey? No, no, rather be sorry that we have been disobedient, and not loved them as we should have. The time is coming that we will be either glad that we obeyed from the heart or sad that we did not obey from the heart. Hear the voice of the Lord through His chosen vessel, Paul: "We beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you. And to esteem them very highly in love for their works' sake."

Garden City, Mo.

WHY A "GREAT REVIVAL" HAS NOT COME

The following pointed discussion of some of the signs of the times by E. P. Marvin was published as a tract and sent us by Bro. G. R. Brunk. Freely—but sadly—we say, Amen. Some of the things mentioned here are unknown in the Mennonite Church; but let us not, like the Pharisee, thank God that in these respects we are not like other people; rather let us reverently pray that we may always be delivered from the same. And in the things pointed out the roots of which already have found a place among us, let us also pray that our eyes may be fully opened and all the hindrances to the progress of the cause be forever banished.—Editor.

Dear Brother:—You seem, like many others, much confused by the signs of the times, and greatly disappointed because the "Great Revival," predicted by D. L. Moody and others, has not come. A "Great Revival" is a spiritual impossibility until great and radical changes occur in the Church.

There are two fundamental and masterly causes for the present defection in the spiritual life of the Church, and the decrease of conversions.

1. The destructive criticism, that impairs and undermines faith, the "Mother Grace."

This decline of faith is a fundamental prophetic sign of the "last times," although a sign of guilt and sorrow.

Ordained men in pulpits, professors' chair and press, are now doing more to undermine faith in the Word of God than all outside infidels. Although generally reticent on the final doom of the wicked, they seem to expand love of the "larger hope" of universal salvation.

Sinners do not fear hell, and saints show but little anxiety for them.

Strong delusions, like "Christian Science," are epidemic, especially among unconverted church members.

When the conscientious and strenuous faith of the Church is relaxed, God can do no mighty works through her, and she can have but little influence on the world.

2. Our splendid commercial, intellectual and materialistic civilization bewitches the people with a frenzy of money making, pleasure seeking and monumental egotism. The Church is apt to become spirit-wed to the State.

Christ is crucified between two thieves, business and pleasure. Our education is secularized, if not heretical, and our most popular literature is

of the earth, earthy. Christianity never dominates the masses in such a civilization. We are passing through "The Times of the Gentiles."

When the Church reaches out for the wealth and sceptre of the world, her spiritual sovereignty and glory depart.

From these two roots crop out some seven off-shoots or manifestations.

1. The neglect of home religion and a lax observance of the Lord's day; neglect of Bible study, and devotional church members and Sunday school outside influence of worldliness and unbelief, and to invoke the power of the Holy Spirit. In many places the mid-week meeting for united prayer and the Sabbath night service of winning souls, are almost abandoned. Although this condition is general, we have in every Church some who excel all former generations in Bible study and consecration. Civilization is a powerful source of good or ill. We have better men and worse men than ever lived before.

Christianity was more powerful and victorious on the altar of sacrifice than on the throne of the Caesars. The Church was greater in the Catacombs than in the Cathedrals. She was purer in humble houses of the Pilgrims than in the marble temples of the millionaires.

When the humble "herb" of mustard in the Parable, grows to a great "tree" of human glory, "fowls" lodge in the branches.

One of the strongest points in the early Church was that it had so little money: one of the weakest points in the twentieth century Church is that it has so much.

2. The frenzy of pleasure in worldly amusements, and the functions of hypocritical and hollow-hearted "Society," with its worldly fashions and functions, is doing more to injure the spiritual life of our churches than are the saloons. The popular religiousness of the day would like to set Christianity to music and dancing. This frivolity and pleasure loving, developing a kind of picnic, kindergarten religion, is absolutely incompatible with the religion of the Bible. It is self-indulgence and not self-denial. All rules to keep church members from dancing, card-playing, theatre-going and worldly amusements are called, even by popular preachers, "futile interdictions." Indeed some preachers give no other reasons for not indulging in these things than professional policy. Of course they give no testimony against them.

3. "The Amusement Heresy and Cooking Stove Apostasy" in the churches, opening the whole broad side of the Church for fellowship with the world in merchandising, feasting and fun. The devil lodges in the church kitchen, and we can never dislodge him from the Church unless we put out his den. This culinary clatter and dramatic razzle-dazzle, called "Church work," is worse than sounding brass or a tinkling cymbal. The less piety a church has the more oysters, ice cream and fun it takes to run it, and the faster it runs from God. What a spectacle to God and angels—the Church bought with blood and sent on a rescue mission, sporting with the world. Such churches are sinning at a dear rate.

4. The general and uprecedented prevalence of novel reading among church members and Sunday cshool children, and even the rehashing of them in the pulpit. The press teems with them, and nearly all so called religious papers print them under the deceptive name of "Serials." They compose the great bulk of general and Sunday school reading. Religious novels mixing up divine truths with fiction, confuse and corrupt the minds, and especially incur the awful condemnation pronounced on those who add to or take from the words of God's Book. Those that "love and make a lie," cannot be filled with Divine truth and spiritual life.

5. The multiplication of special days, less reverent and perhaps more objectionable than Papal days, which create and nourish the love of novel display outside of the Gospel, and which promote a corrupted and chromo Christianity. The more "Rally Days" and "Red Letter Days" you have, the more you will need to recover disorganized and retreating forces. The Galatians "fell from grace" in part through the observance of "days." The Lord is thus robbed more and more of His days. We are sarcely through with one before programs are sent to put us, especially children, in training for another. Christ and the apostles never taught us, by word or example, to "play at religion," or to put the Gospel on stage exhibition. We should beware of cultivating pride, vanity and the love of the drama, in amateur juvenile theatricals.

6. The craze of organization, added to the outside lodges, splitting up, confusing and weakening the Church with many lettered societies and te-to-tum clubs. This unblest machinery fills the Church with the clatter of machinery and the clamor of methods. These many superfluous wheels, unanointed by the Holy Spirit, are a dead weight, and they present little or no spiritual output. God never organized His Church as the nucleus for a confederacy of societies for miscellaneous purposes, but as a compact body for united effort, with the minimum of machinery and the maximum of power. When we seek to improve on this, we impugn the wisdom of God. We need to energize more and organize less. The Church of God is incorporated by the Holy Spirit as a specialistic society for the propagation of the Gospel by direct and spiritual methods. She can excel in no other purpose and by no other methods. She has no help from God and no apology for her existence in any other sphere. When she adopts the "Institutional" idea, she moves over into the broad way. We need more of the catholicity of Christianity and less of the clannishness of classes. These unscriptural societies and clubs are the crumbling debris of a disintegrating church. We need one more society—S. S. S. S.—a Society for the Suppression of Superfluous Societies.

7. Last, but not least, the multiplication of forms and amateur liturgies, to make up for departed power in worship, the prominence of artistic musical exercises, in which ungodly singers, inspired by lucre, brandy and vanity, shout lies to heaven to entertain the world; the sensational, secular and worldly preaching, changing the emphasis from eternity to time, and booming each successive craze of worldliness. This unfaithful leadership, masquerading in forms, exploiting entertainment, turning to secular affairs for popularity, and trying to "run the world," is a prime cause of the present defection. Defection begins at the head and usually in professional man-pleasing. The preacher is a specialist, he has one thing to do: he is to preach the Word.

And let me submit to my brethren in the ministry the strange and solemn testimony that scarcely any subject is made more of in the New Testament than the second coming of the Lord, and less of in the popular preaching of the day. The head light of prophecy is greatly needed now to show us what we ought to do. It is high treason against God Almighty for an ambassador to turn aside from the great themes of ruin, redemption, a coming Lord, and a rapidly approaching judgment, to discourse on the interests and glories of a spelndid, materialistic and apostate civilization.

In short, the popular religion of today is not the Christianity of the New Testament.

Dear brethren in the ministry, let us be brave and faithful at any cost or peril. Unspeakable responsibility rests upon leadership in these last perilous times.

A setting star may rise again, but a fallen star never. Paul kept the faith and lost his head, but God will ere long give it back to him crowned.

This unfolding of signs makes the remedy manifest. Let us pray and labor to make the Church what it ought to be.

No "great revival" is possible till the Church and ministry repent, pray, get right with God, and unload the dead weight of about half our church members.

WHY NOT HAVE A GREAT AWAKENING?

By Chris L. Miller.

For the Gospel Herald.

We as a Church have been favored with good teachings and the absence of wrong teaching, so far as it came from our own people. In this we have been greatly blessed, and it should give us reason for gratitude to the Giver of all good gifts. Then what is to hinder us from making up our minds to show our appreciation of this and all other good things that have been bestowed upon us from our youth up, by all agreeing that we will humble ourselves before our Maker and Redeemer. We are not half living up to our privileges. It has been my conviction for some time that we as a Church should have and can have a wonderful awakening if we will only be in earnest about it, and meet the needed conditions.

How may a body of professed Christians get in the shortest time, an infilling of the Holy Spirit? Is it not through deep humiliation? Then why would not this be the right thing for the whole Mennonite Church to do now?

I am not here suggesting this movement as a necessity, (although it is a necessity), but rather as an opportunity, an open door, and as a stepping stone to a state of grace in the kingdom of God that is only attained by those who are willing to humble themselves in the way here set forth. Let us put into it the whole sum of the teachings of past years, and make it so unanimous that it will sweep everything before it for Christ and His kingdom. Of course it will meet great opposition, but it is the best way to fortify the Church against great adversaries.

I do not mean by this that the Mennonite Church needs this humiliation more than do other churches. I merely place this before it as a great privilege, because I am deeply interested in it and believe that its present state is most favorable for improving the opportunity.

Let the ministers take up this theme. It will prove a boon to their work. Let the members take it up and do all in their power to bring it about. Let it become the theme of conversation at social gatherings, and let these become prayer meetings instead of gossip meetings. Let the imperative demand for this awakening sweep everything before it because of the earnestness and zeal that is put into it by our people. I consider this attainment to be the greatest opportunity conceiveable, for it will put the Church in a state of grace that no mortal man now living has ever known before. Then let us all begin now to work for it by a humiliation that is pleasing to Him. The Mennonite and Amish Mennonite Churches can have a mighty out-pouring of the Holy Spirit if we will meet the conditions. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6).

West Liberty, Ohio.

HUNGERING FOR THE WORD

By A. M. C.

For the Gospel Herald.

> Blessed are they which do hunger and thirst after righteousness, for they shall be filled.—Matt. 5:6.

Dear readers, do we hunger and thirst after righteousness and to hear the Word of God? or do we go to church merely to fill our places, or because we think it is our duty to go? Every one knows when there has been a good sermon preached, but the Word preached does not profit us if it is not mixed with faith. Paul said, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Is it a power of God to us, and does it take an effect on our hearts and souls, or do we go home with an empty soul, straightway forgetting what we heard? If we are hungry for spiritual food, we are not so hard to satisfy. We take it to heart when hearing a sermon and see where we have failed in many things.

Oh, how hungry souls are refreshed when they hear the Word of God in Spirit and in truth. Paul says in II Tim. 4:3, 4, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

But of the seven churches of Asia, there were only two that were faithful; to one was said, "I know thy works and tribulation and poverty, but thou art rich," and to the other, "I know thy works, behold, I have set before thee an open door and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name;" also, "because thou hast kept the word of my patience, I also keep thee from the hour of temptation, which shall come upon all the world to try them." Could it be said of us, "Thou art rich; thou hast a little strength," and "I will also keep thee from the hour of temptation?" We surely would like to live in divine favor with God.

Millersville, Pa.

WHAT WAS DAVID'S BEST PREPARATION

By Mamie Plank.

For the Gospel Herald.

In the first place, we want to consider the character of David. He was true to the Lord or he would not have overcome the obstacles that came in the way. While he was but a lad he took care of his father's' sheep. While he was caring for the sheep a bear and a lion entered the flock but David, being ever on guard, soon destroyed the enemies of the flock. So we today must ever be on guard to destroy the enemy of precious souls.

The Lord is ever near us as He was to David to help through all dangerous places. As the Philistines and Israel at war is to be compared with Satan's hosts and the army of the Lord today. David had occasion to visit the army as his father sent him with provisions for his older brothers that were in the army. David being only a shepherd lad, one would think he was exercising the talent the Lord gave him. The Lord often places individuals in lowly stations of life that they may exercise the talent He gave, so as to be fitted for a greater field of labor.

For the first time in David's life he saw the two great armies opposing one another and also saw the giant who came out to give his daily challenge to Israel, or God's people.

David did not want to see his people defeated, so he went out alone to fight the giant. Why should not this shepherd boy flinch from the battle when the courage of the soldiers failed? Were they not fighting for the same cause, and serving the same master? Does not Christ often use a child to fight sin where older Christians might become discouraged or lack faith? His weapons were a sling and a few pebbles and trust in the Lord. He was a good marksman or he could not have killed the enemy instantly, who was protected with an helmet of brass upon his head, and armed with a coat of mail. How glad his friends were when they knew what a battle he had won and that they were set free.

The simple faith of a child does much good. When children commence serving the Lord they have the privilege of exercising the talents which the Lord gives them and in later years make strong, true soldiers of the cross.

The Lord ordered Samuel to anoint David king over Israel instead of King Saul, who was not true to the Lord; in this we see it is always best to be true to the Lord.

Harper, Kans.

Repentance means a heart broken for sin and from sin.—C. Z. Yoder.

(Continued from page 758.)

shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). This time, without the least shadow of doubt or criticism, is now come. Thousands are going to ruin without the knowledge or hope in the risen Lord because of the lack of parental teaching. There was a certain young man, who knew not what it meant to make his word true or keep his promise, once asked by the chaplain of the penitentiary, "What made you do it, boy? You told your employer you would make your word good; your promised to handle his cash honestly, and he expected of you the honorable conduct of manhood, but you broke your promise."

"Oh, I don't know!"

"But you do know why. There must have been a reason for your losing your integrity as a man. Think of your mother. Maybe I can help you." The older man gripped the boy's arm.

With a desperate hurl the convict tore away from the man's grip, and turned, defiantly loking the chaplain in the face squarely, and said: "I guess I never knew what it meant to keep my word. Nobody ever took any pains to keep the promise they made me. When I was a little fellow my father and mother were always making promises to me and breaking them. 'If you'll do what we want you to we'll buy you some candy, we'll take you to the circus, we'll get you that baseball suit you want. If you don't do this we'll whip you within an inch of your life.' That's the way they used to talk to me. I guess the circus, base ball suit and candy never would have done me as much harm, as never getting the chance to try them. When circus day came father didn't have the price, and I could always beg out of a licking they promised me. My father and mother never kept any promises they made me. There was the boss, he promised to give me a raise in six months, and I was looking forward to it but I didn't get it. Oh, I don't care about what I did! Nobody keeps any promises nowadays. Some go free, and some of us get locked up for it. I don't care."

The boy starting off down the long passage way said, "But it isn't all my fault, I never had a fair chance," then soon was out of sight, going his way.

Was the boy right? He was. The bridge of honesty will not stand that spans the gulf between childhood and successful manhood that is built of walls made of broken promises.

Our nation is spending days and years of unfruitful toil and energy to reform the government that has been molded long since with material that has utterly failed to be satisfactory.

Churches are struggling with rude construction which has been built with the mold of doubt and fear, and we may not be too strong in saying "unbelief." Oh, that we would put as much stress and caution in setting the molds as in the changing and reforming after the metal has become a cold mass of deformed iron! What a great tearing down of Satan's store-house of machines working to dethrone God's truth, love, joy unspeakable and full of glory. May God's grace and blessings be with us evermore.

Lima, Ohio.

MINUTES

Of the Second Annual Mennonite Conference Held in the Sundarganj Church January 7, 1913

For the Gospel Herald.

The Second Annual Conference of the Mennonite Church in India convened in the Sundarganj Meeting House Tuesday, Jan. 7, 1913. Conference was opened at 8:30 A. M. by singing a few hymns after which the moderator conducted the devotional services reading the 15th chapter of John and leading in prayer.

The conference sermon was then preached by Bish. M. C. Lapp, basing his remarks on I Pet. 2:15. The idea of building the spiritual house was clearly set forth, drawing many illustrations from various building methods in natural life. Special emphasis was laid on the importance of laying a good foundation—Jesus Christ. We were admonished to take heed unto our daily lives so they may be acceptable in God's sight. Confidence was expressed in the delegates that nothing would be said or done that will be displeasing to God.

The minutes of the previous Conference were then read and approved.

After the singing of several hymns the secretary read the Rules and Discipline after which the roll was called, to which twenty-seven of the thirty-one delegates responded with a testimony and an expression to remain loyal to God and His Church. (Two more delegates were present in Conference but were absent when the roll was called.)

The Secretary's report showed the following statistics of the different congregations:

Name of Cong.	begin'ng of yr.	loss	ac- cess	close of yr.
Bethel (Balodgahan)	34	1	110	143
Sundarganj	145	2	69	212
Leper Asylum	104	19	21	106
Rudri & Maradeo	194	171	1	24
Zion (Sankra)	15	4	9	20

There are now five congregations with a total membership at the close of 1912 of 505. There were 48 baptisms during the year. (Note. The large number of losses and accession noticeable in the above table are due to the fact that Rudri, once the largest congregation in the Church here, had to be abandoned owing to the giving up of the station to Government and as a result the members scattered among the other congregations.)

After the singing of another hymn the moderator appointed the Committee on Resolutions consisting of the brethren, Lehman, Sukrit, and Kuwarman.

The following questions were then taken up and discussed:

Question 1. **When and how should parents make arrangements for the marriage of their children?**

Answer. Let parents proceed prayerfully in the marriage arrangements for their children. When the children arrive at the marriageable period the parents should consult the pastor together with four brethren of the congregation as well as the contracting parties in the marriage. However, no marriage is to take place in the event of the contracting parties being under sixteen years of age.

After prayer by Bro. Lehman conference was dismissed for the noon meal. At 1 o'clock conference work was resumed and after singing several hymns the devotional service was conducted by Bro. Esch and the questions were again taken up.

Question 2. **What should be done with those who repeatedly refuse to take communion?**

Answer. Those who refuse to partake of the communion can not be considered members in good standing and unless they speedily repent shall, with the advice and consent of the bishop, be excommunicated until they repent.

Question 3. **How should we provide for the poor of the Church?**

After a short discussion of the question the conclusion was reached that since the Rules and Discipline already provide for the poor of the Church and Conference resolutions were uncalled for and in a very unexpected manner it was strongly felt that as soon as possible steps should be taken to ordain deacons in all the congregations, whereupon the following resolution was made: That in all the congregations the brethren devote much time to prayer that the Holy Spirit may direct as to who would be ordained to the office of deacon. The bishop will then in consultation with the ministers make announcements as to the time of ordination.

Question 4. **How shall we provide for the regular expenses incurred in our congregations?**

On motion it was decided that the moderator appoint a committee of three from among the delegates who shall prepare an answer to this question for next annual Conference. The committee consists of the brethren, Bishrampuri, Mukut, and Kuwarman.

Question 5. **What can we do to induce people to attend religious services?**

Answer. (a) We should through love go to the homes of brethren who absent themselves from religious services and induce them to accompany us to the Lord's house.

(b) The pastor should teach the people that it is the duty of Christians to attend divine services.

(c) We should pray that the Holy Spirit may help them to see their duty.

Question 6. **How should we treat those who are expelled from the Church?**

Answer. We should show them through love and a pious life the way by which they may receive pardon for and obtain freedom from the sin because of which they have been expelled and again unite with the Church.

The organization was then effected which resulted in choosing Bro. C. D. Esch for moderator and Bro. M. C. Lapp for assistant moderator, the present secretaries having been chosen in the preceding conference for a period of three years.

It was decided by rising vote to send greetings to the General Conference and convey the same by Bro. M. C. Lehman.

After votes of thanks and requests for prayer the conference closed with prayer by Bishop M. C. Lapp and adjourned to meet at the Zion Mennonite Church, Sankra, the first Tuesday in January, 1914.

Elisha.
N. Kaufman,
Secretaries.

Kind words cut deep. Many souls have fallen low for want of love.—F. L. W.

REPORT
Of Bible Normal Held at Plainview, Tex., Feb. 5-11, 1913

For the Gospel Herald.

Instructor, Bro. J. S. Shoemaker.

Lessons given on **Prayer, Love, Non-resistance, Practical Piety in the Home, Christian Strength, Duties of Young Disciples to the Church, Preparation for Christian Service, Non-conformity in Business Relations, Unbelief, The Lord's Day.**

Some thoughts gleaned:

There are two principal means of grace: prayer and Bible study.

God never wearies of our often coming.

The Spirit helpeth and maketh intercession for us.

We all have occasion to ask for more pure, peaceful, impartial wisdom; full of mercy and good fruits.

If the Father's grasp is on our hand we cannot fall.

Our faithful mothers are numbered with our greatest missionaries.

Love is the cap-sheaf of Christian virtues.

All other gifts are superior to the gift of tongues.

Have grace to get along with your neighbors.

A tempered temper is a commendable quality.

Test: "He that loveth not his brother abideth in death."

Overcome (his) evil with (your) good.

No one will graduate in His service.

Read to remember. Hoe deep enough to see where to begin, where you left off, without staking.

Know the tree by the fruit, bark, or leaves.

Good must be cultivated; evil never.

You are well acquainted with domestic affairs—"Acquaint now thyself with him" (Job 22:21).

Compare the "fountain of living waters" with wells—artesian, irrigation and broken cisterns.

It is easy for sheep to go astray, but so hard to find the way back.

Shepherds name the sheep by their imperfections—thus God knows us.

It is foolish to disbelieve God and the Church because some members prove false.

In this world Lazarus was a beggar. In the other world the rich man was a beggar **and is yet.**

In Sunday school work one must be Spirit-filled, Word-filled, and intensely missionary.

Ernest E. Miller,
Henry E. Landis,
Secretaries.

Married

Birkey—Martin.—On Jan. 19, 1913, at the Salem Church, near Shickley, Nebr., Bro. Eli Birkey and Sister Pearl Martin, both of Shickley, Nebr., Bro. Peter Kennel officiating. May God bless them through life's journey.

Swartzendruber—Gascho.—On Feb. 20, 1913, Bro. Jacob D. Swartzendruber and Sister Lydia Gascho, both of Pigeon, Mich., were united in holy matrimony, Bro. S. J. Swartzendruber officiating. May God's choicest blessings attend them through life.

Steckley—Saltzman.—On Feb. 14, 1913, at the Salem Church near Shickley, Nebr., Bro. Jonathan Steckley of Milford, Nebr., and Sister Mary Saltzman of Shickley, Nebr., Bro. Peter Kennel officiating. May heaven's blessings attend them as they journey together through life.

Obituary

Eby.—John Henry, only child of Bro. Elias and Sister Anna Eby, living near Lititz, Pa., died Feb. 17, 1913; aged 10 m. 18 d. He was sick but four days with pneumonia. The funeral was held Feb. 20, with services at the Lititz Church. Interment in Hess' Cemetery. Surely God would have us be just as he was, "bits of sunshine" wherever we are. May God comfort the bereaved parents.

Stauffer.—Fannie (Weaver), wife of Jacob S. Stauffer, was born Aug. 31, 1880; died Jan. 29, 1913; aged 32 y. 4 m. 28 d. She united with the Mennonite Church 11 years ago of which she was a faithful member. The cause of her death was heart failure. She leaves husband, 1 son and 5 daughters to mourn her departure. Text, Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection. On such the second death has no power."

Eash.—Melvin Roy, infant son of Bro. J. K. and Sister Lydia Ann Eash, was born June 15, 1912; died Feb. 14, 1913; aged 7 m. 29 d. Little Melvin was sick for three weeks with pneumonia fever. All that loving hands could do to revive the little one was applied but God thought it best and called him home to Himself where he need suffer no more pain. Funeral services were held at the Milan Valley Church Feb. 16, by Bros. S. C. Miller and Simon Hershberger. Peace to his ashes.

Ziegler.—Daniel Ziegler was born in Butler Co., Pa., July 3, 1834; died in Columbiana Co., O., Feb. 13, 1913; aged 78 y. 7 m. 10 d. In 1855 he was married to Lydia Boyer. To this union were born 3 children all of whom preceded him.

In 1861 he was united in marriage to Catharine Kolb who also preceded him in death about two years. To this union were born 5 children of whom 4 are living, one having died in infancy.

Services at the house were conducted by Allen Rickert and at the church by A. J. Steiner. Buried in the Midway Cemetery Feb. 15.

King.—Isaac, only child of David L. and Katie King, was born Sept. 11, 1912; died Feb. 7, 1913; aged 4 m. 26 d. Death was caused by catarrhal fever. He leaves father, mother, 2 grandparents, and 3 great-grandparents. He was buried Feb. 9 in the Gordonville, Pa., Cemetery. Funeral services by Amos Esch and Jacob M. Lapp. Text, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

"Gently close the little casket,
Dry now the falling tears;
God the little one has taken,
From a world of sorrow here."

Kauffman.—Amos Kauffman was born in Ionia Co., Mich., Aug. 20, 1878, in which State he lived all his life; died Feb. 5, 1913; aged 34 y. 5 m. 15 d. He was married to Ella Lite June 4, 1903. To this union were born 4 boys and 1 girl. He was always a loving husband and a kind father. He united with the Mennonite Church in 1900 and was always a consistent member.

He leaves to mourn his departure a loving wife and 5 children which were dear to him; also a father and mother, 4 brothers, 1 sister, and a host of friends. In him the Church has sustained a loss.

Funeral services were conducted Feb. 8 at the house by Jacob P. Miller and at the Bowne Mennonite Church by Isaac Weaver and Aldus Brackbill. Text, Jno. 19:30.

Brooks.—Bro. Wilbur Brooks, son of Sister James Waits of Youngstown, Ohio, was born April 1, 1900; died Feb. 14, 1913; aged 12 y. 10 m. 14 d. Bro. Wilbur was stricken with appendicitis Thursday and on Saturday following an operation was performed, only living about half an hour after the operation. Upon being questioned as to his leaving this wrold, he expressed a desire to leave this world and like Paul "be with Christ, which is far better." When asked if there was a verse on his mind he quoted these words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He was buried on Thursday. Services were held at the Mission where he was a faithful member. Bro. T. K. Hershey conducted these services, using for a text, I Thes. 4:13.

Oesch.—Jacob Oesch was born in Waterloo Co., Ont., March 8, 1839; died near Pigeon, Mich., Feb. 9, 1913; aged 73 y. 11 m. 1 d. He leaves his wife, 5 children, 14 grandchildren and many friends. Two of his children preceded him to the great beyond. He had several strokes of paralysis the past few years, and the last five months he was in bed most of the time. Funeral services were held at the Pigeon River A. M. Church (of which he was a member), Feb. 12 by Bros. S. J. Swartzendruber and M. S. Zehr. Texts, Matt. 25:34, 45, and 13:34, 44 Interment in cemetery adjoining the church.

"How blest the righteous when he dies!
When sinks a weary soul to rest.
How mildly beam the closing eyes,
How gently heaves th' expirig breast!"

Stutzman.—Marvin Dale, son of Roy and Caroline Stutzman, was born near Shickley, Nebr., Aug. 9, 1912; died Feb. 12, 1913; aged 6 m. 3 d. He leaves father, mother, grandparents, great-grandmother, and other relatives and friends to mourn his early departure. Little Marvin suffered much the last month while upon this earth, but God thought it best to call him home to dwell with Him. Buried Feb. 14, in the Knox Butte Cemetery. Funeral services conducted by Pre. Jos. Schrock at the house in German and by Pre. C. C. Steckley in English, and Bish. C. R. Gerig in German at the Fairview Church from Job 14:1, 2; II Sam. 12:13-23; Mark 10:13-16; Psa. 16:5, 6.

"Marvin, thou hast left us lonely,
Sorrow fills our headts today,
But beyond this vale of sorrow,
Tears will all be wiped away."

Roth.—Sister Marie Miller was born in Oxford Co., Ont., March 8, 1833; died near Wayland, Ia., Feb. 16, 1913; aged 79 y. 11 m. 8 d. On Feb. 19, 1851, she united in marriage with Samuel Bender. To this union were born 5 children, 4 of whom preceded her to the great beyond. Her husband passed away Oct. 26, 1857.

A second marriage to Bro. Jno. N. Roth took place March 13, 1860. To this union were born 2 sons and 4 daughters. One son and 1 daughter have gone on before and on Aug. 24, 1904, her second husband passed away.

Sister Roth united with the A. M. Church when but 15 years of age and remained a faithful member until death claimed her. One son, 4 daughters, 1 foster-daughter, 3 grandchildren, a brother, a sister together with a host of friends remain to mourn the loss of a beloved mother, an affectionate sister, an aged grandmother, and a devoted member of the Church. Funeral services conducted by Bros. Gerig, Graber, Ginger-

(Continued on next page.)

Items and Comments

Of the nearly 12,000 names in the recent issue of **Who's Who in America,** almost 1,000 are sons of ministers. — Reformed Church Messenger.

A severe shock which lasted 70 seconds was felt in Guayagill, Ecuador, Feb. 23. "The earthquake occurred at 9:40 P. M., when the theaters were full," says a dispatch. Rather a dangerous place to be in when death is threatened.

A bill has been introduced into the legislature of Pennsylvania requiring the daily reading of the Bible in the public schools. Christian people remember the place which the Bible used to have in the public schools and many are the prayers that the time may speedily come when the Bible will again have a prominent place in the school system of our country.

As an example of the spirit of the times the Protestant Episcopal St. John's Cathedral of New York City may be cited. This building is now in course of construction, and it is hoped that it may be completed in a few years. When finished, it is to cost about $8,000,000. This is rather expensive business to represent the simple life of professed followers of the lowly Nazarene. There is more money wasted in professed Christian work than actually expended in real service.

The suffragettes have added another chapter to their militant record by blowing up the new country residence of Chancellor Lord-George, if the admission of their leader Mrs. Emmeline Pankhurst, is to be relied upon. To say nothing of the fitness of such people to exercise the right of franchise for which they are clamoring, it might be of interest to compare such people with the kind of people the Bible teaches that a Christian woman should be.

The revolution in Mexico, after a ten days' bloody battle in the capital city, took a certain turn, Feb. 18, when through an understanding between Gen. Diaz and President Madero's lieutenants the president and his brother were placed under arrest and the battle suddenly ceased. Under ordinary circumstances this might put an end to the war, but it is remembered that in the successful revolution headed by Madero less than two years ago the insurgent bands which proved such an annoyance to President Diaz failed to lay down their arms but kept on fighting. This fighting is not a movement for better government, but the work of armed and organized bands of marauders seeking to quench their thirst for blood and plunder. A provisional government has been set up with Gen. Huerta, who had been President Madero's commander-in-chief, as provisional president.

Later: President Madero was shot at midnight, Feb. 22. He and a number of others were being transferred to the penitentiary. It is reported that an attempt was made to recsue them. In the fight which followed Madero was killed. Such are the fortunes of war.

"There's music even in the kindly soul,
For every deed of goodness done is like
A chord set in the heart, and joy doth strike
Upon it, oft' as memory doth unroll
The immortal page whereon good deeds are writ."

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

(Continued from preceding page.)

ich and Wagler. Text, Psa. 16:6. Her body was laid to rest in the Sugar Creek Cemetery.

Freed.—Catharine, daughter of Geo. and Sarah Boyer, was born in Butler Co., Pa., Jan. 4, 1824. At the age of 15 she came with her parents to Ashland, Ohio. She was married to Samuel Kilmer in 1842 and moved to Crawford Co., Ohio. In the spring of 1852, they moved to Elkhart Co., Ind., where she shared the hardship of pioneer life.. To this union were born 15 children, of which only 2 survive.

Samuel, her husband died in 1866. In 1867 she married John Freed and moved on the farm where she departed this life Feb. 3, 1913; aged 89 y. 1 m. She leaves to mourn her departure, her husband, 2 sons, Philip D. and John H. Kilmer of Wakarusa, Ind., 1 brother and 1 sister in Ashland, Ohio, 4 grandchildren, 9 great-grandchildren, 3 step-sons, 8 step-grandchildren, 15 step-greatgrandchildren, besides a host of relatives and friends. While young she united with the Mennonite Church and lived a devoted Christian life till God called her home. Funeral services were conducted by Jacob K. Bixler (text, I Cor. 15:49), and Henry Weldy (text, Matt. 24:42-44). Burial at the North Union Cemetery.

Kurtz.—My beloved mother was born in Mifflin Co., Pa., Feb. 19, 1842; died of cancer at my home near Marietta, Pa., Jan. 24, 1913. She was a great sufferer, but amid it all she repeatedly said, "It is nothing to compare with my Savior who suffered for me." To my earliest recollection mother was a Christian. She loved her Bible and studied it for the purpose of following its teachings. In religious matters she had an unprejudiced mind, and was always ready to investigate anything that might pertain to the great plan of redemption; or as Paul says, "To prove all things; hold fast that which is good." She was a member of the Seventh Day Adventist Church having united with that body some 20 years ago. She passed through many severe trials, but she "thought it not strange concerning the fiery trial which is to try us," and as Paul says, "She had learned to glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." So trials and tribulations only served to drive her nearer to her Savior in whose Word she found comfort. We feel keenly our great loss. "O beautiful, helpful, noble life,

Thy battle is over; thy victory won.
Sweet be thy sleep, away from earth's strife,
Then glorious awakening to hear His 'Well done.'"

Elmer E. Kurtz.

Every child whom we enlist, retain and properly inspire with temperance principles is not simply himself safe, but is the bearer of the principle of safety to others.—Zion's Watchman.

Neither the Church nor the individual should attempt to pull down the standard of experience to suit particular cases. Instead, all should seek to bring themselves up to the Bible standard.—Gospel Banner.

In England and America there are said to be over 700 Christian ministers of full or of half Jewish birth.—Zion's Watchman.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ———— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto. Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio. B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio. E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., I. M. Hershey, Supt.

*Date of organization.

Table of Contents

753—Editorial
754—The Doctrine of Nonresistance
755—Sermon Extracts
Ye are the Branches
756—From Our Mission Stations
Orphans' Home Letter
The Needy in India
757—A Few Hours in Youngstown
Question Drawer
758—My Mother's Hymns (Poem)
Home Problems
Don't Growl
On Future Righteousness or Idolatry
759—Sunday School
Our Young People
760—Field Notes
Correspondence
762—An Invitation (Poem)
Esteem Them Very Highly
763—Why A Great Revival has not Come
765—Why not Have a Great Awakening?
Hungering for the Word
What was David's Best Preparation
766—Minutes of India Conference
767—Report
Married
Married
Obituary
768—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, MARCH 6, 1913 49

EDITORIAL

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

"The Lord hath done great things for us" is the testimony of those only who have made the entire surrender to Him. It is then only that He can save us from sin, fill us with His Spirit and send us forth on our mission.

There is probably nothing that hinders spiritual progress so much as flattery. Solomon says, "A man that flattereth his neighbor spreadeth a net for his feet." The first thing that a swindler does for his victim is to flatter him. Why? Because he knows that the best way to get him in workable shape is to tickle his vanity. Now swindlers are but imitators of that ARCH SWINDLER whose chief business is to rob people of heaven. If the devil can make us believe that we are somebody great, he knows that in beholding our own glory we forget to glorify our Maker. A congregation that stops to admire itself because of its excellent condition and working order is sure to take a tumble sooner or later. "Father, save me from this hour," should be the prayer whenever anything is done that is liable to bring the plaudits of men.

The Burden of Life.—Life as God designed it is not burdensome. Life as man has made it is burdensome in the extreme. Men are going at such a tremendously rapid gait that nervous breakdowns, physical wrecks, and premature deaths are so common that they have ceased to awaken much interest. Over-exertion and over-anxiety and hurry and worry and flurry are sapping the life out of many people whose usefulness is greatly diminished because they do not allow Nature sufficient time to keep the faculties of mind and body normal, and through this physical depression their intellects, morals, and spirituality are not so bright as they would otherwise be. While "it is better to wear out than to rust out," there is such a thing as wearing to no purpose.

This condition might easily be remedied, because the greater part of man's energies are wasted on things that are useless or worse than useless. It has well been said that it is not the necessities but the luxuries of life that burden people; not the things that we need, but the things that we do not need, that receive the most time and attention and cause greatest expense. Last week we told of a church which when completed is to cost about $8,000,000. Making all due allowance for high-priced lots, that is at least 500 times as much as it ought to cost. Here are $499 spent in extravagant waste to every dollar put to use. Christian (?) America spends more money for tobacco than for bread; more money for jewelry and gewgaws than for useful clothing; more money for intoxicants than for any article of use that can be named; more money, many times over, for luxuries than for necessities. Can you imagine what a wonderful unloading of burdens it would mean if all people would practice the simplicity taught by the Gospel and all unnecessary things discarded? It is the unnecessary things that burden the lives of the great mass of humanity. A discarding of these superfluities would mean an easier living, more time to let Nature keep the faculties of mind and body normal, more time for holy meditation, more means to contribute to the spreading of the Gospel, longer and happier lives and better service to God and man. The simple life is one among many things in which the Bible, common sense, and the highest interests of man agree.

Honest, but Mistaken.—The year 1809 marks the birth of that great English naturalist, Charles Darwin, through whom the thinking world was impressed perhaps more than through the life of any one man in his day. He started as a believer in Christianity. Naturally studious and inclined to investigate for himself, he encountered theories which shook his faith in orthodox religion. testifying afterwards, "Disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress."

That Darwin was honest is generally conceded. He held himself open to conviction at all times, and it is to his credit that he repudiated a number of his theories as soon as facts convinced him that he was wrong. It was his boast that he was ready to give up any of his views the moment that facts showed him to be in error. Honest, studious, cautious, deliberate, thorough, clear-headed, sanguine, persevering, he became one of the greatest naturalists in his day, and when he died practically the whole scientific world had been converted to his theory of evolution.

But there were two things in which Darwin erred: (1) in taking it for granted that the Bible is not to be relied upon when the discoveries of men of science show it to be wrong; (2) in basing his conclusions upon the imperfect knowledge of man rather than the perfect knowledge of God. He discounted the infallibility of God's Word revealed to man, thereby cutting loose from the anchor of safety and losing himself in the sea of infidelity. When God wrote His Book He had perfect knowledge of the whole universe, knowing all things from the beginning and having a foreknowledge of all things to come. When Darwin wrote he had to depend upon the limited knowledge gained as a result of his own investigations and observations.

and that of others gone before. Yet from his limited view-point he formed conclusions which denied some of the fundamental teachings of the Bible, and so great was his influence over fellow men that at his death the Darwinian theory of evolution was as devoutly believed by scientists, educators, and thinking people of the world generally, as the man of simple faith believes in the inspiration of the Bible. So great was his way that whoever refused to accept this theory was regarded as being bigoted or ignorant, very much in the same light in which opponents to the world-is-flat theory were looked upon prior to the days of Columbus.

But in the lapse of time and in the light of later investigations and discoveries it is found that Darwinism does not bear the test, and very few scientists can now be found to champion his once popular evolution theory. Yet the seeds of skepticism have sprung up and yielded such abundant fruit that thousands, perhaps millions, of people are skeptical, notwithstanding the fact that Darwin's pet theory is discredited.

This is but one among many illustrations which prove the great danger of entertaining the idea that the Bible may not be reliable on some things. A man need not be dishonest nor an enemy to God to be led into this destructive error. Thousands of the world's greatest skeptics are as honest as Charles Darwin ever was. But they have cut loose from the anchor of safety by being deluded into the fatal error of discarding the absolute reliability of God's eternal Word, and are now adrift upon the sea of unbelief, preparing to go down in the maelstrom of infidelity. The wisdom of man is at best imperfect, and his conclusions, outside the teachings of the infallible Word, must be based upon partial knowledge. Upon this partial knowledge men form conclusions which are contrary to some things taught in the Bible—only to be proven by later discoveries that they were mistaken and the Bible was right. With multiplied illustrations of this kind to confirm us that it is not wise to substitute testimony of fallible and imperfectly informed man for the testimony of an infallible and all-knowing God, let us never be deluded on this point. Let us keep hold of the sure anchor of the soul, believe God in all things, take it as a matter of course that whoever or whatever contradicts the Bible is wrong, steer clear of speculative theology, keep bright in the service of our Maker, and we will never go wrong.

We are hard critics when it comes to other people's lives; but when it comes to our own, we are more merciful.—Aaron Loucks.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OUR LORD'S APPEARING

Nothing know we of the season,
When the world shall pass away;
But we know the saints have reason
To expect a glorious day;
When the Savior will return
And His people cease to mourn.

While a careless world is sleeping,
Then it is the day will come,
Mirth shall then be turned to weeping,
Sinners then must meet their doom.
But the people of the Lord,
Shall obtain a bright reward.

Waiting for the Lord's appearing,
Be it ours His Word to keep;
Let our lamps be always burning,
Let us watch while others sleep;
We're no longer of the night
We are children of the light.

—Sel. by Fannie Flory.

THE DOCTRINE OF NONRESISTANCE

By John Horsch.

(Continued.)

For the Gospel Herald.

While Luther at that time spoke disapprovingly of the use of the sword, the thought of nonresistance was in later years forced entirely into the background. At last he expressly sanctioned armed resistance of the Lutheran princes against the German Emperor. In 1523 he had, to the contrary, written: "I say that no prince may engage in war against his superior, such as the king or emperor. For those in authority should not be risisted by violence but through the teaching of the truth. If they heed it, well; if not, you are guiltless and are suffering for God's sake" (Erlang Vol. 22, P. 101).

After the Smalcaldian war between the Lutheran princes and the Emperor, ensuing soon after Luther's death (the Emperor having completely defeated the opposing armies and taken the princes captive) voices were heard within the Lutheran state church against war and bloodshed on the part of those who call themselves the followers of the Prince of Peace. Matthaeus Lother, a Lutheran layman of Zwickau, wrote a tract in 1548 in which he vindicates the principle of nonresistance. He says: "But if in our time this doctrine from the mouth of Christ: that evil should not be resisted and enemies should be treated with love, is brought to the attention of those who believe themselves to be good evangelical Christians, they say, These are truly doctrines of Anabaptists and enthusiasts. But the unmistakable words of our Savior Jesus Christ are clearly before our eyes; He says it, and gives us this commandment which also His saints have carried out. If you or I do not comprehend or accept it, does this change the commandment? Should Christ for my sake or for your sake be taken for an Anabaptist, enthusiast or liar? God forbid. It is not my word but the Word of the eternal God; and I do not speak of natural men, but of those who have been born again, of pious, holy Christians; they will find it possible to keep it. That the emperor and other mighty princes will succeed to destroy God's Word and all those who hold fast to it—who will may believe this; I shall not believe it."

The accusation that among the Anabaptists rebellious tendencies were hidden under the cloak of nonresistance, is altogether unfounded. There were various Anabaptist denominations, among them those who took the sword in self-defence; but these did not pretend to hold the nonresistant principle. Although the brethren refused to take the sword, they believed the worldly government to be ordained of God. In so far as the demands of the worldly authorities are not contrary to God's Word, they rendered willing obedience. They taught that worldly government would be unnecessary if all men accepted the teaching of the holy Scriptures and lived it. Church members were not permitted to take recourse to law in instances of grievances against outsiders, while difficulties between members were invariably settled by the Church.

It is a noteworthy fact that Luther also was of the opinion that the civil government is necessary only for the sake of those who are not Christians. He wrote in 1523: "Now, these people (the Christians) have no need of worldly sword or law. . . . . Therefore it is impossible that there should be occasion for the use of the sword and law among Christians, for they do far more of their own free will than all law may ask of them." (Erlang. Vol. 22, P. 66). Further: "If all the world were true Christians, no prince, king, lord, sword nor worldly law would be necessary or serviceable. Of what benefit would it be to them, since they have the Holy Spirit in their heart who teaches them and brings it about that they do no one wrong but love all men and are ready and willing to suffer wrongly?"

But while Luther and Zwingli held that it is the province of a Christian to exercise authority in the worldly government, the Brethren were of different opinion. For, the worldly government, necessary and divinely ordained in its sphere, as it is, is founded on the principle, "An eye for an eye and a

tooth for a tooth"—a principle which Christ has expressly abolished for His followers. It is impossible that the worldly government should, in accordance with Christ's doctrine and example, suffer wrong instead of using force and violence where there is glaring transgression. The worldly government can not follow the principle of pardoning transgression instead of carrying out the law. If it were guided by the doctrine of nonresistance, it would be sure to lose its authority with those for whose sake it is necessary. In other words, it is not possible that the worldly government rule according to the principle of love as laid down in the teaching of Christ. That it bears the sword, ready to use it against transgressors as well as against foreign nations that would attack it, does not agree with the requirements which Christ has enjoined upon His followers. War is in its very essence unchristian—contrary to all New Testament teaching. To serve in offices of the government in so far as the exercise of the principle, "An eye for an eye and a tooth for a tooth," is concerned, is not the business of a follower of Christ.

We notice then, that Luther, recognizing the contrast between the use of the sword (which the worldly government "beareth not in vain"—Rom. 13: 4), and Christian principles, attempted to solve this apparent difficulty by permitting the Christian professor to take the sword, with the excuse that he may, for a time, lay aside the doctrine of nonresistance and use violence as a citizen or "weltperson." The Brethren, on the other hand, found themselves unable to accept this view as scriptural. Since the necessity of a worldly government follows from the fact that not all men are followers of Christ, and the doctrine of Christ and the apostles makes it the Christians' duty to be guided by the principle of mercy and nonresistance, suffering wrong rather than harming the enemy, the Brethren taught that the worldly government is "an institution of God outside of the perfection of Christ," as Michael Sattler says in their first confession (1527). The same thought is found in their writings in general, whenever the subject is approached.

(To be continued.)

Scottdale, Pa.

A FEW FACTS ABOUT ROMANISM

For the Gospel Herald.

Editor Gospel Herald, Greeting in Jesus' Name:—In your issue of Feb. 13 appears an editorial headed. "Romanism and Freemasonry," and while I am not a member of either, I felt somewhat hurt in the closing sentence of your editorial, where you say, "Both are a menace to free institutions and liberty-loving people should avoid them." In what way the Romanist or Catholic has been a menace to our country the Herald did not say, and I would be more than pleased to have some brother correspondent of the Herald tell me in what way the Catholics are violating our laws, so that they should be opposed by free and liberty loving-people.* Did not Columbus, a Catholic, discover our country? Did not La Fayette, a Catholic, help Washington to fight for independence? Did not the Catholics as much as any Christian denomination manifest patriotism during the Civil War by enlisting and serving as soldiers and officers in the Union army? Do they not render to Caesar the things that are Caesar's by paying their taxes, the same as we Protestants? Talk about liberty and freedom! Who was it that had a religious "Garb Bill" passed in our legislature, so that no Catholic, Mennonite or Dunkard sister is allowed to teach in a public school dressed as is their custom of dressing? You do certainly not charge the Catholics for passing this unjust bill. It was through our Protestant secret societies that we have now this law in force. I might say more on this important question, but let this suffice.

Yours fraternally,
E. B. Schaeffer,
Middletown, Pa.

We appreciate this frank criticism of the editorial referred to. It is our purpose at all times to represent fairly all people or issues mentioned in these columns, and will gladly make corrections whenever we are shown that this has not been done. We have no ill will against either Catholics or Masons, some of the most kind-hearted persons whom we have ever met being members of one or the other of these bodies.

It will be remembered that what we had to say in the editorial referred to was directed against Romanism, not aganist individual Catholics. Concerning individual Catholics, some are model neighbors and citizens, others missing that mark widely. In the Civil War, to which our friend referred, some were loyal soldiers in the Union army, some were loyal Confederate soldiers, some were active participants in the plot for the assassination of President Lincoln and others in high authority in Washington. What we have to say, therefore, is not concerning individual Catholics but concerning the system commonly known as "Romanism."

It is safe to judge a party or a church by what it does when in power. It is not what people or organizations say of themselves but what they actually do that establishes their merits or demerits. Judged from this record, Romanism does not bear the light. Who has not heard of the many cruel wars of extermination waged by order of the Catholic Church against those who refused to recognize the supremacy of Rome? The Spanish Inquisition, the succession of murders of Huguenots in France culminating in the massacre of St. Bartholomew at which time 70,000 people were put to death in Paris alone, the war of extermination against the Waldenses and later against the Anabaptists and Mennonites are events too well known to need more than mere mention. But some say that this is past; that the Catholic Church has reformed, etc. Who says so? Where is the Catholic of prominence in ecclesiastical circles who has a word of apology for the past record of that church as directed by the Pope? Is it not a fact that in countries today where the Catholic Church has absolute sway that conditions prevail which are similar to those against which such men as Martin Luther and Menno Simons rose several centuries ago? The Catholic Church has a better record in America, for hitherto that church has not held absolutely the reins of our government in its own hands. Then why call Romanism a menace to free institutions here in America? We will let facts speak for themselves. It is a fact—

1. That Catholic influence is driving the Bible out of the public schools of our land. (One notable illustration occurred in the country where the writer spent most of his life. Because a daring Methodist preacher who was teacher in a district that was largely Catholic dared to open school with Scripture reading and prayer the Catholics in that district petitioned court to prohibit the practice on the ground that it was sectarianism. The court ususained the objection. The same thing has been done in Illinois.)

2. That all the leading political parties in the United States are bowing before the Catholic Church, knowing that there are several million Catholic voters to reckon with.

3. That the Catholic Church is succeeding more and more in gaining government support for Catholic schools, as is done in the Philippines, in Indian schools, etc.

4. That the number of men elected to public office in our country because they are Catholics and not because of fitness is rapidly increasing.

We are not stating these things by way of complaint, but simply giving them as facts because what we said on this subject was called into question. We have said nothing about the fact that Catholic influence has so far succeeded in keeping out laws that would give our government the right to examine into the condition of their institutions, although this right is exercised in connection with all other institutions of our land. We have said nothing about the inner conditions of Catholic nunneries and other institutions, as revealed in such books as "Why Priests should Wed" and other books and papers of like nature. We have said nothing about the horrible oath said to be taken by the Knights of Columbus and other Catholic secret orders. We have said nothing about the stories so frequently and persistently reported representing the Catholic

Church as scheming to get hold of the government and conducting it in the interests of its own creed. The discussion of all these dark schemes we leave to others. All that we aimed to do was to call attention to a few well known facts to give our friend and all other inquirers a few reasons why we believe that Romanism is a menace to free institutions.—Editor.

WORTH CONSIDERING

For the Gospel Herald.

Bro. I. G. Musser of Terre Hill, Pa., sends us the following clippings taken from old records of the Evangelical Association, thinking the same would be of interest to our readers:

(The following is taken from "The Landmark," 1847. Resolution passed by the Evangelical Association for Eastern Pennslyvania.—I. G. M.)

Resolved, That we recommend to the General Conference the enactment of a law forbidding any preacher or lay member to join a secret society. By secret societies we mean all sworn associations which bind themselves by an oath and have secret signs by which the members recognize one another. Furthermore, this conference advises all our preachers and members not to unite with any society in which it becomes necessary to mingle with worldly associations and to take part in meaningless and senseless mummeries. Such associations are contrary to the Word of God, causing great offence and proving dangerous to a Christian.

In 1867 they passed the following resolution concerning picnics:

(Resolution adopted in 1867.)

Whereas, is has become customary in our church for our people to engage in picnics, celebrations, exhibitions, and because upon such occasions some indulge in frivolous and unbecoming games and amusements which bring reproach upon the cause of Christ, therefore be it

Resolved, That we disapprove of such performances and advise our members to conduct these events in strict accordance with the spirit of the teachings of Christ.

This was a half century ago. No one doubts what the effect of that kind of a test would mean for the existence of that kind of gatherings. Some churches that preached that kind of doctrine in those days have long since been captured by the very same influences which they then denounced. Our only safety lies in keeping close to the Lord Jesus Christ and what He taught, in keeping the love of God warm within our souls, and in keeping clear and bright and scriptural in our testimony and in our discipline. "If ye do these things ye shall never fall."

You find a man that is moving the world, and you find a man that believes something.—E. F. Hartzler.

No cause ever gains permanent good through misrepresentation. — W. B. Stoddard.

SIN

By Kathryn Eash.

For the Gospel Herald.

Sin is voluntary transgression of divine law, or, in other words, a wicked act. It comprehends all evil thoughts, purposes, words and desires, whatever is contrary to God's commands or law. Sin destroys the heart and consequently the affections are drawn away from God.

When we commit sin we generally try to hide our wrong doings, even from ourselves and we fear to meet God. This was demonstrated in the life of Adam and Eve, who having known the evil they had done, hid themselves among the trees of the Garden, but no place can conceal us from the eyes of God. Satan's first great work was to bring sin and death into the world by Adam's fall. The ruin of a soul is Satan's greatest triumph.

Instead of trying to hide our sins we ought to confess and be truly sorry for them. Those who cover their sins shall not prosper, but those who confess and forsake them, our heavenly Father will abundantly pardon. We cannot provide a covering for our sins, for our best deeds are imperfect and the wrath of God will abide upon us.

Jesus Christ atoned for our sins and suffered in our place the punishment of our sins. The most important question we can ask ourselves is, Where is our sin? It must be still resting upon ourselves with all its burden. We are prone to excuse ourselves when looking into our own sinful hearts. "The heart is deceitful above all things." We must look to Christ, our Savior, whose blood and spirit can remove the guilt and power of sin, for deliverance when the sins of our hearts rise against us. The Lord is long-suffering toward us and not willing that any should perish but that all should come to repentance.

It has been proven both Jews and Gentiles are all under sin. "All have sinned and come short of the glory of God," and it is only by the faith that unites us to Christ, that we can be righteous before God. If we sin willfully, after having received the knowledge of the truth, there does not remain anymore sacrifice for sins, but a fearful looking for of judgment. The consciousness of sin, makes man in general afraid of God; but the Lord has provided, to remove our fears, the accepted sacrifice of Christ. Our prayer should be, "Search me, O God, and know my heart, and renew a right spirit within me."

Freeport, Ill.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE CALL TO SERVICE

By G. J. Yoder.

For the Gospel Herald.

Oh, brother, be ready, with garments all white
To dwell in the mansions in glory so bright;
Oh sister, be ready for Jesus to come
To gather His own to His beautiful home.

Has your life here been such that you're owned as an heir?
Do you fully expect an inheritance there?
Then work for your neighbor, not counting the cost,
That you are not guilty should any be lost.

Oh traveler in Zion, what have you in store?
Though your riches be great, still Jesus is more;
He prayed upon mountain and taught by the sea,
To bring heaven's riches to you and to me.

He talked with His Father in audible voice,
He prayed that we all might make Him our choice;
He walked on the sea and controlled the great wave,
He stretched forth His hands the doubting to save.

He overcame Satan, in trials He won,
He opened the way that we might follow on;
He won the great vict'ry for pardon and bliss,
And fulfilled His great mission by dying for this.

The way is now open for whosoe'er will,
To accept His salvation and labor until
The harvest is gathered, the sheaves gathered in,
And millions are rescued from the great blight of sin.

Then up and a doing while yet there is time,
Keep watching, keep praying, and let your light shine—
That souls may be rescued and enter the fight
To win others for God before it is night.

The portals are open, the gates are ajar,
Oh hasten to come from near and from far;
Go forth to the rescue, help those who will come,
That all may be gathered with Jesus at home.

Meridian, Idaho.

Nothing connected with the work of the Lord is of small significance. We are engaged in a great work and do not have time to make alliance with the enemies of Christ. —Gospel Banner.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1935 E. 8th Street.)

Dear Herald Readers, Greeting:—A few lines from this place. We feel the absence of the Bible school students except three who have remained in the city and are helping in the work; their interest in the work is a means of encouragement to all.

The Happy Hour field seems promising and renewed efforts are being put forth there.

A series of meetings are to begin this evening with Bro. C. Z. Yoder in charge.

Bro. J. A. Liechty preached here last Sunday evening.

Hoping you will remember us at the throne of grace, I close,

Geo. M. Hostetler.

Feb. 25, 1913.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greeting in the Precious Name of Jesus:—"O, magnify the Lord with me, and let us exalt his name together."

We are glad for the privilege of service, but at this writing the measles and chicken-pox are keeping many children at home, both from public school and Sunday school.

Bro. Simon B. Landis preached for us Feb. 23. We expect Bro. M. D. Souder to preach German March 2, Bro. Isaac Brubaker on the 9th, Bro. A. O. Histand the 16th, Bro. Jacob H. Hershey the 23rd, and Bro. Irwin Landis the 30th. These will be English sermons.

Pray that the Word of the Lord may have free course, and be glorified.

Sister Fannie Buckwalter from the Orphans' Home, West Liberty, Ohio, and Sister Eliabeth Myers from Vine St. Mission, Lancaster, Pa., paid us a helpful visit last week. May the Lord keep us all, rejoicing in Him, as we labor in our different corners.

We thank Bosslers congregation for the barrel of provisions and money order for $3.00.

"Looking unto Jesus,"

The Sisters.

Feb. 27, 1913.

MISSIONARY NEWS

By C. D. Esch.

For the Gospel Herald.

This is the touring season, and a few of the missionaries have been availing themselves of the opportunity.

On Jan. 10, the brethren Lapp and Lehman and myself started out on a trip to Gariaband on horseback. Our camp and men had started the day before. It took us two days to get there, so there was little done except traveling. In the village in which we staid over night we held a meeting in the evening which was well attended and quite good attention given to the Word. In the morning there was another meeting at which there were a large number of books sold. The village belongs to a man of the Gosain caste. These men are considered as the highest religious teachers, and the blessing of none is sought as that of the Gosain. This man is very old and also very rich and so well satisfied in his old ways that there is little use of trying to get him to think seriously on the Christian religion.

We arrived in Gariaband on Saturday evening and staid there over Sunday and had a number of meetings there, also visiting some villages in the vicinity. After a visit with the new Zimindar who is now receiving the authority of the state into his own hands. (His father having died some years ago when he was very young, government had managed the affairs of the state until he became of age.) This is a very genteel young man, but not so active as he might be, and we fear that he will not improve the excellent opportunities that are at his command. Bro. Lehman left us from there for home and we proceeded south on our way to the Sahoua district. While in that district we visited a number of large villages. The district around Sahoua is a very rich one with many large villages and we are of the opinion that there ought to be a missionary stationed there. On the 18th I left the rest of the party, which now consisted of Bro. and Sister Lapp and Sister Stalter. The sisters had come here later and came home from Bilguri, a distance of 40 miles, rather a long ride for one day.

Sister Stalter came in a few days and the Lapps came in yesterday. This is a very pleasant work and one we would like to do more, but with the amount of institutional work we have to look after we cannot do much along this line without feeling that other work is much neglected.

Bro. and Sister Kaufman are in camp in Maredeo, a village not far from Rudri, where there is a little congregation of Christians. They will visit all the villages around and return this week. Next week I want to go to Bijnathpur, where there are two men stationed. I will stay here for one week and accompany the men in their work. Bro. Friesen is the only missionary that is quite free to do touring and he has been improving the opportunity this year, having been on tour around Sankra for some time. We are glad to hear of the readiness with which the people listen to the Gospel message. We need a number more stations like Sankra at which there is no other work than the direct preaching of the Gospel.

All the missionaries are well and very busy.

Dhamtari, C. P., India.,

Jan. 28, 1913.

MENNONITE CHILDREN'S HOME

(Millersville, Pa.)

For the Gospel Herald.

In our last letter we stated that we had a number of boys to place into homes. A few have been taken away and are enjoying their new home comforts, but we still have seven boys whose ages are all under seven years. We are anxious to place some or all of them soon, as we believe that the private home is the proper place for them. Bro. and Sister Abram Martin, Hanover, Pa., took an eight year old girl into their home recently. There are only two girls here to be placed. Helen Marie, four months old, and Margaret, six years old. Who will open the door for them? Should any one at a distance be ready to take a child on trial for three months please let us know and we shall try to make arangements to have the child sent to you after the necessary blanks have been signed.

Among the contributions sent to us recently for the support of the Home were several offerings from Sunday school children. One of them said: "My Sunday school teacher gave me ten cents last spring. I planted vegetables last year and have sent $1.50 to you and $1.50 to another mission, the amount of the investment being $3." A Sunday school teacher said she had two of her pupils working in the same way and sent the income for the support of the Home. Brother or sister, What have we done for the Lord, in a definite way, during the past year, and what will we do NOW? Past blessings will not suffice, nor will past contributions supply our present needs. Remember the needy everywhere and God will surely bless.

Yours for needy children,

Levi Sauder.

Feb. 28, 1913.

Sanctification implies three things: (1) a setting apart; (2) a cleansing; (3) honoring God.—C. Z. Yoder.

"A good crop of objections and questions can be raised whether the weather keeps wet or dry."

It's good to give thanks part of the time and to live thanks the rest of the time.—Christian Cynosure..

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE OTHER SIDE

We go our ways in life too much alone;
We hold ourselves too far from all our kind:
Too often we are deaf to sigh and moan,
Too often to the weak and helpless blind,
Too often, where distress and want abide,
We turn and pass upon "the other side."

"The other side" is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones, the faint and torn,
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide,
They lead us by upon "the other side."

It should be ours, the oil and wine to pour
Into the bleeding wounds of stricken ones;
To lift the smitten, and the sick and sore,
And bear them where a stream of mercy runs,
Instead, we look about; the way is wide;
And so we pass upon "the other side."

O friend and brothers, hast'ning down the years,
Humanity is calling each and all
In tender accents, born of pain and tears;
I pray you, listen to the thrilling call!
You cannot, in your selfishness and pride,
Pass guiltless by upon "the other side."

—A. A. Hopkins.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

We think of a home supplied with all the conveniences necessary to make all its inmates happy and contented. In it is a little child with a seemingly ungovernable and certainly most disagreeable temper. How develop that child into an even-tempered, sweet dispositioned boy or girl, obedient to parents and agreeable to all around it?

As we deal with the many problems that arise in the homes, we meet what seem to be impossibilities, "but with God all things are possible," hence the need of taking everything to God in prayer.

A child is governed largely by his feelings, an adult very largely by his intellect.

After an outburst of anger on the part of the child, it will not avail to reason with him concerning his conduct, while in that condition. There is no use to club, cuff, and kick such children around, or pen them in the dark, as is sometimes done. This only makes conditions worse. Let them go practically unnoticed until the storm is over, when conditions become normal; then appeal to them through their feelings. Have them reflect on the pain caused by their ugliness and disobedience, and the pleasure caused by their good conduct. Thus may be developed self-control, and a love for you. Remove if possible the exciting cause, then appeal to their feelings. Build up noble virtues, rather than conquer bad temper.

M and N have a family of bright, intelligent children, studious and well behaved. But their much studying seems to undermine their health. Which is most important, the development of their intellect or the care of their bodies?

Our success or failures in life are largely due to our habits, proper food, clothing, sunshine, air, exercise and sleep, furnish the foundation for success. Children who are taught regular habits will develop natural powers, the muscles and nerves become strong, the blood flows more freely, the mind becomes clear, and study will not hurt them. The boy or girl who refrains from physical work and exercise, and continually keeps at his or her studies, soon becomes a nervous wreck, subject for the hospital, meeting a pre-mature end. It seems strange that some parents think work will hurt their children. Others think study or education will make them worthless. These are extreme conclusions, and need be considered from the grand center, the Bible, which teaches to be busy, not slothful. Cigarette smoking, late hours at night, have robbed many a boy and girl of that clear and decided conception so essential to study and health. The low neck dress, short sleeves, unprotected head, the immodest tight clothing which is neither warm nor comfortable, so hinder the forces of the human body, that it becomes a victim of disease. Sunshine and air also are essential to health, if admitted into our sleeping apartments, proper amount of sleep with good substantial food (not dainties) build up the natural forces, develop the mind, enabling them to enlarge the intellect without injury to health.

Hagerstown, Md.

WHY ARE WE LONGING FOR OUR HEAVENLY HOME?

By L. M.

For the Gospel Herald.

We are longing for our heavenly home because we love our heavenly Father. We know if we love God and help each other in the cause of Christ, that a great work can be accomplished, although we may find difficulties in the way and sometimes may become discouraged, yet when we consider the promises of God we have the assurance that God will strengthen us and give us the victory by and by.

In our work on earth we can help each other. In our Sunday school work we read verses and make comments on them, and sometimes write essays, teach classes, help to sing, admonish one another to that which is good and pleasing in the sight of God, and we unite in prayer to our Father, who is the Giver of every good and perfect gift, and if we do all this with a sincere heart we nevertheless are sometimes charged with being insincere and with doing things simply to gain the favor and applause of our fellow men, sometimes accused of not living up to our profession and many other things are said that are unpleasant and trying to our human nature. Satan goes about as a roaring lion seeking whom he may devour; and then again he comes to us as an angel of light trying to lead us away from God. Some of us do not always watch and pray as we should, and then Satan will gain the victory over us.

The Lord's ways are mysterious. He invites every one to come and choose that good part which shall never be taken from us. Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart; and ye shall find rest unto your souls." Even of the children He says, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

When we see ourselves as God sees us and realize that we are as nothing in ourselves, that all of our strength and help is from above, that He alone is able to forgive us our sins; when we ask Him in the name of Jesus, then God can bless us and make us workers in His vineyard.

I know the time I did not think that the services of God were easy, but I think differently now. They are easy if we are not self-willed and have no selfish purposes in view, and if we humble ourselves under the mighty hand of God and submit ourselves un to His commandments, and follow in the foot-steps of Jesus, and work out our salvation with fear and trembling, and remain faithful unto the end, we shall be received into eternal glory.

In Rev. 14:13 John was commanded by the angel to write: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

La Grange, Ind.

One of the surest evidences that the grace of humility has a place in your heart is your readiness to confess your errors.

Sunday School

For the Gospel Herald.

Lesson for March 16, 1913.—Gen. 22: 1-13

THE TEST OF ABRAHAM'S FAITH

Golden Text.—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.—Hos. 6:6.

Introductory.—This is not the first time that Abraham's faith was tested. The very call to leave home and kindred for a land occupied by a strange people was a trial to his faith. A number of subsequent experiences, such as his dealings with Lot, with Hagar, and other events of his life had the effect of strengthening him and preparing him for this the climax of all his faith testings. We are not stirred with the narrative before us to an extent that we would be if we did not know that all came out well in the end. But for Abraham, he had to take all these things as a matter of faith. Let us follow him in the narrative of this most thrilling experience in his life, not failing to stop, once in a while, to make the application to our own lives.

The Command.—Isaac was Abraham's favorite son. He was the child of promise, through whom was to come the fulfilment, "In thy seed shall all the nations of the earth be blessed." Now comes God to Abraham, saying, "Take now thy son . . . . whom thou lovest . . . . and offer him there for a burnt offering." Would you believe it? This beloved son, this child of promise, this hope of the nation—this son is to be offered up as a burnt offering! What would you do under similar circumstances? What did Abraham do? He obeyed, even though he could not explain what this strange command should mean.

Abraham Obeys.—Abraham made ready and started on his journey. All day long they travel. What is the object of their journey? Up there on Mount Moriah was a place where an altar was to be erected, and Isaac slain and laid thereon, and offered as a burnt offering. Night comes, and they stop for rest. Did Abraham rest? Can you imagine what were his feelings? But Abraham knew only faith in God and obedience to His Word, so when morning comes they resume their journey. Night comes again, and again Abraham has another night in which to meditate upon what is before them. The third day they resume their journey. After traveling some distance Abraham sees the place afar off. He says to his young men, "You stay here while Isaac and I go over yonder to worship. We will come again after awhile." From this we get two thoughts: (1) Abraham bore his whole burden alone, not telling any one what command he had from the Lord. (2) He had faith enough to believe that God would so overrule that he and Isaac would come back again. From Paul's testimony we infer that he expected that God would raise up Isaac from the dead. Going a little farther, Isaac said something that must have pierced his heart. Carrying the wood which was to consume him after being slain, Isaac said, "Behold the fire and the wood: but where is the lamb for the burnt offering?" Stout-hearted, faithful old Abraham replied, "My son, God will provide a lamb," expecting that Isaac was the lamb. They came to the spot. Abraham made ready. Isaac was upon the altar and the father's hand was already raised to thrust the knife into the body of his son, when God called a halt.

The Happy Deliverance. — There was no mistake about Abraham's intention to carry out the command of God to the letter. That point settled, the angel of the Lord stayed his hand saying, "Lay not thine hand upon the lad." Lifting up his eyes, Abraham saw a ram caught in the thicket by the horns. God had provided the lamb, which was offered up in Isaac's stead, and Abraham and Isaac could again go back to where the young men were, just as Abraham had said they would. The son was spared, the faith of both was strengthened, and the world has an impressive object lesson showing that it pays to take God at His word, whether we see through His plans or not.

The Blessings of Obedience.—The world has need for just such examples as the one which Abraham furnishes in this lesson. One of the hardest things for the human family to learn is trust in God under difficult circumstances. We should not forget that God has demonstrated, over and over again, that He is our Friend; and that while His ways are mysterious they are to be trusted absolutely, for God can not err. Did it pay Abraham to obey? That question is already answered in your mind. All the blessings of heaven are poured out upon the obedient children of God—countless blessings, both temporal and spiritual, here; foretastes of more glorious and everlasting blessings hereafter. It means a pure and a free conscience, the peace of God within the soul, the keeping power of God under all circumstances, the deliverance from sin and degradation, a noble and a useful life, the presence and indwelling of the Holy Comforter, our pathway illuminated by the light from heaven which shines brighter and brighter as we near the heavenly goal.—K.

We can not warm other people's hearts while our own hearts are freezing.—E. F. H.

Our Young People

SECURITY OF BELIEVERS.—Rom. 8: 28-39

Topic for March 23

MOTTO

"None is able to pluck them out of my Father's hand."

OUTLINE OF TOPIC

I. "There Are Many Adversaries."
1. Satan, or the Devil.—I Pet. 5:8; I Thes. 2:18.
2. The agencies of Satan.—II Cor. 10: 13-15.
3. The accusations of Satan.—Rev. 12: 10; Zech. 3:1.
4. The snares of Satan.—I Tim. 3:7.
5. Temptations of Satan.—I Thes. 3:5; II Cor. 11:3.

II. There is a "Stronger than He."—
1. Christ our Refuge.—Heb. 6:17-20; I Cor. 3:11; Matt. 16:18.
2. His love is strong.—Jno. 14:21; Rom. 8:38, 39.
3. He gave Himself for our sins.—Rev 12:11; I Tim. 2:6.
4. His grace supplies the deficiency.—II Cor. 12:9; Rom. 8:26, 27.
5. His providence is sure.—Rom. 8:28-31.
6. His power is evident.—Rom. 1:3, 4; II Cor. 1:10.
7. He provides an escape.—I Cor. 10: 12-14.

III. Our Part.—
1. To flee to Christ.—Heb. 7:25; Rom. 10:13; Jas. 4:6-8.
2. To hold fast to the end.—Heb. 3:12-15; 10:22-25; Rev. 2:10.

PERSONAL THOUGHT

He who created all things for a glorious purpose will not be defeated, though the presumptuous intelligence of Satan may make great strides toward apparent victory. God has placed personal responsibility on each of us to choose our side. Lord open our eyes to see the security and certain victory of Thy kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Sure** or **Surely.**
2. Jesus is Stronger than Satan.

For Young People.—
1. What Should Believers Fear?
2. The Ability of God to Keep Us.
3. The Folly of Being Presumptuous.

For Older People.—
1. The Unspeakable Things of God
2. Who May Have the Assurance of Salvation?

However dark and profitless, however painful and weary existence may have come, life is not done and our Christian character is not won, so long as God has anything left for us to suffer or anything left for us to do.—F. W. Robertson.

"Men cannot feel beyond their faith, as they must start the fire to feel the heat."

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 6, 1913

Field Notes

A series of meetings is announced to begin at Salunga, Pa., March 8. The Lord bless the effort put forth to the salvation of many souls.

A series of meetings commenced at New Holland, Pa., Feb. 27, with Bro. J. H. Mosemann of Lancaster, Pa., in charge.

The brethren, J. M. Nunemaker of La Junta, Colo., and Isaac Miller of High River, Alta., filled the appointments at Peabody, Kans., on Sunday, Feb. 23. B.

Interesting meetings are reported from Elkhart, Ind. Latest reports tell of 10 precious souls having made the good confession with others under conviction. The meetings probably closed last Sunday night.

Bro. W. G. Sieber of Mifflintown, Pa., was a worshiper with the brotherhood in Lancaster Co., Pa., recently. He spent Sunday, Feb. 23, with the brotherhood in York Co., handing out the bread of life.

Bro. J. A. Brilhart of Scottdale, Pa., filled the regular appoitments at La Junta, Colo., on Sunday, Feb. 23. We are glad to report that his son, Bro. C. H. Brilhart, who went to La Junta for the benefit of his health, is rapidly improving.

By a strange oversight the introduction to the lesson for Jan. 26, 1913, in our Advanced Quarterly was permitted to say that we do not know whether Seth was born before or after the death of Abel. The closing verses of Gen. 4 give a clear answer. J. A. R.

Change of Address.—The mission home of the workers in the Altoona, Pa., Mission has been changed from 1712 11th Avenue to 1721 11th Avenue. After April 1 the mission hall will also be moved to the same address. Friends of the Mission will please note the change.

Bro. Abram B. Herr of Lancaster, Pa., officiated at a baptismal service at the New Danville Church on Sunday, Feb. 23, at which time 18 precious souls were received into church fellowship. It was arranged for him to be in York Co., Pa., over Sunday, March 2, to officiate in another baptismal service there.

Bro. J. C. Driver of Garden City, Mo., spent Sunday, Feb. 23, at Larned, Kans., and on his return spent a few days in the vicinity of Hesston. He gave an acceptable address to the students of Hesston Academy and Bible School on Romans 8 at the regular prayermeeting on the evening of Feb. 27. He was followed on the same subject by Bro. J. M. Nunemaker of La Junta, Colo. B.

A notable event took place at Landisville, Pa., Feb. 22, when the opening services were held in the new house of worship erected by our people at that place. The following bishop brethren were there and took part in the services: Jacob N. Brubacher, Abram B. Herr, Noah Landis, C. M. Brackbill, and Peter R. Nissley. The old log house, still standing, was built in 1790. This was rebuilt in 1855. It was here that our aged bishop, Bro. Jacob N. Brubacher of Mt. Joy, Pa., preached his first sermon in 1865. The new house is a large brick structure, 96 by 54. May it ever remain dedicated to the promulgation of a full and free Gospel, and be a place where many are brought to Christ.

Correspondence

Lake Charles, La.

Dear Herald Readers, Greeting in Jesus' Name:—We as a little band at this place feel to say with the psalmist, "O, come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." We feel to praise the Lord inasmuch as Bro. Andrew Shenk of Oronogo, Mo., was with us and handed out the bread of life to us from Feb. 8 to 16, and preached some very instructive sermons and eternity alone will reveal the results.

Several of the truths he presented were that the world is dying for the want of Christian sympathy and another was that full submission to God's will brings great blessing and power with it. We had communion Sunday evening and every brother and sister present took part. The brother's desire seemed to be in presenting God's will to us and our prayers go up in his behalf that he may spend many years of a happy and useful life in the Master's service. Leroy Good.

Plainview, Texas

Dear Herald Readers, Greeting:—A friendly greeting in Jesus' name. As nothing has been written from this place for quite a while and as the writer has been appointed correspondent for this congregation we will write a few lines. On account of scarlet fever in the community our first quarterly business meeting for this year was not held until Feb. 3.

Sunday school was reorganized on Dec. 29 with the following officers: Supts., J. K. Hartzler, John Snyder; Chors., Sister J. M. Kreider, H. E. Landis; Sec., Mary Snyder; Libr., Edna Guengerich.

On Feb. 4 Bro. J. S. Shoemaker arrived here to conduct a Bible conference. He labored faithfully with us for seven days; gave us two Bible lessons every forenoon, and a lecture on Palestine or India followed by a sermon each evening. On account of inclement weather the attendance was not large, but the interest was good. He taught us sound doctrine, and as he held up India before us as a field for mission work, we were made to behold the field as never before. We feel to pray the Lord of the harvest that he would send forth more labourers into that great field. May we not only pray but **send**; and if the Lord calls **go**.

We praise God for the rich spiritual feast we were permitted to enjoy, and we wish our brother God speed wherever he may go to preach the Gospel, and create a greater mission spirit.

Health in general is good at pre-

sent. We are having beautiful weather. We praise God for a climate that is so congenial to the health of those who are not able to stand the severe weather of the north.

Andrew Brenneman.

Waynesboro, Va.

(Springdale congregation.)

Dear Herald Readers, Greeting:—We were favored by a visit from Bro. J. W. Shank on Feb. 7. On the evening of the sixth he was with the Hildebrand congregation. On the seventh he was met in Waynesboro by Bro. E. C. Shank, who brought him to the school house near Springdale Church where he gave a talk to the children at school which was enjoyed by all. At 7:30 P. M. we met at the church and listened to an interesting talk on South America and its needs. On Sunday morning we had services again. Sermon by Bro. E. C. Shank, followed by a short talk by Bro. J. W. Shank. Sunday evening at 7:30 we came together to hear again the sad story of those who are living in heathen darkness, and need our help so much. There was interest shown, and the work helped along, which we hope will be a great blessing to those in need. We pray there may be plenty laborers ready to go into the great harvest field to gather the grain for the Master's use, and those who can not go will be willing to send, that the work will not be hindered, but that it may go on in God's own good time, for the salvation of benighted souls.

Maggie M. Driver.

Feb. 21, 1913.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—"The salvation of the righteous is of the Lord; he is their strength in the time of trouble." In my last correspondence I failed to mention that Bro. Elam Horst of Calverton, Va., preached here Jan. 5, admonishing us very earnestly.

Sunday evening, Feb. 2, the brethren, Noah Landis, Benj. Weaver and John W. Weaver, were with our congreation. We are glad to report one more soul which made known her desire to renew her baptismal vow.

Sunday evening, Feb. 9, Bro. Noah H. Mack was with us and preached an edifying sermon. He used Acts 5:42 as a basis for his remarks. Sunday evening, Feb. 16, Bro. Noah Landis preached here. He spoke very earnestly from Rom. 6:22. At these several services the brethren gave good instructions for the class of converts as well as for all of us. Saturday evening, Feb. 22, the class met for final instructions. Sunday afternoon, Feb. 23, we held our baptismal services, the brethren, Noah Landis and Benj. Weaver, being in charge of these services. A few of the converts here were baptized at Metzler's M. H. two weeks ago, and two of the class at Metzler's were baptized here; being received where they expect to hold their membership. Eight were baptized in the M. H., three in the creek close by, and two reclaimed. Sister Martha Wanner, one of the converts, was taken to one of the hospitals in Lancaster, so she will be received later on. May the Lord restore her to normal health. Bro. Benj. Wenger is well again. Remember this part of the Lord's vineyard in your prayers to our heavenly Father.

Your sister,
Minnie E. Schload.

Feb. 23, 1913.

Elverson, Pa.

Dear Herald Readers, Greeting:—Bro. Elam Horst and wife of Calverton, Va., and Sister Lizzie Wenger of Farmersville, Pa., spent one day in this community. Bro. Horst filled one appointment here Jan. 9.

One precious soul was received into the fold by baptism on Feb. 2.

The brethren, E. B. Stoltzfus of Hudson, O., and Ben B. Stoltzfus of Lima, O., came unexpectedly into our midst to attend the funeral of their half sister, Susan Zook. They both delivered three soul stirring sermons on the evenings of Feb. 16, 17 and 18. We also enjoyed the spiritual admonition and acquaintance of Bro. Henry Blosser and wife of Harrisonburg, Va.

We hope that the seed sown by the brethren and sisters during their short visit in this part of God's vineyard may bring forth fruit to His glory.

Feb. 24, 1913.

Morrison, Ill.

Greeting to the Readers of the Gospel Herald:—Bro. E. S. Hallman came here Feb. 8 and began a series of meetings on Sunday, Feb. 9, which continued until Feb. 19. He preached the Word with power and labored earnestly for the salvation of souls. The brother did very much good by making personal visits at the homes of the people and having a personal talk with them for their soul's salvation. As a visible result of his labors, two precious souls became willing to come out on the Lord's side and take up their cross and follow Him, but still there are some that are halting between two opinions. We trust that the good seed that has been sown may have lodged in their hearts and spring up and bring fruit ere long. May God help them to make a full surrender and forsake sin. The attendance was not so good as we would like to have seen, some on account of sickness and others not having a desire to hear the Word of God. The weather had been very good through our meetings; but since then we have had storm with rain and snow. Everything is loaded with ice at present. Telephone lines are badly crippled up.

Bro. John Nice and wife are at present visiting their daughter and family near Goshen, Ind., and expect to remain a week or so.

H. T. Nice.

Feb. 24, 1913.

Weaverland, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—During the past few weeks we enjoyed rich blessings. Bro. Sanford Landis closed a series of meetings at this place on Sunday evening, Feb. 23, which resulted in 31 open confessions. The weather was fair during the meetings and the attendance good. Great interest was manifested and many prayers offered in behalf of the work. May we not cease to work and pray, for there are still others standing outside of the kingdom. Bro. Henry Blosser, deacon, and wife, from Rockingham Co., Va., were in our midst over Sunday. Bro. John Weaver is at present holding meetings at Lititz.

D. S. Wenger.

Feb. 24, 1913.

Limon, Colo.

Greeting to all Gospel Herald Readers:—We were blessed with the privilege of having Bro. Jacob A. Heatwole with us one week, and I can truly say that we were all benefited by the Lord pouring the Spirit upon us through the brother. I am nearly 55 years old and I have never seen such a change in any church before. When we came it seemed that there were none here who wanted to do anything and when the meeting closed everybody was ready to work. Even old members of other denominations who were not taught feetwashing and prayer head covering say they are anxious to learn more. We are glad that there are still souls willing to accept Christ when the Word is brought to them in a way that they can understand it. Six souls confessed Christ as their Savior and others were under conviction. I hope that God may open the way for some minister to come and give us more of the truth. Pray that we may be a light and be true to the Word.

J. J. Kauffman.

Feb. 24, 1913.

Wolftrap, Va.

Dear Readers:—I was impressed at Christmas with the thought of the gold, frankincense and myrrh that the wise men brought to Jesus. I wish that each professor might bring to the Savior the same. The gold—not only our money, but all the beautiful things of life. Frankincense is first of all your worship, not only public worship in a church—constant worship of an

adorning heart. "O, worship the Lord in the beauty of holiness." And then frankincense stands for all that pertains to the spirit part of us, our ideals, our noblest loves, our finest aspirations. Let us open our treasures and bring these to our King. Myrrh stands for death. But myrrh in the Bible stands for other things, one is sorrow, not bitterness of woe, but sorrow accepted as the Father's will, and therefore, touched with reverent joy. "Surely he has borne our griefs and carried our sorrows."

An elderly man in our community became willing to give his heart to Jesus, and Bro. J. M. Shenk of Elida, O., stopped here (Feb. 19, 20) on his way home from Warwick Co., to receive him into the Church. Join with us to pray for him, that he may be faithful till the end.

We were glad for the brother's stop and the food for our hungry souls.

Our Sunday school is interesting and good, but we greatly need a shepherd.

In Christian love,
Lydia Harman.

Feb. 25, 1913.

Mechanics Grove, Pa.

Dear Herald Readers, Greeting in the worthy Name of Jesus:—By His grace I will endeavor to write a few lines from this part of God's vineyard. We were earnestly admonished today by our brother, J. B. Myers, on Matt. 4—how that our dear Lord was tempted, yet without sin, and what can we expect but to be tried and tempted. But we want to be strong in the Lord and not yield to temptation. Jesus said, "I will never leave thee nor forsake thee;" and "Be of good cheer, I have overcome the world."

We are a small flock, but have the promise that where two or three are gathered together in the name of the Lord He will be with us. We need not fear, for it is the Father's good pleasure to give us the kingdom. Our Sunday school closed on Christmas for the winter, but intend to organize again in the spring.

Yours in Christian love,
M. A. B.

Feb. 25, 1913.

Hollsopple, Pa.

Dear Herald Readers, Greeting in the Master's Name:—Bro. Noah Mack of New Holland, Pa., began a series of meetings at the Blough Church, Feb. 13, and continued until Feb. 24, preaching the Word with power accompanied by the Spirit, not shunning to declare the whole counsel of God. The attendance and interest were good throughout the meetings, sinners have been warned to flee to Jesus for refuge. Although they were not ready to make a public confession we trust that the impressions made and the seed sown will still bring good results.

There was one precious soul received a few days before the meetings began. May God's richest blessings rest upon every faithful effort in His service.

Cor.

Feb. 26, 1913.

Aurora, Ohio

Dear Herald Readers:—We had a fine Y. P. B. M. Sunday night, led very aptly by Joe Stutzman. One of the most interesting features of the evening was a practical talk by Minnie Neff. The topic was "Christian Conversation," and for next Sunday night will be "Repentance." Among those on the program for next time are Cora Stutzman, Erma Miller, and Elmer Stutzman. We think our Y. P. B. M. a blessing and we all like it just fine. Praise the Lord!

Cor.

Feb. 26, 1913.

Kokomo, Ind.

Greetings in Jesus Blessed Name to all the Readers of the Gospel Herald:—We were again permitted to enjoy a spiritual feasting. On Saturday, Feb. 22, Bro. A. W. Geigley of Goshen, Ind., came to us and preached on the same evening, and on Sunday morning and evening. These sermons were very soul stirring, although the attendance was not so large as usual, on account of much sickness, and the measles and whooping cough are making their rounds in the neighborhood. Sister Sarah Miller of Amboy, Ind., is very poorly and is gradually growing weaker. Sister Laura Hensler is slowly improving. We hope that God may grant her a speedy recovery from now on. We were sorry that our Bishop, E. A. Mast, was not permitted to attend any of Bro. Geigley's meetings; their youngest daughter, Nettie, is sick with catarrh fever and some rheumatic trouble.

G. W. North.

Feb. 26, 1913.

Goshen, Ind.

(Clinton Brick congregation.)

Greetings of Love to all Readers:—The Lord is great, and His name greatly to be praised. We have great reasons to rejoice in the Lord. On Feb. 13, 1913, Bro. Silas Weldy of Wakarusa, Ind., came here, preaching every evening until Feb. 25. As visible results of these meetings seven souls made the good confession and the brotherhood is greatly revived and encouraged to press onward in the great cause. May we all pray for each other that as the good seed is sown from time to time we may be ready to receive it and bear fruit unto everlasting life.

Abe Honderich.

Feb. 27, 1913.

Amelia, Va.

Dear Herald Readers, Greeting:—The little band of believers here were made glad to have again brought to us the message of grace and love by our dear brother, J. M. Shenk, of Elida, O. He visited among our folks several days and preached to us four helpful sermons, encouraging us upward and onward. May God be with him and bless his work wherever he goes, is our wish and prayer.

Yours in love,
H. S. Weber.

Feb. 28, 1913.

Mt. Joy, Pa.

Dear Herald Readers, Greeting:—Bros. H. F. Reist and Levi Mumaw, of the Publishing House, Scottdale, were welcome visitors at our young people's meeting at Mt. Joy Saturday evening, Feb. 22. Both gave us interesting and encouraging talks on the topic of the evening, **"Conversation,"** and pointed out to us the helpfulness to all who take an active part in such work. Sunday afternoon both brethren were willing to substitute as teachers in Sunday school. We feel very glad for the interest they have shown in the work while here. They worshiped with us at Mt. Joy after Sunday school, and evening at Kraybill's.

Bro. Simon E. Garber preached to us on Matt. 18 at Mt. Joy.

At Kraybill's Bros. Peter R. Nissley and B. Lehman Kraybill officiated. Text by Bro. Kraybill, Rom. 6:23.

May God richly bless the brethren with physical and spiritual strength to carry forth the great work.

In His service,
Amos F. Eby.

Feb. 28, 1913.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Bro. J. A. Ressler returned from the Bible conference at Belleville, Pa., the fore part of last week. He reports an interesting meeting. With him came Bro. H. K. Delp of Souderton, Pa., who remained with us a few days and then took his departure, expecting to worship with the brotherhood in Lancaster over Sunday. His visit was much appreciated.

Bro. J. W. Shank was with us the greater part of last week, in the interests of the proposed South American Mission. He gave us an interesting talk on Tuesday evening, telling of the needs of the southern continent, also of the plans for supplying these needs. The people have been responding quite liberally and at this time it looks as if the required amount to start the work might be raised. He left on Friday morning for Columbiana, Ohio.

Cor.

Feb. 28, 1913.

Miscellaneous

HEAVEN'S WELL

Sel. by Elsie Reinhart.

There's a well of living water,
In a country hot and dry,
It was opened for the thirsty,
Who are daily passing by;
It is right upon the highway,
In the middle of the way,
Where the weary one may linger
Either night or day.

Oh, this lovely well of water,
It is always full and clean,
No dry weather does affect it,
No unclean thing there is seen;
For the fountain that supplieth,
Is beneath the throne of God,
And the pipes that bring the water,
Are beneath the sod.

Lancaster, Pa.

OVERCOMING EVIL

Two farmers lived near each other. The one was a Christian, the other a wicked man. The latter took special delight in treating the good man in every mean way. But the Christian would take no offense, and in a kind way overlooked all the insults and provocations of his wicked neighbor. Time passed on, when one dreadful stormy night in the month of June, the wind blew down the Christian's fence, and the next morning his cattle were found in the cornfield of his wicked neighbor, eating off the young corn. The corn was still quite small, but much of it was destroyed. The men discovered the cattle about the same time, and hurried to drive them from the field. The Christian at once began to apologize, but his neighbor cursed and swore, and would not listen to any explanation.

The Christian offered to pay the full amount of damages, but the other man was too full of anger, and swore that he would make it dear to him. The Christian said he was sorry, that he could not help it, the fence was good and strong, but the wind was stronger and now he was ready to pay what was right. But the other man refused to reason, so off he went to the squire and brought suit for damages. The day was set and both men appeared. The wicked neighbor agreed to an arbitration. Each of the men and the squire was to choose a man. The squire selected his man and so did the wicked neighbor, and when the Christian's turn came, he said he would choose his neighbor, as he was familiar with the matter and would make a good arbitrator. This touched the heart of the neighbor and made him feel just a little uncomfortable. On the day set for the trial, the Christian went to the place with a blank check in his pocket. The three men fixed the damages, and the good man never objected a word, but drew the check for the amount and costs, and went home and told his wife what he had done, and she also rejoiced and said, "That was right, we must live in peace with our neighbor even though it costs us sometimes unjustly." The other man also told his wife, and though they were not overcome they felt wounded and could not rejoice, but said they wished it had not happened, or that he had settled with his neighbor without suing him and making him pay the unnecessary costs; and they felt that the amount was too much, as the young corn was growing and would yield a fair crop. But the end was not yet.

In a few months another storm arose in the night, and this time the fence of the wicked neighbor was blown down, and in the morning all his cattle were found in the corn-field of the good man. Again both men hurried to the rescue of the corn, much of which was destroyed. The Christian was the first to speak, as he saw the sad face of his neighbor. He assured him that the corn was not all destroyed, and that the wind was so fierce that no ordinary fence could stand in its track. "More than that," said the good man, "I have a good supply of old corn which will supply my needs for the year."

But the other man, who was still smarting from the former kindness, said, "But I will pay you for these damages, as they are much greater than mine were." "No, no, you shall do no such thing. The fault is none of yours, and I should feel very uncomfortable if I should take even a penny from you." "But," said the other, "you will permit me to pay you back what you paid me." "No, I cannot receive anything, as this loss is from God and not from you, and He, in whom I have always trusted, will make this turn out to my good. So please do not mention pay, as that would hurt me more than the loss of my crop of corn. And more than that, I know that you would like to send your son William to school in the fall, and you will please me most by keeping the money and sending William to school; for he is a bright boy, and a good education may make him a great and good man."

By this time they had rebuilt the fence, and each went to his home. The Christian told his wife what he had done. She commended him for his noble act, and assured him that only good can come to them. The other man with bowed head, also began telling his wife what had happened. She observed that his words choked him, and for a time they stood in silence. "Dear wife, I am heartily sorry for all the mean acts I have shown towards our neighbor, and for all my meanness, he has returned me only goodness and kindness, and now this act this morning has broken my heart. He says he cannot take one penny for loss of his crop of corn, that it was not my fault, that he has old corn to supply his wants, and has taken an interest in our son, William; he wants me to keep my money and send him to school this fall."

Tears streamed down over his face as he spoke. He wrung his hands, he paced the floor. "I cannot endure this any longer. I must go right over to that man whom I have injured and hated, and tell him how sorry I am and I shall ask his pardon, and by the help of God I shall begin to live as he lives, for he is happier than I am, and he lives for some purpose." By this time his wife was weeping and her heart was overflowing. In her sobs she asked permission to accompany her husband to the neighbor's house, where she had not been for two years. So without breakfast they started on a mission which was sweeter and more nourishing than a breakfast. They came to the house as the good man was closing his family worship.

They were admitted with some surprise. But the hearts of the penitent man and wife were too full long to remain silent. "We have come over this morning to beg of you to forgive us for all the meanness we have shown towards you, our hearts are broken; your goodness and great kindness has over-powered us, and we feel very mean and unworthy in your presence. If you can forgive us we will gladly promise to change our manner of living. And we shall be glad to do anything you may suggest by which our home may become as dear and happy as yours." During the speaking of these words tears and sobs freely mingled. The meeting was a blessed one. Burdened hearts were comforted, and believing hearts were made to rejoice.

Forgiveness was freely given, and all the misunderstandings were explained.

The Christian suggested that the man and wife should accompany them to the church on the coming Sunday, which they cheerfully consented to do. Again they knelt around the family altar, the two families now united; and deep thanksgivings and praise were offered to God for His goodness in bringing about such a happy union and Christian fellowship between two families so far apart before.

In after days the two happy farmers agreed together that it was a literal fulfillment of Rom. 12:21: "Be not overcome of evil, but overcome evil with good."—Selected from "Missionary Worker," by Simon Miller.

"The best use of time is the best provision for eternity; and he who lives to live again will never die."

CONTENTMENT

By Sadie Rhodes.

For the Gospel Herald.

O heart of mine,
Be thou content,
To in thy corner shine,
For this your life is lent.

Oh, heart be cheerful,
It is so pleasant,
To meet those not tearful
To have the joyful present.

Oh, heart be kind and true,
You live for a noble cause,
There are many things to do,
If you obey God's laws.

I wrote those few verses about three years ago. Since then I have tried to live them. At times I have failed, to be sure, but they have been an inspiration to me. What a beautiful life we could live if we could just be content with what we have, and with what God intends for us to do.

Without contentment it is impsosible to live that beautiful life of sunshine, which every one so loves to see.

We Christians should be little sunbeams in this world scattering light and sunshine everywhere we go.

Yea, daily, especially should we be sunbeams in our homes. How beautiful the words of that song,

"Try to carry sunshine
Everywhere you go,
Try to brighten some way,
The lives of those you know,
Try to carry sunshine,
Everywhere you go."

Do we stop to think that we unconsciously leave an influence behind us everywhere we go? Then let us live a happy and contented life, showing to those around us that there is contentment, joy and happiness in the Christian life.

When we become dissatisfied with the things around us, even those things that can not be otherwise, it will show in our countenances. I remember at one time when I was worrying about something that could not be helped, my husband came in and asked what was wrong. Although I had not said a word to him about it he know by my countenance that I was not content and happy. May we ever strive to say with Paul, "For I have learned, in whatever state I am, therewith to be content." To be content is not all that is necessary to live a life of sunshine, but it puts us in a position that we can cheerfully help those around us who are not so favored as we.

I just lately heard an aged lady, whose life has had many dark places and cares, say of a man who has passed over in the realms beyond, "He was a good man, I once went to his house for some meat, which I had long tried in vain to get elsewhere. I got the meat, and when I gave him fifty cents, he returned it to me and said, 'Take it home and use it for something else.' Yet not satisfied, he gave me other things so I could scarcely get home with my load."

Had he not been content with what he had of this world's goods he would most likely have kept the fifty cents. I am sure he caused the sun to shine brighter in her home and I believe God smiled upon him. Yes let us strive to have our hearts content, cheerful, kind and true, then the sunshine of God's peace will so pervade our hearts and lives, and we will carry the beautiful sunshine everywhere we go.

Harrisonburg, Va.

A TESTIMONY

By B. K. Smoker.

For the Gospel Herald.

As I have been confined to the house for nearly a week on account of an attack of sickness, I was made to think of the goodness of God to us. He has blessed me with good health for many years. But He always knows what is best for us. I came to the conclusion that if we always have our way we get out into the world too far and forget the most needful things. "So likewise, ye, when ye shall have done all those things which are commanded, you say, We are unprofitable servants. We have done that which was our duty to do." Are we willing to do all the good to those that despitefully use us? This is one of the things that we must come to if we expect to be saved. The teaching of the Bible is for all, the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." I believe if we live up to those two commands that God will manage the rest. Let us all be more watchful and prayerful.

We are having a good many sick people in this community at present, but it might be worse. Nice winter weather.

Intercourse, Pa.

"ALWAYS ABOUNDING"

By S. G. Musser.

For the Gospel Herald.

The apostle teaches us to be "always abounding in the work of the Lord." This can not be done by standing still. This means work. The Word can not be improved, but methods of work can. But it must be done with zeal and knowledge and in love, which is "the bond of perfectness." "God is love," so love must be godliness, and the peace of God, that passeth all understanding of men must be deep in our hearts. Also have peace with men as far as possible, then we can know that our work is not in vain. Watching and praying for the good cause, let us not get weary of well-doing.

Reinhold's, Pa.

ANDREW CARNEGIE ON WAR

I consider the killing of man by man the greatest crime that can be perpetuated. It is to be looked back to in future ages as we look back upon man eating man. I have a decided opinion that it is a much greater crime we commit in our day in killing each other than the cannibals did in eating their fellows. It is simply disgraceful that in the twentieth century we have still to deplore the ravages of "the foulest fiend ever vomited from the mouth of hell."—Andrew Carnegie.

REPORT

Of the Bible Conference Held at the Pleasant View Church Near N. Lawrence, Ohio, Feb. 17-21, 1913

For the Gospel Herald.

Instructors, C. Z. Yoder, E. L. Frey.

The following subjects were presented very forcibly by the brethren:

Worship, Christian Activity, Sin, Relation Between Old and New Covenants, Atonement, Duties of Young Disciples to the Church, Holy Spirit, Nonconformity to the World, Hypocrisy, Conversion, Evidences of a True Christian Life, Sanctification, The Way of Life, Idolatry of Today, Practical Consecration, Children of the Bible, Angels, Christian Perfection.

Many precious truths were given as follows:

If we do not enjoy worshiping Him here, we can not expect to enjoy it in heaven.

Sin is deceitful, shortens life, blinds, hardens, hinders prayer, leads to death and excludes from heaven.

When man knows he is a sinner, then he wants grace.

Our service should be a privilege rather than a duty.

Many sell their souls for pleasure, riches, goddess of fashion.

Conditions must be met for receiving of the Holy Spirit.

We cannot love anything unless it appeals to us.

When one is converted, man will find it out.

Natural riches is what a man has; spiritual riches, what a man is.

The golden text of consecration is found in Rom. 6:13, 16.

Disobedience to God gives entrance to wicked angels.

It is possible to have perfect love, will and faith.

The wedding garment is the righteousness of the saints.

Studying of the Word brings us nearer the Lord.

A song service was held each evening followed by a lesson and a sermon.

The last two days there were three sessions for the benefit of those from a distance, so as to receive more of the meeting.

The motto of the meeting was impressed every session which is found in Psa. 119: 19, 34, 129.

There were no conversions reported by the meeting, but the brotherhood was very much encouraged in the way.

We thank God for such seasons of refreshing, but also feel very keenly that God and the Church expect more of us than before.

A. R. Horst, Sec.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

January, 1913

For the Gospel Herald.

Evangelizing Fund

Interest	$ 60.00

General Fund

Upper District., Va.	$ 55.00
Beech Cong., O.	10.44
East Union Cong., Ia.	14.00
Bible Conference, Logan & Champaign Co's., O.	28.51
Forks Cong., Ind.	13.66
Middlebury Cong., Ind.	11.35
Stahl Cong., Pa.	12.12
West Union Cong., Ia.	28.00
Cong., Creston, Mont.	8.90
Clinton A. M. Cong., Ind.	18.91
Pike S. S., O.	56.26
Pike S. S., Va.	6.50
Cullom Cong., Ill.	8.72
Christian Bachman, O.	1.55
Susan Gebhart, O.	1.00
F. Sauder, Minn.	.50
A Bro. & Sister, Washington, Ill.	10.00
Salem S. S., Elida, O.	61.00
Interest	7.50
Total	$353.92

India Missions

John H. Barnhart, Va.	$ 5.00
A sick Sister, Va.	2.00
Bank S. S. Conf., Va.	18.00
Weaver's S. S., per Samuel Brunk, Va.	67.22
Mt. View Cong., Alta.	40.00
A. M. S. S., Allensville, Pa.	10.51
Springs Cong., Pa.	13.68
Maple Grove Cong., Ind.	33.00
Independence Mission S. S., Ind.	12.56
Union S S., Ill.	30.00
Lillie F. Minnich	10.00
Nettie Showalter	5.00
Freeport Cong., Ill.	22.00
Pleasant View S. S., Okla.	8.00
Quarterly S. S. Meeting, Roanoke, Ill.	26.77
Mary Funk	5.00
A Brother, Alta.	25.00
Sterling Cong., Ill.	11.84
Fairview Cong., Mich.	9.79
Roanoke Cong., Ill.	30.60
A Sister, Beaverdam, O.	1.00
Sugar Creek S. S., Ia.	20.11
Plum Creek S. S., Nebr.	8.00
H. L. Denlinger	5.00
Cong., Dinuba, Calif.	6.55
S. L. Warye	7.50
Zion Cong., Ore.	15.00
M. M. Buch	2.00
J. W. Headings & wife	15.00
Weaver Cong., Johnstown Dist., Pa.	13.50
S. P. Imhoff	45.00
North Lima Cong., O.	10.00
Sue Heatwole, deceased, Dayton, Va., by will	50.00
Salford Mennonite Cong., Montgomery Co., Pa.	115.00
Bethel & Guilford Congs., O.	30.00
From Souderton, Pa.	15.53
Hopedale A. M. S. S., Ill.	28.16
C. C. Birky	5.00
J. S. & Anna Horst	50.00
D. E. Mast	2.00
M. D. Mast	1.00
D. R. Benner	.50
Mr. & Mrs. D. Kornhaus	10.75
Long Green Mennonite Cong., Md.	15.25
A Bro. & Sister, Washington, Ill.	50.00
Primary S. S. Dept., Home Mission	3.63
Total	$930.05

India Hospital

Ernest H. Miller, Va.	$ 10.00
Mother & Daughter, West Liberty, O.	2.25
Birthday Offerings, per Pearl Miller	1.50
Children of Howard & Miami Co's S. S., Ind.	23.00
Friends per Emma Summers	4.00
Mary L. Bower, per E. Miller	10.00
Total	$ 50.55

Church Bldg. Fund—India

Cong., Woodriver, Neb.	$ 18.00

Special Support Fund

A. R. Eschliman's S. S. Class	$ 3.00
Three Sisters, O.	18.00
Y. P. C. A., Hesston Academy & Bible School	24.00
Clinton A. M. S. S., Ind.	2.00
A. R. Eschliman's S. S. Class	3.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., O.	1.50
Mennonite S. S., Spring Valley, Kans.	60.00
Gospel Mission Cong., I..	60.00
Class No. 5, Harmony S. S., Ill.	42.25
Total	$213.75

Bible School—India

Junior Class of Boys, Metamora & Harmony S. S., Ill.	$ 50.00

Chicago Missions

Goodfield S. S., Ill	$ 11.51
Willow Springs Cong., Ill.	10.90
Arline Albrecht	1.00
Minnie Yoder's S. S., Class, Ind.	1.00
Total	$ 24.41

Chicago 26th St. Bldg. Fund

Waldo Cong.	$ 65.00

Canton Mission

Mennonite Mission Church, O.	$ 5.25

Ft. Wayne Mission

Howard & Miami Co's Cong., Ind.	$ 7.80

South America

Benjamin Gerig	$100.00
C. K. Hartzler	50.00
Total	$150.00

Home Mission

eRnt	$125.00

Old People's Home

M. M. Buch	$ 1.00

Orphans' Home

Birthday money, Infant Classes Harmony & Roanoke S. S., Ill.	$ 2.00
M. M. Buch	2.00
Sue Heatwole, deceased, Dayton, Va., by will	25.00
A Bro. & Sister, Washington, Ill.	15.00
Total	$ 44.00

Annuity Fund

Interest	$ 73.00
J. B. Garber estate	196.00
Bank Stock dividend	15.00
Total	$284.00

Millersville Children's Home

Sue Heatwole, deceased, Dayton, Va., by will	$ 25.00

EASTERN TREASURER

India

Hess' & Lititz Cong.	$ 23.00
New Danville Cong.	65.00
Habecker's	36.36
Kauffman Farm Asso.	50.00
Bowmansville Mission Friends	30.53
Hershey's S. S.	9.89
Y. P. B. M., Mt. Joy	10.50
Delaware Church & S. S.	5.00
Chestnut St., Lancaster, Cong.	8.23
Chestnut St., Lancaster, S. S.	22.12
Individuals, Lancaster	14.00
Landis Valley Cong.	81.00
Bro. & Sister, Bowmansville	30.00
Mission Meeting	1.00
Sister Book	5.00
Ida C. Eschliman	2.00
Total	$392.83

General Fund

Clear Spring Cong.	$ 4.57
Two Sisters	6.00
Landis H. Brubaker	10.00
A Sister	5.00
Cash	2.00
Total	$ 27.57

CANADIAN TREASURER

India

Berne Cong., Mich.	$ 8.00
Sister Sarah Bechtel	5.00
Sister Susie Bengamin's S. S., Class	3.00
Bible Conference, Waterloo	25.00
Total	$ 41.00

Toronto Mission

Biehn's Cong.	$ 17.90
Nathaniel Bergey	10.00
Detweiler's Cong.	4.00
Blenheim Cong.	10.60
Berlin Cong.	39.15
Susie Bengamin's S. S. Class	4.00
Waterloo Bible Conf.	25.00
A friend, Plattsville	2.00
Total	$112.65

LOCAL INSTITUTIONS

Ft. Wayne Mission
B. B. King, Supt.

Emma Cong., Ind.	$ 7.56

Youngstown Mission
T. K. Hershey, Supt.

Albert Hyle	$ 3.00
Rent	18.00
Total	$ 21.00

Canton Mission
Geo. M. Hostetler, Supt.

A Sister	$ 1.00
Sarah A. Hostetler	1.00
D. H. Horst	1.00
Bethel & Guilford Congs.	50.00
Martin's Y. P. B. M.	4.00
Total	$ 57.00

Kansas City Mission
J. D. Mininger, Supt.

W. Helmuth	$ 1.00
L. O. King	1.00
Isaac Miller	1.50
Jacob Wenger	5.00
Mary Shenk	5.00
D. S. Weaver	50.00
Rent	10.00
Amanda Rostetler	2.35
Mrs. DeBoise	.65
Lizzie Wenger	1.00
Jno. K. Conrad	6.00
S. P. Imhoff	15.00
J. J. Birkey	5.00
Lydia Heatwole	10.00
Daniel Graber	50.00
Total	$163.50

Orphans' Home
A. Metzler, Supt.

Ger. Springs S. S., Manchester, Okla.	$ 4.25
Seth Wyse	2.00
Geo. Diller	2.00
A. M. Conner	1.00
Sterling, Ill., Primary S. S. Class	9.19
Mrs. C. A. Wertz	1.00
Special Support	284.49
Total	$303.93

India Mission
M. C. Lapp, Supt.
(November)

Doylestown Mennonite S. S.	$ 17.00
Denbigh, Va., per J. E. Brunk	100.00
Total	$117.00

(December)

Sisters, Sycamore Grove Cong., Mo.	$ 23.25
Per Anna Stalter	25.88
Total	$ 49.13

Old People's Home
E. F. Hartzler, Supt.

Special Support	$158.00
D. C. Amstutz of Catharine Steiner, deceased	15.00
Sycamore Grove Cong., Mo.	14.00
Matilda Speicher	5.00
Mrs. E. U. B.	5.00
Total	$197.00

Lima Mission
B. B. Stoltzfus, Supt.

Portage Co. Cong.	$ 5.00
Simon Good	1.00
Salem & Pike Congs.	21.00
Logan & Champaign Congs.	9.41
Dan Augspurger	1.00
Local Treas.	21.80
P. E. Brunk	.50
Total	$ 59.71

Toronto Mission
J. I. Byler, Supt.

Sunday School Offering	$ 6.24
Evening Offerings	8.65
Markham S. S.	12.50
Lizzie Koch	1.00
Total	$ 28.39

Chicago Missions
A. H. Leaman, Supt.

J. J. Birkey	$ 4.00

D. D. Miller (Iowa) 5.00

Total $ 9.00

Sanitarium

J. M. Hershey, Supt.

Hospital fees	$314.16
T. T. Woodruff	25.00
Sister from Florida	4.00
T. T. Woodruff endowment	73.97
Total	$417.64

IND.-MICH. MISSION BOARD

India Mission

Elkhart Cong.	23.75
Olive S. S.	23.84
Salem S. S.	36.50
Holdeman Cong.	2.00
Total	$ 88.09

India Hospital

Sisters' Class Elkhart S. S.	$ 5.00

India Special Support

C. A. Shantz & Wife	$ 5.00
Sisters' Class Elkhart S. S.	1.50
Ft. Wayne Cong.	5.00
Total	$ 11.50

India Children's Fund

Lydia A. Huffman's S. S. Class	$ 9.65

Ministerial Fund

Holdeman's Cong.	$ 1.00

Chicago Mission

A. R. Miller	$ 1.00

Ft. Wayne Mission

A. R. Miller	$ 1.00
Olive S. S.	21.52
S. S. Meeting La Grange Co.	10.00
Shore Cong.	8.58
Holdeman Cong.	13.30
Clinton Brick Cong.	9.00
Yellow Creek Cong.	12.67
Total	$ 76.07

India Sanitarium

Holdeman Cong.	$ 1.65

General Fund

Nappanee S. S.	$ 7.25
Bowne S. S.	7.15
Holdeman Cong.	23.55
Total	$ 37.95
Total Receipts	$231.91

KANS.-NEBR. MISSION BOARD

Home Mission

Milan Valley Cong.	$ .25

Chicago Missions

Milan Valley Cong.	$ 1.00
Catlin Cong.	3.10
Spring Valley Cong.	1.50
Total	$ 5.60

Kansas City Mission

Milan Valley Cong.	$ .75
Catlin Cong.	7.00
Spring Valley Cong.	6.50
Protection Cong.	.50
Plainview Cong.	25 00
Total	$ 39.75

Old People's Home

Milan Valley Cong.	$ .25
Protection Cong.	1.00
Total	$ 1.25

Orphans' Home

Milan Valley Cong.	$ .75
Catlin Cong.	8.00
Spring Valley Cong.	.50
Protection Cong.	.50
Total	$ 9.75

India Mission

Milan Valley Cong.	$ 3.00
Catlin Cong.	23.00
Spring Valley Cong.	51.00
Proetction Cong.	2.00
Pleasant Valley S. S.	8.80
Plainview Cong.	25.00
Hesston Cong.	37.54
La Junta S. S.	20.12
Spring Valley S. S.	20.40
Total	$190.86

Home Support

Spring Valley Cong	$ 1.00

Evangelizing

Catlin Cong.	$ 5.00
Spring Valley Cong.	5.45
Total	$ 10.45

Orphanage Work

Catlin Cong.	$ 1.25

Bro. & Sister Egleson's Support

Protection Cong.	$ 6.00
Plainview Cong	500
La Junta Cong	9.50
Spring Valley Cong.	14.05
Total	$ 34.55
Total Receipts	$294.71

Total Receipts for Jan. $4939.26

Gratefully acknowledged,

G. L. Bender, Gen. Treas.,

Elkhart, Ind.

REPORT

Of the Bible Conference Held at the A. M. Church near Belleville, Pa., Feb. 18-22, 1913

For the Gospel Herald.

Mod., Joe Byler; Chor., J. W. Yoder; instructors, Abram Metzler, J. A. Ressler.

Subjects:

Inspiration of the Bible, Methods of Bible Study, Atonement, Pre-eminence of Love, The Blessed Hope, The Overcoming Life, Signs of the Times, Christian Separation, The Great Apostasy, Righteousness, Second Coming of Christ, Watching unto Prayer, Missions, Marriage, The Christian Home,

Thoughts presented:

Study the Bible as a complete book, study it topically, biographically and by books.

It is more important that we hear God speak to us than that we speak to Him.

Study the interpretations, then make the application

Reconciliation through the atonement covers the problems of the religious thought.

The nature of God will not tolerate sin in His presence.

No atonement unless through Jesus Christ. Redemption accomplished through the blood of Christ.

Jesus paid the penalty on the cross but His resurrection gave evidences to the hope of our eternal life.

Real conception of God cannot be obtained without love.

The character and tokens of love makes us nonresistant, kind and meek.

Politeness and courtesy are great factors in the Christian life.

If all that is in Christ were fulfilled our hope would be little. Our duty towards the blessed hope is to watch for His coming.

The spiritual prophecies cannot be fulfilled unless we can point to that blessed hope.

There is an end to faith and hope, but not of love.

In the blessed hope we are anxiously looking forward to something we do not have but expect.

In order to live the overcoming life and have the power of the Word we need to be in the Church.

The Word of God and the Spirit of God can do great things if submissive to that power.

We may glorify God in our bodies by keeping the body clean observing the laws of health and give attention to rational living.

Those who have overcome are in position to receive the blessings and partake of the tree of life.

As we overcome in this life we may inherit all things.

Christian separation is necessary for fellowship with God.

We are ambassadors for Christ. Our citizenship is represented beyond. If we are true we shall have part in the final separation. But we must serve Him with reverential fear.

God imputes His righteousness unto us that we may develop. But do not be satisfied with man's goodness.

Righteousness is attained by abhorring self and sin and partaking of Christ's nature, continued by following Christ, abstaining from appearances of evil and meeting every issue in the light of God's Word.

Some of the blessings of righteousness are a companionship with Christ and a flourishing and prosperous life.

We can never enjoy the Bible unless we become Bible students and are hungering and thirsting for the righteousness of God.

God cannot bless us if our hearts are not pure.

If we want our prayers answered we must realize our dependence upon God.

Essential elements of prevailing prayer are a burning desire for God and to live a pure life.

We are not in position to "watch unto prayer" only as we have our hearts and minds illuminated by the Word of God.

Looking for His coming means much in connection with our praying. To have a living quickening faith will mean more in prayer.

Each evening during conference was devoted to missionary talk and a Gospel sermon and while we have given only a few of the many beautiful thoughts, may we all be inspired to search the sacred pages more diligently and have our lamps trimmed and burning bright ready to go forth to meet the Bridegroom.

Zella Zook,
Grace E. Herr,
Secretaries.

REPORT

Of the Ninth Quarterly S. S. Meeting Held at the Crystal Springs, Kans., Church, Feb. 16, 1913

For the Gospel Herald.

Organization: Mod., S. G. Schmidt; Chor., J. J. Reber; Sec., Lula Kauffman, Katie Troyer.

How may We be Instrumental in Promoting Life in Sunday School Work? B. A. Shupe, J. M. Brunk.

What do You Consider a Successful Sunday School and how Reach Those Who do not Attend? Wm. Detweiler, J. F. Mast.

Should Primary Classes be Taught to Memorize and Sing Songs? If so, When and Where? Sam Detweiler, R. M. Weaver.

Sunday School Work. Susie Reber.

Sunday School a Mission Factor. Leah Byler.

The interest in Sunday school must be such that will dispel everything and give our minds wholly to the lesson. Through our teaching and example we can be instrumental in promoting life in Sunday school.

We must use charity in all we do.

Vocal music is what God gave, singing with our voices. Music should be of a character that educates, elevates, and teaches purity and a better life, songs that stir the soul.

Eighty-five per cent. of the Christians of our day are brought in through the Sunday school. Our great mission workers of today were once Sunday school chil-

dren, and no doubt in the Sunday school got their first inspiration to do mission work.

We should be prayerful and submissive, ready to do anything we are called upon to do. Therefore may we as Sunday school workers be able to say we are in the work because the love of Christ constraineth us.

Secretaries.

Married

Culp—Burkholder.—Bro. Isaac Culp and Sister Laura E. Burkholder were joined in matrimony at the home of the bride's parents near Mt. Clinton, Va., Feb. 11, 1913. Bro. Lewis Shank officiated.

Rhodes—Heatwole.—On Feb. 18, 1913, Bro. Oscar Rhodes and Sister Ina Heatwole were joined in matrimony at the home of the officiating bishop, Bro. L. J. Heatwole near Dale Enterprise, Va.

Showalter—Heatwole.—At the home of the bride's parents near Dayton, Va., Feb. 11, 1913, Bro. Earl Showalter and Sister Mollie Heatwole were joined in matrimony, Bro. Lewis Shank officiating.

Groh—Hagey.—On Feb. 25, 1913, at the home of the bride's parents, Preston, Ont., Bro. Norman I. Groh and Sister Ida Hagey were united in marriage, Bro. A. B. Snyder officiating. May God bless them with joy and peace through life.

Yoder—Smeltzer.—On Feb. 20, 1913, at the home of the bride's parents near Wakarusa, Ind., Bro. Ray F. Yoder and Sister Clara E. Smeltzer, both of the Holdeman congregation near Wakarusa, Ind., by Bro. Jacob K. Bixler. May God bless them in life's pathway.

Hiestand—Hertzler.—At the home of the officiating bishop, Bro. Jacob N. Brubacher, in Rapho Twp., Lancaster Co., Pa., Bro. Henry H. Hiestand of Nebraska, formerly of Salunga, Pa., and Sister Charlotte N. Hertzler of Rapho Twp., were united in holy matrimony Feb. 27, 1913. The bridal party intend leaving for Nebraska Feb. 28. May the blessings of God abide with them in their new home.

Obituary

Weaver.—Sister Elizabeth, wife of Samuel weaver of Blue Ball, Lancaster Co., Pa., died Feb. 18, 1913, after a lingering illness of some months; aged 75 y. 19 d. She was a consistent member of the Weaverland Church and during her suffering expressed a desire to go home, where there will be no more pain or suffering. The funeral was largely attended, and services were conducted in the church by Bros. Benj. Weaver and John Sauder.

Kolb.—Sarah, wife of Peter Kolb, was born in Holmes Co., O., Aug. 12, 1848; died with leakage of the heart Feb. 16, 1913; aged 64 y. 6 m. 4 d. She was a daughter of Elias Eggleston; was married to Peter Kolb Mar. 14, 1872. To this union were born 3 sons and 5 daughters. One son and 1 daughter preceded her in death, leaving husband, 6 children, and 17 grandchildren to mourn their loss. She was a faithful member of the Mennonite Church for many years. During her last sickness, which lasted 4 or 5 weeks, she was patient, and a few days before she died expressed herself as fully resigned to the will of God. Services were held at the Kolb M. H., conducted by Bro. David Hostetler in the German language. Text, II Cor. 5:1.

Kaufman.—Henry Kaufman was born in Germany in 1834, and came to Canada with his parents when 7 years old. He died at his home in Breslau Jan. 31, 1913; aged 78 y. 8 m. 28 d. Bro. Kaufman was married twice and leaves to mourn his departure a widow, 8 children, 9 grandchildren, many relatives and friends. The funeral services were conducted by the brethren, Jacob Woolner, Flavius Lehman and Oscar Burkholder. Text, Jno. 14:1-3.

"A dear loved one is gone from us,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Smith.—Daniel Smith was born in York Co., Ont., July 16, 1840; died at his home near Markham, Ont., Feb. 9, 1913; aged 72 y. 6 m. 23 d. In 1878 he was married to Anna Rittenhouse who survives him. To this union were born 2 sons and 1 daughter, who with their mother, mourn the loss of a kind husband and father. Bro. Smith united with the Mennonite Church in his early life and remained faithful to the end. The high esteem in which he was held was shown when at the funeral a very large number of people gathered to pay their last tribute of respect to one whom they loved. The burial took place at the Wideman Church on Feb. 12. Services conducted by Christian Burkholder, Samuel R. Hoover and L. J. Burkholder.

Weaver.—David W. Weaver was born in Wayne Co., O., Aug. 12, 1832; died Feb. 20, 1913; aged 80 y. 6 m. 8 d. He came to Cass Co., Mo., in the spring of 1870 and moved to the place where he died. He was married to Anna Rutt in 1859. To this union were born 9 children, one of whom died in infancy, one 5 years old; 5 boys and 2 girls are living. His wife died 14 years ago. Deceased was a member of the Old Mennonite Church of Wayne Co., O., in which he continued faithful until death. Of a family of 10 he has only 1 brother and 1 sister living. Services at Sycamore Grove Church Feb. 23, by W. E. Helmuth and L. J. Miller. Text, Rev. 14: 13. Buried at Clear Fork Cemetery by the side of his wife.

Zook.—Susanna, wife of Christian Zook, deceased, was born near Kelly Point, Union Co., Pa., Oct. 2, 1841; died near Elverson, Pa., Feb. 12, 1913; aged 71 y. 4 m. 10 d. She was sick with pneumonia for nine days. She is survived by one son, 2 daughters and 4 grandchildren and many relatives and friends who keenly feel the loss, which is but her eternal gain. Although her health had been failing for several years, yet the end came unexpectedly. She was a faithful member of the A. M. Church for many years. Her disposition as a loving mother also afforded the rearing of a homeless girl, known as Sister Anna Meigert, who rendered assistance during the last years of physical disability. Funeral services were held at her late residence on Feb. 16. Among those who attended from a distance were her 2 half-brothers and 2 half-sisters from Ohio, viz., Pre. E. B. Stoltzfus, Pre. Ben Stoltzfus, Sister Frank Umble and Sister Lizzie Stoltzfus. Services by Gideon Stoltzfus, Gap., Pa., J. W. Weaver, Union Grove, and J. M. Stoltzfus, Atglen. Text, Mal. 3:17. Interment in Pine Grove Cemetery. May God comfort the bereaved.

Hershey.—Emma Mae, daughter of Bro. Ira and Sister Sarah Hershey, was born near Millwood, Pa., June 6, 1912; died Feb. 11, 1913; aged 8 m. 5 d. Little Emma was sick about a week with pneumonia. Since God doeth all things well, we can say His will be done. Seven sisters and one brother survive. This being the first death in this family. Short service at the house by John Senger, also at the Hershey Church. Text, II Kings 4:26, using the latter clause. Interment in adjoining cemetery.

"Heaven now has one more treasure,
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed, peaceful sleep."

Her aunt.

Shenk.—Sister Annie (Mylin), wife of Bro. Amos Shenk, was born in Lancaster Co., Pa., 1871; died Jan. 9, 1913, from a few days' illness; aged 41 y. 9 m. 16 d. To this union were born 8 children, 3 of them preceded her in infancy to the spirit world. She is also survived by her parents, 3 sisters and 3 brothers. She was a faithful member of the Mennonite Church for many years, was a kind and affectionate wife and mother and lived for her husband and children, and the church. Her presence and help will be greatly missed in home and community. Funeral services at River Corner Mennonite Church Jan. 12 by Bish. Abram Herr and Bro. Aaron Harnish. Text, Rev. 14:13.

By her sister.

Balyeat.—Lillie Ethel Balyeat was born Oct. 22, 1893, in La Grange Co., Ind.; died Feb 2, 1913; aged 19 y. 2 m. 10 d. Funeral was held Feb. 5 at the Shore Mennonite Church. Services by Y. C. Miller and A. S. Cripe, from the 39th psalm, selected by the family. This is a warning to our young people to seek their Savior early, while He may be found.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

"God in His wisdom has recalled,
The boon His love had given,
And though the body moulders here,
Her soul is safe in heaven."

Slabaugh.—Lamanda Salinda Schrock was born in Miama Co., Ind., Oct. 26, 1866; died Feb. 17, 1913; aged 46 y. 3 m. 21 d. She was united in marriage to Abraham Slabaugh Dec. 4, 1883. To this union were born 6 sons and 2 daughters. Two of these preceded her to the spirit world. In the spring of 1844 she united with the Amish Mennonite Church, in which faith she died. Sister Slabaugh was sick about 12 years during which time she suffered very much, but bore her sufferings with Christian fortitude. She leaves a husband, 6 children, father, mother, 4 brothers, 4 sisters, and a host of relatives and friends to mourn her departure. Funeral on the 19th at the A. M. Church. Services by Bros. J. S. Horner and E. A. Mast from Heb. 4: 9, 10. Bro. Slabaugh and children have the sympathy of the people of this community.

N.

Nice.—Howard A., son of Allen M. and Katie Nice, was born in Souderton, Pa., Oct. 15, 1902; died Feb. 11, 1913; aged 10 y. 3 m. 26 d. Howard had been suffering the past year with a complication of diseases and for several months had been quite ill of tuberculosis which was the main cause of his death. Besides the sorrowing parents there survive one half-brother and one sister. Although this home has been

(Continued on next page.)

Items and Comments

"Sydney, Feb. 24.—Evidence of the increase of emigration from Canada to Australia was afforded today, says The London Daily Mail, when the Federal Government received a large number of applications from Canada for farms in the northern territory."—News item.

The Webb bill, prohibiting the shipment of intoxicating liquors into prohibition territory and passed by Congress a few weeks ago, was vetoed by President Taft on constitutional grounds. Thus the booze peddlers will continue to have government protection while they violate state laws.

Congress has just passed a pension bill appropriating $180,000,000 for that purpose. This added to the hundreds of millions spent annually for the support of armies and navies looks like a big expense in times of peace. Yet money is among the smallest items when the real cost of war is reckoned.

The Pennsylvania State Convention of the National Christian Association is announced for March 17 and 18, to be held in the Covenanter Church, Cor. Franklin and Dauphin Sts., Philadelphia, Pa. As usual the program is laden with live topics, and much is expected in the way of turning the light on the darkness and dangers of organized secrecy.

That the rush of people in America from country to city can be stopped only by making the system of rural schools more efficient, is the opinion of prominent educatrs who were in attendance at the National Council of Education held in Philadelphia recently. The rural schools were declared to present the greatest problem in educational circles at the present time.

People in England have been greatly agitated recently because of mysterious airships hovering over the country at night, presumably spying out the country with a view of gaining advantage in time of war. A bill was rushed through Parliament making it lawful to shoot at such ships should they appear. The appearance of these nocturnal visitors is still reported at places. Reading the accounts makes one think of the ghost stories we used to read about, but many people in England imagine that these airships are worse than ghosts. Great are the terrors of militarism.

China is making a commendable effort to rid itself of the terrible opium curse which has doomed the lives of so many of its people. In this the new republic is setting a noble example to the self-boasted Christian-civilized nations of the globe with reference to the whiskey question. Opposed to the efforts of China are the avaricious money barons who hold money above human life and who are encouraging riots against government authority. Backing these money barons is the government of Great Britain, which ought to be the first to uphold the hands of China in its commendable efforts. The oft-mentioned "treaty rights" which these enemies of the highest interests of the Chinese people are pleading were forced upon China at the point of the bayonet, and this crime against Christian civilization can not be blotted out until England voluntarily releases China from that obligation.

(Continued from preceding page.)

bereft of a loving and dutiful child, yet the parents are willing to bow in humble submission to the Father and say, "Thy will be done." His kind disposition has brought us to a fuller realization of our Savior's words, "For of such is the kingdom of heaven." Funeral services were held Feb. 17, conducted by J. C. Clemens and Abram Derstine at the house, and Abram Clemmer and Jonas Mininger at the Franconia Mennonite M. H. Burial in adjoining cemetery. Text, Jno. 14:1, 2.

Koch.—Nathaniel, son of Lavinia and Henry Koch, was born in Woolwich Twp., Waterloo Co., Ont.; died after a few days of illness in the Isolation Hospital, Berlin, Ont., Feb. 10, 1913; aged 6 y. 3 m. He was buried the following day in the Berlin Mennonite Cemetery. Bro. Moses Bowman officiated at the grave with only 2 grandparents and aunt of the departed in attendance. The Bible Class in session in the Church was asked to come out and sing. They gladly and pathetically sang, "Silently, Bury the Dead." Budden on earth to bloom in heaven.

Koch.—Lavinia, daughter of Bro. Christian and Sister Barbara Bergey, was born in Elgin Co., Ont., May 20, 1872; died Feb. 16, 1913; aged 40 y. 8 m. 10 d. She was married to Bro. Henry Koch of St. Jacobs, Waterloo Co., Ont., on Jan. 31, 1900. To this union were born 6 children. Three sons have passed away. After several months of illness of diabetes she was taken to the Berlin Hospital Saturday and died the following day. She leaves to mourn her early departure a sorrowing husband, 3 children—John Henry, Lizzie May and Joanna Lauretta—father, 5 brothers and 3 sisters, besides many relatives and friends. Her mother died three years ago. She confessed Christ 14 years ago in a series of meetings conducted by Bro. S. F. Coffman in the Mora school house. She was soon after baptized in the Mennonite Church, to which she faithfully adhered till the close of life. An impressive service was held Feb. 19, 1913, in connection with which a memorial service was held for her son Nathaniel, who died but six days before and on account of the nature of the disease of which he died the funeral was strictly private. The services at the home were conducted by Bro. Moses Bowman and in the Berlin Mennonite Church in the German language by Bro. Enoch Bauman. Text, II Cor. 5:1, and in the English language by Bro. Moses Bowman and Bro. S. F. Coffman. Text, Jno. 1:29.

Her warfare is accomplished and the victory is won; she is now sweetly resting from her labors and her works do follow her. This is a mysterious providence, yet in paths of darkness where we cannot see, we can trust. "What I do thou knowest not now, but thou shalt know hereafter." "Be thou faithful unto death and I will give thee a crown of life."

"After the toil and struggle,
There cometh a day of rest;
After the weary conflict,
Peace on the Savior's breast."

If our faith stop in Christ's life, and do not fasten upon His blood, it will not be a justifying faith. His miracles which prepared the world for His doctrines; His holiness, which fitted Himself for His sufferings, had been insufficient for us without the cross.—Stephen Charnock.

No one who is seriously seeking Christ in His house is seriously disturbed by seeming slights from men.—Evangelical Visitor.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ——— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio. B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio, E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

769—Editorial
770—Our Lord's Appearing
The Doctrine of Nonresistance
771—A Few Facts About Romanism
772—Worth Considering
The Call to Service
773—From Our Mission Stations
Mennonite Children's Home
774—The Other Side (Poem)
Home Problems
Why Are We Longing for Our Heavenly Home
775—Sunday School
Our Young People
776—Field Notes
Correspondence
779—Heaven's Well
Overcoming Evil
780—Contentment
A Testimony
Always Abounding
Andrew Carnegie on War
Report
781—Financial Report
782—Reports
783—Married
Obituary
784—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, MARCH 13, 1913 50

EDITORIAL

On another page we print the address prepared by the brethren appointed by several of the conferences of the Middle West to investigate the question of finding homes for orphan children. All people interested in the welfare of homeless children, especially those living in the districts represented on that committee, are invited to read this address.

Solomon says, "Cast thy bread upon the waters: for thou shalt find it after many days." This scripture came to our minds after reading Bro. Lapp's graphic pen-picture of the career of the first couple married by our missionaries after reaching India. The article, published elsewhere in this issue, will be read with interest by many people who will see in this an illustration of how the Gospel seed which is sown abroad may spring up and yield abundant fruit in the Master's great harvest.

Encouraging Tract Distribution.— About two years ago we published an article from the pen of Bro. Geo. R. Brunk on "Some Questions on Nonconformity." Shortly afterwards a brother from Michigan wrote us offering to bear the expenses in case that article were published in tract form. Some time after this Bro. John W. Weaver's article, "A Letter to Young Members," appeared in print. The same brother offered to pay for having that also published in tract form. Last week he sent us a check for $15 together with a list of names to whom he wished a bunch of these tracts sent. We consider this a practical way of providing for the distribution of wholesome literature. Both these tracts are scripturally sound and contain much wholesome advice and instruction.

Tender-heartedness. — Have you ever stopped to consider what a jewel this is? It is a quality that ought to be cultivated by all people. It was found in the great heart of God when He opened heaven's doors and sent His only begotten Son into the world. It was the touch that prompted the good Samaritan to turn aside and minister to the wants of the poor man who had fallen among thieves. It is the mark of a great soul who can not bear to see any one suffer when it is within his power to relieve the suffering. It is the heart-string of "the bond of perfectness" which makes ministering angels of men and women, boys and girls. It not only brings most happy feelings to its possessor, but insures kind feelings, tender words, and loving deeds which cheers and relieves from suffering both man and beast.

A writer in "The Vanguard," a missionary paper published in St. Louis, Mo., relates the following incident in the life of Lincoln:

"A violent wind storm had just occurred. Lincoln and Hardin were behind. There were two young birds by the roadside too young to fly. They had been blown from the nest by the storm. The old bird was fluttering about and wailing as a mother ever does for her babes. Lincoln stopped, hitched his horse, caught the birds, hunted the nest, and placed them in it. The rest of us rode on to a creek, and while our horses were drinking, Hardin rode up. 'Where is Lincoln?' asked one. 'Oh, when I saw him last he had two little birds in his hand, and was hunting for their nest.' In an hour, perhaps, he came. They laughed at him. He said with much emphasis: **'Gentlemen, you may laugh, but I could not have slept well tonight if I had not saved those birds. Their cries would have rung in my ears.'"**

It was this quality in the man which holds the hearts of people wherever his name is known. The man in whose heart there is a tender regard for the feelings of even the brute creation is the man who imparts a feeling of kindness and good will wherever he goes. While a man may be tenderhearted and yet unsaved, where this noble quality is consecrated to the Lord it can not but win souls to Him. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Plagiarism.—Some time ago we published an article which we thought was splendid but suspected that we had read it before. About a week afterwards a brother sent us the original article from which article number two was copied almost word for word. The copyist had sent it in as his own. What his motives were we do not know, but trust that he did not know any better. There is no difference, in principle, between stealing a horse and stealing some one else's article and passing it off as our own. We trust that we may be understood in this matter. Many have copied articles with which they were impressed, signed their names, and sent them in without any thought of claiming originality for them. We do not call this plagiarism, but simply a mistake in not giving proper credit. Then again, we all speak in the thoughts of others, as "there is nothing new under the sun," and we often repeat the thoughts of others, sometimes in similar language, without any attempt to repeat or copy from any one. It is every one's privilege to express in his own language any thought which is his by absorbtion, even though the thoughts and language may be similar to that used by others. But to copy articles, almost word for word, and submit them for publication as our own productions, is something that no well informed, well balanced man will do. The number of people who do that intentionally with a view to deceiving others is very small. To keep from being classed among that number, ministers and other speakers who use the outlines of others should be very careful to give credit, and writers who quote from others should not forget their quotation marks.

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHEN THE SAINTS ARE MARCHING IN

Thro' the shining gate, where the angels wait,
When the saints are marching in;
The redeemed shall come and be crowned at home.
When the saints are marching in.

Chorus:—
When the saints are marching in,
When the saints are marching in,
What a wonderful chorus through the sky shall ring,
When the saints are marching in.

Parted friends shall meet on the golden street,
When the saints are marching in;
Spotless robes shall wear, victors' palms shall bear,
When the saints are marching in.

Every tongue and race shall extol God's grace,
When the saints are marching in;
And the blood-washed throng shall repeat the song,
When the saints are marching in.

To the Lamb once slain, but who lives again,
When the saints are marching in,
We shall offer praise through eternal days,
When the saints are marching in.

—Katharine E. Purvis.

THE DOCTRINE OF NONRESISTANCE

By John Horsch.

(Continued.)

For the Gospel Herald.

The principal argument for the teaching that a Christian may take the carnal sword has been based, as is well known, on the thirteenth chapter of the epistle to the Romans, in which the worldly government is spoken of as God's minister. If the government be a minister of God, it has been said, a Christian may take the sword in case that he holds an office of the government, or is commanded to partake in war, or in other instances where he may deem it necessary to do so. In other words, it is argued, from the thirteenth chapter of Romans, that the commandment of nonresistance does not practically mean anything. The fact has been ignored that the Lord as well as the apostles have expressly enjoined nonresistance for all Christians, and no example can be cited from the New Testament that any Christian used the sword, excepting Peter who upon the rebuke of Christ, realized his mistake, as also his own writings indicate (I Pet. 2:21-24). On the other hand, there is no scriptural ground for the assumption that it is the Christian's task to enforce order and law among those who refuse to be guided by Christ's teaching; or to have part in war and bloodshed. The idea that he may on the argument that the worldly government is an ordinance of God, temporarily (namely as long as a battle may be under way, or until an attacking highway man may fall dead to the ground) lay aside the principle of nonresistance, is untenable. It must be remembered that God has no pleasure in worldly conditions that make worldly government necessary. It would be far more pleasing to Him if conditions were such that an institution which uses violence and the sword were not called for. For as said above, to the worldly government, as far as it falls to its lot to carry out the principle, "An eye for an eye and a tooth for a tooth" (the principle of strict justice, right and law) the commandment of nonresistance was not given. A nonresistant government could exist among those who have no need of such an institution, but not among those for whose sake worldly government is a necessity. It is impossible to assume it to be Christ's will that the civil government should follow the principle of nonresistance (as Tolstoy held) or, in other words, that He desired to abolish worldly government. By no means. His commandment is, in accordance with all Scripture, to give to Caesar the things that are Caesar's and to God the things that are God's.

The worldly government is and ever has been God's minister, even previous to the Christian era. In a special sense God speaks of various heathenish kings (e. g. Cyrus and Nebuchadnezzar) as His servants for the reason that He used them in the completion of His plan with His chosen people. Paul acknowledged the Roman government whose head, at the time, was characterless, cruel Nero as God's minister. Today there are many worldly governments that are bearing the Christian name, but none which (even leaving the nonresistant principle out of consideration) is guided throughout by Christ's teachings. The greatest diplomat of the last century has said that in diplomacy language serves not to express thought but to hide it. Not only in war but also in diplomacy strategem, intrigue and deception are generally supposed to be permissible. Nevertheless the fact can not be gainsaid that government is ordained of God.

But suppose the case that a nation, as such, would become (and remain) Christian in the true sense, what would be the consequence? Our answer is that for such a supposition there is no scriptural ground. Those who have been saved out of the world through the Gospel and are willing to be guided by Christ's teaching, will always be a minority. It is a necessary characteristic of a true Christian Church that it bears the cross, owing to the fact that the world takes an antagonistic attitude. "The whole world lieth in wickedness." It boasts of toleration, but persecutes true Christianity by contempt and scorn. The teaching of the Sermon on the Mount will never be popular in the world, if its true intent is not perverted. The commandment, "Be not conformed to this world" will always remain in force.

It is doubtless due to the nonresistant principle that the Brethren have never become involved in political, revolutionary tendencies. For had they not denied to the Christian the use of the sword, it is obvious, that they, following the example of the other sects of that time, should have permitted themselves to be "sheep for the slaughter" only as long as they felt themselves unable to take the sword and overcome their persecutors. In this case the name of a "church of martyrs" which was given the early Brethren by a state church theologian would be quite inappropriate. Christian martyrdom is incompatible with the thought that the persecution would be made impossible with the sword, if the persecuted ones found it not impracticable to do so. Suffering for Christ's sake excludes an attitude which would "make a fist in the pocket." The thought that the Christian may not draw the sword when the existing difficulties are of a religious nature, but may do so to protect his country, life and property, etc., was rejected by the Brethren. They said: "The civil law inflicts punishment according to justice, but the Gospel according to love for repentance. Therefore we can not admit nor confess that the Church has a right to use another punishment save excommunication."

The opinion that the modern peace movement is to be placed on the same level with nonresistance is obviously an illusion. The peace movement proceeds from the idea that war is a terrible evil ("war is hell," said a well known American general) and is to be made impossible by peace treaties and education; but if, notwithstanding all efforts to the contrary, war should come, it is not held wrong to take part in it. In other words, there is to be peace without acceptance of the principle of nonresistance. While arbitration treaties between nations are by no manner of means to be made light of, it is nevertheless a fact that civil wars have been among the bloodiest in history, and agreements between the nations have only too often been broken. Not a few of

the modern friends of peace are of the opinion that great armies and navies are the best guarantee of peace. But a peace that is founded on armies and warships may properly be termed **world** peace. "Wars and rumors of war" would become a thing of the past only through the general acceptance of the principle of nonresistance.

The Christian Church of the first centuries stood faithfully by the teaching of Christ and the apostles on nonresistance. "Could it be permitted to draw the sword," writes Tertullian in 211 A. D., "when according to Christ's words, he that takes the sword shall perish with the sword? Yea, may a child of peace go to war, he who may not even go to law? May he inflict fetters and dungeon and torture and death upon others, he who is not permitted to avenge himself for suffering without guilt?" This writer points out repeatedly that a Christian may not use the carnal sword. In a number of the oldest Christian articles of discipline, dating from the third century (i. e. previous to Constantine's time) it is expressly set forth that a soldier who desires baptism must leave the army and promise to have no further part in war or bloodshed. Only if he complied with these conditions could he become a member of the Church. It was further stipulated, that a Christian who transgresses Christ's commandments by serving in war should be excommunicated. Cyprian, who died a martyr in 258, says: "If a man kills another, it is a crime; but if it is done on the order of the state they call it valiancy." Many similar testimonies of the early Christian writers against the use of the sword as well as the swearing of oaths could be cited if space would permit.

Scottdale, Pa.

THE PRICE OF POWER

Sel. by J. C. Kolb.

Grieve not the Holy Spirit of God.—Eph. 4:30.

To be forewarned is to be forearmed, for many who were once "endued with power from on high" have apparently gone back again to the old condition of powerlessness and uselessness and stand out therefore as warnings to those who have been led on to accept the gift of the Spirit. "Let him that thinketh he standeth take heed lest he fall," for the price of power has to be paid not once but **daily** and **hourly,** and failure here is failure indeed. It is significant to note the treatment to which the Holy Spirit may be subjected where there is unwillingness for this control. He may be grieved (Eph. 4:30), resisted (Acts 7:51), vexed (Isa. 63:10), lied unto and tempted (Acts 5:3-9), done despite unto (Heb. 10:29), quenched (I Thes. 5:19), and this is always possible, even to one who has previously known His fullness. The only safeguard against such a fall is a continuous walking "by the Spirit" (Gal. 5:25) in glad obedience to all His directions. He is the sensitive Guest who is easily grieved, but who on the other hand is also **easily pleased** (Matt. 11:20).

If it is remembered that His object in all His dealings with us is to make actual our identification with the Lord Jesus, then it will be seen that what grieves Him is any unwillingness on our part for the actual process of heart-conformity to His image. In order to reveal to us such things as must be renounced, and at the same time to make us conscious of the things that are lacking, He uses a variety of means. The Holy Spirit is grieved by—

Any departure from the attitude of entire surrender and consecration to God.

Any unwilingness to yield aught which He condemns in the life.

Any disobedience to His calls for service; and the employment of any methods in service than those He directs.

Any willful seeking of self-glory as an outcome of His indwelling.

Any deliberate choice of things unclean and admittedly contrary to the known will of God.

Any neglect of the Word of God and prayer.

Each of these will be recognized as a contravention of the three fold principle of **faith, obedience,** and **dependence,** which may be taken as a comprehensive statement of "the law of the Spirit of life." To maintain the fullnes which has been received, and to have an increased measure of the Spirit's influence and effluence, this three-fold attitude must be continued toward Him unbrokenly. Does the price of power seem too heavy? Think of the need, and remember all that the power means both in and through you. Count the cost with care, but do not forget in your calculation to estimate also the possibility of your Spirit-filled life. Consider what His power connotes—an illumined vision, a transformed desire, a quickened conscience, and an empowered obedience. Weigh well the insoluble problem of fulfilling your responsibility as a Christian aside from these endowments. Look out upon the harvest-fields which call you to their reaping, and then deliberately seek audience with Him to whom all power is given and set yourself henceforth throughout life to pay His price.

Spring City, Pa.

"The love of earthly things is only expelled by a certain sweet experience of the things eternal."

TAKING THOUGHT FOR RAIMENT

(Matt. 6:28-33.)

By S. P. Yoder.

For the Gospel Herald.

Our Savior's instructions to His disciples in regard to taking thought for food and raiment, like many of His other teachings, have several applications.

1. **Anxiety for Future Needs.**—When He says, "Take no thought, saying . . . . wherewithal shall we be clothed . . . . for after all these things do the gentiles seek," our first impression is that He wants to tell His disciples that anxiety about the means to procure the necessary clothing for the body is harmful and wrong, and shows a lack of confidence in our heavenly Father's care over us, since He knows that we have need of these things, and in the proper use of the means within our reach, and without anxiety on our part, He will supply these wants. Many of my readers no doubt know from sad experience how a want of confidence in God for their future support has sometimes robbed them of that inward peace and sweet communion with God which can only be enjoyed when we trust our all to Him with the full assurance that if we "seek first the kingdom of God and his righteousness all these things shall be added unto us."

2. **Worldly Conformity.**—Taking thought for raiment in order to be "in style;" being anxious to follow after the foolish and sinful fashions of the world, is one of the greatest evils of our time. It saps the spiritual life of the church, destroys real communion with God, and brings coldness and indifference into many congregations. Minds absorbed with the silly and frivolous things pertaining to fashionable clothing can have but little inclination, or capacity even, to think soberly or seriously of things pertaining to the salvation of souls or the extension and upbuilding of the kingdom of God. Who can estimate the value of the time and money sacrificed in the worship of the goddess of fashion! Behold professed Christians studying fashion plates more than they study their Bibles! Yea, manifesting more concern about the adorning of their bodies in conformity to this world than they do in being "transformed from the world by the renewing of their minds" that they may know what is that good and acceptable and perfect will of God, in order that they may have their souls clothed with Christ's robe of righteousness. This evil is so open and manifest to all that it is only necessary to call attention to it in a few words to enable every candid reader to see that "taking thought for rai-

ment" in this sense is not for the Christian. ("After all these things do the **gentiles** seek.") Yes, we are safe in saying that our heavenly Father knows that we have no need of **these things.**

3. **Pious Pretense.**—Human nature being the same that it was in olden times, undue thought for raiment may also manifest itself in our day as it did in the time of Christ, so as to merit the reproof He administered to some who endeavored "outwardly to appear unto men to fast while within they were full of hypocrisy and iniquity," and to make a pious appearance as an aid in this deception, they even shaped their garments "For to be seen of men" (Matt. 23:5). Some one may now ask, "But how may I know when I am properly clothed so that I can dismiss the subject from my mind and not give it unnecessary thought? We will answer in the language of one of our brethren: "In what does plainness consist? . . . . If left to the Bible, it is dress that is neat, modest, useful, comfortable, and economical" (and not "fashioned according to this world"—Rom. 12:2.—Ed.) If we accept this as the Bible definition of proper clothing for the Christian and abide by the underlying principles embodied in these five characteristics, the question, "Wherewithal shall we be clothed?" becomes a very simple one. Having no desire either to follow after the foolish and extravagant worldly fashions, or from hypocritical motive to "appear righteous unto men," all unnecessary expense, as well as several other prevailing causes for anxiety, is eliminated, and we can, in childlike simplicity, trust our heavenly Father, knowing that we ask Him only for the things we need ("Your heavenly Father knoweth that ye have need of **all these things,**") which things He has also promised to supply to those whose first and highest aim and purpose in life is to seek "the kingdom of God and his righteousness."

Denbigh, Va.

Idleness is one of the greatest enemies of character. As someone has said, "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about, and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.—Stalker.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Gospel Banner.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

TAKE THE FIELD FOR GOD

Go forth! go forth! 'Tis Jesus who is calling you—
Go ye forth with courage and with song,
Arrayed with all the armor He provideth you,
Go and battle 'gainst the wrong!

Oh fear not man, for Jesus is the mighty one;
Trust in Him and you are safe from harm;
Believe! Oh! never doubt His blessed promises,
Trust in God's almighty arm.

March on! March on! 'Tis Christ Himself who leadeth you;
Dare to go where others never trod!
Undaunted, fearless, onward go to victory!
Go and take the field for God.

Go ye forth! the Savior's call obeying,
Meet thy foes abroad!
Go forth, and know that yours shall be the victory,
Go and take the field for God.

—Selected by A. Mary Hershey.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers of the Gospel Herald, Greeting in Jesus' precious Name:—We are glad for the privilege of writing about the work at this place, and by the strength given us we are laboring on as each day brings forth its work.

Sister Lizzie Myers at this time is home on account of her mother being very sick. So this leaves us very busy, but are so glad for others who assist us in this work and are glad the good work can go on by others making it possible for us to be here.

Oh the many homes that need our sympathy, and what our presence often means to them as they express themselves that we thought of them just meant so much. We rejoice when we see lives that were once darkened by sin now made bright because of the heart being opened and letting Christ enter. We are made to think especially of a mother of eight children who has come but a short time ago. Her expression in having a prayer meeting in her home was, "Oh, if I only would have came sooner!" Oh, the mercy of the Lord that He spared her all these years and out of love called one of her little ones from her to make her think on her way. We are praying for the father that he too may come.

The Sunday evening attendance has been good, and since our last writing we have had these brethren who so kindly preached for us: Feb. 9, Bro. Daniel Gish; Feb. 18, Bro. Jacob Thomas; Feb. 23, Bro. J. C. Habecker; March 2 Bro. Jacob Mellinger. Bro. Noah Landis was also with us at that time and opened the services.

We were glad to have Bro. John Stauffer from the Altoona Mission preach for us Tuesday evening, March 2, from I Pet. 4:12, 13; also Bro. and Sister Blosser from Virginia. We crave an interest for prayer in behalf of the work at this place, that it may be done wisely and to His glory.

The Workers,
Per Katie Buckwalter.

March 6, 1913.

New Holland, Pa.

(Welsh Mt. Industrial Mission.)

Dear Readers of the Gospel Herald, A Happy Greeting to all:—Once more I had the privilege of assisting in the work at this place and also enjoyed very much the healthy mountain air. The Industrial Mission is in fair progress, nevertheless the vacancy caused by the resignation of Supt. Bro. J. S. Musselman is still waiting to be filled. However, the assistant superintendent, Sister Anna Martin, in humble submission has charge of the store, carpet weaving and broom-making, etc. She is assisted by Sisters Annie Kauffman, Addie Kreider, and Bro. Elmer Horst. We are looking forward with pleasure to April 1, to welcome as a worker, Bro. Arthur Moyer, son of Bro. and Sister Moyer of the Old People's Home. God grant it and add His blessing.

During the winter months the most necessary work between spare moments is the assorting and making of carpet rags. Samples of carpet are sent to buyers at a distance who are not privileged to come and see. We took a roll of carpet and four rugs to New Holland to ship to Philadelphia. Soon another will be sent to Spring City and another to Ohio.

The Industrial Mission work is progressing nicely, but not without trials. However, I noticed a change for the better among the colored folks. While the Industrial Mission has made fair progess and is worthy of its support, why not give the spiritual more attention? A mission rendered sacred to the upbuilding of the kingdom is of great value. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it." May we all hold fast the profession of our faith and of the hope of eternal life.

Lizzie M. Wenger.

March 3, 1913.

"He has hard work who has nothing to do."

THE FIRST COUPLE MARRIED, THE FIRST SOUL BAPTIZED IN THE MISSION AT DHAMTARI

By M. C. Lapp.

For the Gospel Herald.

The first question that arises in the minds of many of us is, did it pay? How did they get on? Where are they now? Have they been a hindrance or a help to the cause?

Listen for a few moments, and I shall tell you all we know about them. In the year 1900 a man whose wife had died and left him with two little children, a girl about 6 and a boy of 4, came to the Mission. He was a Christian, but his father, mother, brothers and sisters were all non-Christians and were bitter against him. After being employed by Bro. Ressler a short time he made his wishes known, which were that he had chosen a non-Christian girl for his second wife, and that she was willing to come into the Church. After Bro. Ressler had instructed her for some time she was baptized and then they were married. This was the first couple married, and she was the first person baptized.

In such cases one often wonders if they really have realized what it means, and more than this one wonders if God approves of such people being baptized; for as far as we are able to see they apply for Church membership because they can not be married by the missionary unless they have been baptized.

This man's name is Ganpat Rao. They worked for one or two years in the Mission, as he was a contractor, and then they left and worked in a place called Rajnand-Gaon. From this place they went to Jubbelpore, and then he succeeded in getting employment in the state of Kankar. We had not heard or seen anything of them for some years; but in the cold season of 1907 several of us were on a tour in the state of Kankar. We stopped in a village to have a lunch and were informed that there was a Christian family living there. We called on them and it was a great pleasure to see how they were enjoying their Christian life. The children had grown and their hearts seemed to be filled with the love of Christ, and such a prayer meeting as we had we shall not forget.

Since that time we had lost track of them. I tried several times to find out where they lived, but when I would inquire from the king's men they would always reply that they knew nothing of him. Several weeks ago it was a great pleasure to hear from them. Their oldest daughter and a young Christian man were engaged to be married, and Ganpat Rao came to arrange for the marriage, which they wanted to take place in the Mission Church. All arrangements were made and the marriage ceremony was performed on the evening of the 30 of January.

These young people had come a distance of 85 miles over hills and through thick forests, and they had no little trouble in getting here; for the greatest part of the party came on foot, and they had 3 ox-carts for the women and children, but the men walked. There were 80 non-Christian men in the wedding party, who came to witness the ceremony.

We are indeed very glad to note the influence this family has among the heathen people of this state. They are the only Christian family in this state, and they have lived there now for a number of years. He holds a good position, is the agent of a wealthy landlord, and also has a contract for keeping up a public road, which brings him a nice income. The king of this state up to the present time has not allowed the Mission to occupy a place in the state, but we have great hopes that through the influence of this Christian family the Mission may be able to get into this state, as it is a good field. Ganpat Rao now has a family of 4 boys and 4 girls. Including the son-in-law there are now 6 of the family Christians, and members of the Mennonite Church, and two more of the children have asked for baptism. We hope to go to their village next November and baptize them and any others who may believe.

We are glad that this family lives in this state and witnesses for Christ. The head man of the king tries hard to shake their faith, but they remain faithful. The seed planted by God will grow and bring forth fruit.

Brethren and sisters, continue to pray. "In due time we shall reap if we faint not."

Dhamtari, C. P., India.

SUPPORT OF NATIVE WORKERS IN INDIA

For the Gospel Herald.

Dear Bro. Shoemaker,

I wish to inform you that all our Indian Christian workers are now supported, we request that you kindly do not take any more new names for the present, should we have any others to support later on we shall let you know. I fear that up to the present time the supporters have not gotten their quarterly reports as they should have, and they may be somewhat discouraged but please tell them that they will all get them now, as we now have their addresses, which we did not have up to two weeks ago.

Since the special support for Indian workers took so well why will it not be a good plan to ask for special support for the missionaries?

Yours in Christian love,

M. C. Lapp.

The above will make clear why it is that the supporters of the Indian workers have not received their reports. The missionaries could not well write to them until they had the proper addresses.

Why not adopt the suggestion in the latter part of the above note? The support of missionaries is an important, though not the heaviest, item of expense in the work of the mission. Bro. J. S. Shoemaker, Freeport, Ill., will gladly answer questions regarding this feature of the work.—J. A. R.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

A home has been found with Bro. and Sister Noah Hartzler of Flanagan, Ill., for a little boy, and with Bro. and Sister Uriah Miller of Wauseon, O., for a little girl whose twin brother had previously been received into their home. A number of children were also admitted into the Home recently. The number of inmates at present is 69. Among them are a number of bright boys three to eight years old and several little girls whom we desire to place into Christian homes. We have no girls under five years old to place out at the present time. Inmates and workers are all well.

West Liberty, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right to have church weddings?

L. V. W.

By this we suppose the inquirer wishes to know whether it is right to solemnize marriages in houses of worship. Why not? Is not marriage an institution ordained of God? and is it not as sacred as baptism, the communion, or any other ordinance of the Lord's house? Then why should it not be considered appropriate to go to the house of the Lord, solemnize the sacred event, and improve the opportunity to tell the people some things about marriage that all people ought to know? Yes, it is right. Only let there be nothing connected with the ceremony or anything to follow that could not be done to the glory of God according to I Cor. 10:31.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

We think of a home in which the children are great on novel reading but scarcely ever read the Bible. The parents recognize it, regret it, and try to get their children interested in Bible study, but so far have failed. What advice have you to offer?

It would be a crime for parents to provide unwholesome food for their children, through which the growth of their bodies would be injured. It is equally a crime not to provide wholesome reading matter, for the development of their minds and characters. The mind grows on that which it feeds. Novel reading makes people sentimental, superstitious, light-minded and frivolous. Good solid literature, among which the Bible stands first, the Church paper, Sunday school literature, books on religion, moral and literary culture, will develop boys and girls into good characters, thrilling their hearts with hopes of heaven.

We know of a number of homes in which are those who are out of Christ, yet when the church paper or Sunday school literature is placed in reach, they will read it with interest. Hence the opportunity to feed the mind with good reading.

We also know of a number of homes where reading matter is scarce, no church paper, no Sunday school literature. Bibles and histories are absent (they are stored away somewhere in a closet, there is such sacredness placed upon them, that the children had better not touch them). Most children will read something. Because of the privacy of the family Bible and histories many will take ten cents to buy a novel because it is cheap, something they call their own, can keep it in their trunk or some place unnoticed, read it when parents are not around. Then like all of Satan's devices it fascinates the mind, becomes habitual, hard to break up. The city paper is often found on the table, with its murder scenes, lovestories, humorous idle sayings, religious topics, which are ninety-five per cent. counterfeit and a lot of other trash, which if read poisons the mind, leaving it empty, ignorant, unfit for anything but vulgar talk, idle tales and neighborhood gossip.

Perhaps if the family conversation were directed along Bible lines, questions asked that would require searching in the Bbile, explaining the folly and result of reading such matter which leads to destruction, continuing to pray God to open their hearts for the reception of the truth, go with them to young people's Bible meetings, Sunday school, get them interested in some live topic, give them something to do, the tendency to read novels would be lessened. When light comes darkness will vanish.

"Give attendance to reading."

Hagerstown, Md.

THE WIDOW AND THE JUDGE

Sometime about the commencement of the year 1871, a train was passing over the Northwestern railroad, between Oshkosh and Madison. In two seats facing each other, sat three lawyers engaged at cards. Their fourth player had just left the carriage and they needed another to take his place. "Come, Judge, take a hand," they said to a grave magistrate, who sat looking on, but whose face indicated no approval of their play. He shook his head, but after repeated urgings, finally, with a flushed countenance, took a seat with them and the play went on.

A venerable woman, gray and bent with years sat and watched the Judge from her seat near the end of the railway carriage. After the game had progressed awhile, she arose and with trembling frame, and almost overcome with emotion, approached the group. Fixing her eyes intently upon the Judge, she said in a tremulous voice: "Do you know me, Judge—?"

"No, mother, I don't remember you," said the Judge, pleasantly. "Where have we met?"

"My name is Smith," said she; "I was with my poor boy three days off and on, in the court room at Oshkosh, when he was tried for—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June."

All faces were now sober, and the passengers began to gather around and stand up, all over the car, to listen to, and see what was going on. She did not give the Judge time to answer her, but becoming more and more excited, she went on:

"He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was taken sick and died, he done all the work and we were getting along right smart. He was a stiddy boy till he got to card-playin' an' drinkin,' and then, somehow, he didn't like to work after that, but used to stay out often till mornin' and he'd sleep so late, and I couldn't wake him when I knowed he'd bin out so late the night afore. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd bin to town one awful cold night. He staid late, and I suppose they got cold standin' out, and got skeered and broke loose, and run most home, but run agin a fence, and a stake run into one of 'im; and when we found it next mornin' it was dead, and the other was standin' under the shed. And so after awhile, he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothin' on the farm. But he grew worse than ever, and after awhile, he couldn't get any work, and wouldn't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy agin, but he used to get mad after awhile, and once he struck me, and then in the morning I found he had taken what little money there was left of the farm, and had run off. After that time I got along as well as I could, cleanin' house for folks and washin', but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial, he writ to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself, she went on:

"But what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes, there he is, Mr.—," pointing to Lawyer——, who had not taken part in the play. "And this is the man, I am sure, who argued agin him," pointing to Mr. ——, the district attorney. "And you, Judge ——, sent him to prison for ten years; 'spose it was right, for the poor boy told me that he really did rob the bank, but he must have been drunk, for they had all been playin' keards most all the night and drinkin.' But, oh, dear! it seems to me kinder as though if he hadn't got to playin' keards he might 'a been alive yet. But when I used to tell him it was wrong and bad to play, he would say, "Why, mother, everybody plays now. I never bet only for the candy, or the cigars, or something like that. And when we heard that the young folks played keards down to Mr. Culver's donation party, and that Squire Ring was goin' to get a billiard table for his young folks to play on at home, I couldn't do nothin' with him. We used to think it was awful to do that way, when I was young, but it just seems to me as if everybody now-a-days was goin' wrong into something or other. But maybe it isn't right for me to talk to you, Judge, in this way, but it jist seems to me as if the very sight of them keards would kill me, Judge; I thought if you knew how I felt, you would not play on so; and then to think, right here before all these folks! Maybe, Judge, you don't know how young folks, especially boys, look up

(Continued on page 798.)

Sunday School

For the Gospel Herald.

Lesson for March 23, 1913.—Mark 16: 1-11

THE EMPTY TOMB

Golden Text.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—I Cor. 15:20.

Introductory.—Our last lesson was concerning the test of Abraham's faith. The lesson before us tells of a still greater test of faith to them that were alive at the time of the stirring scenes connected with the crucifixion of our Lord. Not all the comforting and assuring words which our Savior spoke previous to His betrayal and crucifixion could cheer the drooping spirits of His disciples whose bright anticipations of a glorious earthly reign were suddenly blasted by the cruel death of their leader. The miraculous events accompanying the crucifixion, such as the sun refusing to shine, the mighty earthquake, etc., did not affect the disappointment which made this the saddest and gloomiest hour of their lives. The most inspiring sight in those days was the devotion and faithfulness of those devoted women who were the first to discover that our Lord had risen. They wept when our Savior was taken to Calvary; they stood by in sadness while He was suffering on the cross; tenderly they helped to prepare His body for the burial; they doubtless shared the general impression that now all was gone, but this did not keep them from reverencing Him enough that as soon as the Sabbath was over they hastened to His tomb to anoint His body.

On the Way to the Tomb.—We see these faithful women hastening to the tomb of their crucified Lord. Will they get to His body? They hope so. But one thing seemed to trouble them. "Who shall roll us away the stone from the door of the sepulchre?" But they trusted and went on. Many a time are we troubled and discouraged because there are stones in the way which seem beyond our power to remove. Press on; God will remove these stones in due time. There is nothing impossible with Him. The child of God can rely upon His faithfulness to promise and say with Paul, "I can do all things through Christ which strengtheneth me." Pressing on, these women came to the sepulchre at the rising of the sun.

At the Tomb.—Would you believe it? there is no body there. Instead, they saw a young man in white apparel. Does it surprise you when you are told, "They were affrighted?" The crucifixion of the One in whom their hopes had been placed was disheartening enough; but now that His body should be taken away was more than they can bear. Well may Mary say, "Tell me where thou hast laid him!"

The Message of the Angel. — But their mystery was soon explained. The angel told them what had happened. Christ had led the way into the grave, He had also led the way out. By God's permission the enemies of Christ had power over His body, had power to take His natural life; but they had no dominion over His Spirit, neither could they keep His body in the grave. In triumph over every foe He had arisen from the tomb, and now these faithful women were commissioned to spread the news. They had been fully repaid for their devotion. "Be not affrighted," said the angel, "ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples—" Was ever a message more glorious? Apparent defeat had now been turned into a victory. Christ was no more to be humiliated, insulted, and slain. A glorious future awaited Him and all His people. While it took some time before the astonished women and later the disciples could grasp the full meaning of what all this meant—indeed, it was not until Pentecost that things were made clear—yet from now on they looked upon Him not only as a crucified but also as a risen Redeemer.

Jesus Appears to Mary. — Mary Magdalene, out of whom had been cast seven devils, was the first to behold the risen Lord. At first she failed to recognize Him, but soon He made her understand and she worshiped Him with joy. Faithfully she bore to the disciples, but the news was at once so overwhelming and glorious that like Jacob of old it seemed "too good to be true." Peter and John went at once to the sepulchre and were confirmed in the truth of the report.

Hail the Mighty King.—We are interested in this wonderful story, not simply because it is thrilling and true, but much more because all humanity has a personal interest in the bodily resurrection of Jesus. On this our hope depends. "We shall . . . . all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised." Praise God for this glorious news. Praise Him for the giving of His Son who liberated us from the bondage of sin and death and made us joint heirs with Him of immortal glory. Let us hail Him as the mighty "King of kings and Lord of lords," the mighty Redemer, the great High Priest of our profession. "Praise ye the Lord."—K.

"Sheep are sometimes taken over a bad road to a good pasture;" why be troubled then if "we must through much tribulation enter into the kingdom of God" (Acts 14:22)?—Gospel Banner.

Our Young People

THE CHRISTIAN'S GROWTH.—Phil. 1: 6-11; Col. 1:10, 11

Topic for March 30

MOTTO

"Grow in grace."

OUTLINE OF TOPIC

I. What is to Grow.—
1. Not the old man.—Col 3:9.
2. But the new man—Col 3: 10.

II. How It Grows.—
1. By more fully occupying our life.—Eph. 3:16-19; Phil. 2:12,13; II Pet. 1:5-8.
2. Not by improvement of the Divine seed which is perfect in itself.—Eph. 4:24; I Pet. 1:23; I Jno. 3:9.

III. Encouragements to Growth.—
1. Proper food.—I Pet. 2:2.
2. Proper activity.—Eph. 4:1-3; II Pet. 1:10,11; 3: 14, 18
3. Healthful surroundings.—Eph. 5:1-11; II Cor. 3:18.

IV. Signs of Growth.—
1. Increase in the knowledge of God.—Col. 1:9, 10.
2. Fuller manifestation of the Christian graces.—Col. 1:11, 12; I Thes. 4:1-12; II Cor. 7:1.
3. Power.—II Cor. 4:16; I Cor. 12:9, 10.

STUDY OF THE TEXT

Phil. 1:6-11

There was joy in the heart of Paul because of the evidence of fruitfulness in the Philippian brethren. He was thus made to feel confident that the "good work" begun in them would be completed in the "day of Jesus Christ."

While their fellowship in Christian service made him confident, his experience and longing made him pray earnestly for an increase of their knowledge that they may not fall short in anything, but be able to discern between the evil and the good (Vs. 9, 10), and thus be filled with "fruits of righteousness."

Col. 1:10, 11

This text is virtually the same doctrine as the one above. As seen in V. 9, a knowledge of God's will in His children enables them to **"Walk worthy of the Lord unto all pleasing,"** and when this is done it will enable the Lord to impart more and more of Himself to them, and fill them with power so that they can meet the trying things of life in "patience and longsuffering with joyfulness." It requires such an experience or knowledge in order to properly meet all the difficulties that confront God's children in their conflict with the sinful world.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Increase.**
2. Hearing and Doing.

For Young People.—
1. The Seed of the Divine Nature is to be in Us.
2. Our Part in Growing.

For Older People.—
1. How Do We Measure Christian Growth?
2. What Room in Our Life for the Fulness of God?
3. Hindrances.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD

Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.

John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.

A. D. Wenger. Fentress, Va.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

GOSPEL HERALD

Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

MENNONITE PUBLISHING HOUSE,

Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 13, 1913

Field Notes

A series of meetings is announced for Springs, Pa., to begin March 13 with Bro. S. E. Allgyer of West Liberty, O., in charge.

Change of Address.—Bro. David Garber and family from Saragoso, Tex., to Alexandria, Va. Bro. Garber goes to Alexandria to take charge of the little flock started at that place recently. The Lord bless and prosper them in this new colony.

Arrangements have been made for a series of meetings at Mummasburg, Pa., beginning March 17, with Bro. Noah B. Bowman of Terre Hill, Pa., in charge.

Bro. Andrew M. Mack and wife of Yerkes, Pa., were welcome visitors at the Publishing House one day last week. Their stay here was short, but appreciated.

A new Sunday school was organized March 2 at Point, Pa., to begin active work the first Sunday in April. The Lord bless the work to the strengthening of the cause.

A meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities is scheduled to meet at Goshen, Ind., on Thursday of this week.

The annual meeting of the Mennonite Board of Missions and Charities is to be held this year with the Oak Grove congregation, Wayne Co., Ohio. Fuller announcement will be given later.

Bro. Joshua B. Zook of Allensville, Pa., went to Elverson, Pa., March 1, and expected, the Lord willing, to hold meetings at Conestoga, Millwood, and Atglen until March 9. The Lord bless his labors.

Lebanon Co., Pa.—An all day Sunday school meeting is announced for Gingerich's Church near Annville, Pa., to be held May 30, 1913. May God so direct that a spiritually edifying meeting may be held.

A recent letter from Goshen, Ind., says: "Bro. John Nice of Morrison, Ill., spent Feb. 23 and March 2 with the Yellow Creek congregation. The series of meetings held here by Bro. D. D. Miller were instructive and a spiritual benefit to us all."

Change of Address.—Bro. P. R. Lantz from Canton, Ohio, to Weilersville, Ohio. Bro. Lantz relinquishes his place of superintendent of the Mission to Bro. Geo. M. Hostetler, while he goes to assist in the work at Salem Church near his present home.

Good News from Lititz.—A card from Lititz, Pa., where Bro. J. W. Weaver of Union Grove, Pa., had been leading a continued meeting for the welfare of the Kingdom, tells us there were 38 precious souls who confessed Christ as their Savior. May the Lord bless them. The meetings closed March 6. Bro. Weaver expected to be with the brotherhood at Lititz in their regular service on Sunday evening, March 9.

A letter from Hesston, Kans., dated March 4, says: "Bro. Aldus Brackbill and wife of Clarksville, Mich., are in our midst. Bro. Brackbill preached at the Pennsylvania Church Sunday morning and at Hesston in the evening. He begins a series of meetings at the Pennsylvania Church tomorrow evening."

Correspondence

South English, Ia.

Dear Herald Readers, Greeting in the Blessed Master's Name:—We feel to praise God for the blessings He has showered upon us.

On Feb. 20 Bro. and Sister Aldus Brackbill of Clarksville, Mich., came and remained over Sunday. Bro. B. preached several interesting sermons while with us. We were forcibly impressed with his sermon on Sunday morning. Text, "It is finished" (Jno. 19:30).

Bro. Daniel Kauffman and family, who have labored with us for the past two years, left Feb. 27 for Kalispell, Mont., a place where workers are needed. We are sorry to see them go. They will be greatly missed, but they felt that God had called them, and, "Behold to obey is better than sacrifice."

May God bless them and make them a blessing in their new field of labor.

Yours in the Master's service,

Elizabeth Wenger.

Feb. 27, 1913.

Minot, N. Dak.

Dear Herald Readers, Greeting:—"The Lord is gracious, and plenteous in mercy." The sick among us are better. Weather still continues winter like. The few warmer days we had about 2 weeks ago nearly took what little snow we had—so there is no sledding. Some snow on fields. Will not take much warmer weather to make ground ready for work. Interest in Sunday school and services is good, and attendance increasing as spring approaches.

In His name,

L. S. G.

March 1, 1913.

Austell, Ga.

Greetings of love to all Herald Readers:—You do not know how to appreciate the Gospel Herald till you get away from the good old home church and its surroundings, and get where there are no Mennonites at all, and you are by yourself. It is easy sailing when brethren and sisters live in joy and peace, but trying to worship with churches where styles, fashions, lodges, card-playing, dancing, etc., are not taught against is something different. Sometimes you hear a good sermon in part. Just recently

I heard a preacher say that heaven is just like the secret or Masonic lodge-room, that only the best or those that had special invitation could enter. He said, "You all know how that is, I belong to one of them." Now, what good does his preaching do for one that does not believe in all that folly. We would be so thankful if some of our ministering bretren could come this way and stop long enough to give us a few sermons. Any one going south could stop here. We are only 18 miles west of Atlanta. Come and see us.

Yours for Christ,
J. B. Garman.

March 3, 1913.

Spring City, Pa.

(Vincent congregation.)

Greeting in the Blessed Redeemer's Name:—This congregation bore welcome smiles on the home visit of Bro. John L. Stauffer of the Altoona (Pa.) Mission. The brother was well used in the hands of the Lord in instructing and admonishing us on Sunday morning, Feb. 23, from I Sam. 15:14, 15. After leading in the lesson of the Y. P. B. M. he again preached to us from Jer. 26:2. My prayer is that he may be a strong vessel in the hands of the Lord to the building up of the walls of Jerusalem and the pulling down of strongholds of Satan.

Our Sunday school and Bible meetings are fairly well attended and with good interest.

A request. I have noticed at times, and I believe it necessary that we make special mention of it, that while we are on our knees at any place let us have that burning desire within us to pray for the lost, and remember your brother, that by his life and power in the faith of Christ and your assistance in any way, that his well-loved mother and father, brothers and sisters, may also be brought into the Shepherd's fold. Pray for the work and workers at this place.

Yours in the faith,
Paul M. Sheeler.

March 3, 1913.

Rockton, Pa.

Dear Herald Readers, Greetings to all in Jesus' Name:—Bro. E. J. Blough of Johnstown, Pa., filled our regular appointment Mar. 2. He preached two impressive sermons from Col. 3:1 and Prov. 16:3. May God abundantly bless the brother as he goes forth preaching the Word. Our Sunday school is evergreen with good interest in the work. We ask the prayers of all God's children in behalf of the work at this place, that we may not grow weary in well doing, but say as did Paul, "I can do all things through Christ which strengtheneth me."

Yours in the Master's service,
W. G. Spicher.

March 6, 1913.

Stony Brook, Pa.

Greeting in Jesus' Name:—No preventing Providence, we will have our dedication services at Stony Brook on March 21, on Good Friday, at 9 A. M. and 7 P. M. All are heartily invited to attend.

Cor.

March 6, 1913.

Fentress, Va.

Dear Readers of the Herald, Greeting:—Today, for the second time in about two years' time, this church has been called together on a funeral occasion; and through it we were again reminded that death is ever present though we may be in the best of health. Bro. Christian Glick, who died on Sunday of pneumonia, was only sick for three days. His former home had been here but of late years lived in Lebanon Co., Pa. He was on his way for a visit to his children and was taken ill when he arrived at his son's home in Norfolk, where he died. The funeral was conducted by Bro. A. D. Wenger. Text, II Cor. 5:1, selected by the family.

Our hearts are made glad that two more souls are willing to come out on the Lord's side. They are receiving instruction to unite with the church.

Ed. Musselman with his family is expected to return here this week from Pennsylvania, where they lived the last few years.

Fannie Miller.

March 6, 1913.

Elkhart, Ind.

(Elkhart congregation.)

Our evangelistic meetings closed Sunday evening, March 2, with 12 confessions. Interest was good throughout the series. Bro. Miller goes from here to Chicago to continue meetings at Home and Gospel Missions. As a church at Elkhart we have many reasons to rejoice. The Lord has been good to us; much better than we deserve. While our membership has increased to almost double during the past two and one-half years, our hope and aim is that spiritually we may have increased in the same proportion.

Cor.

March 7, 1913.

Pond Bank, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—We are glad that Jesus gives us this opportunity of writing from this corner of God's great harvest field. On March 1 Bro. W. W. Hege held an instruction meeting, taking as his text, Jno. 5:39. On March 2 baptismal services were held, Bro. J. S. Burkholder officiating. Three precious souls were baptized, and one reclaimed. May God's blessings rest upon them.

A few of the brethren and sisters visited a home where there is an afflicted father, neither father nor mother being in the service of the Lord, and held services. Pray for them that they may be drawn to Jesus and enter His service. Pray for us, that we may do the will of Jesus and follow in His steps.

Yours in Christian love,
James G. Brumbaugh.

March 7, 1913.

Willow Sstreet, Pa.

Dear Herald Readers, Greeting of Love in Jesus' Name:—Knowing many are interested in the good work of saving dear souls I am thankful to state that Bro. J. W. Weaver came here in January at the Brick Church, meetings being very well attended. On the last Sunday evening it was estimated there were about 200 persons in and around the church. On account of so many not getting in they held the meeting on Monday evening for closing. Two more precious souls stood up for Christ, 28 names being reported, yet glad to say more followed. May they, with us, be shining lights for Jesus, and win others for Christ and to God be all the honor and glory.

Cor.

March 8, 1913.

Souderton, Pa.

To all Herald Readers, Greeting:—We are again approaching the season when we are forcibly reminded of the sufferings and death of our Savior, and then of His glorious resurrection, by which all can be saved. We are glad that one soul has been made willing to accept Him at this place, and are hopeful that others will join him and find peace in their souls.

Our church and Sunday school have had good attendance during the winter months. Teachers' meetings held at the homes of brethren every Saturday night, help teachers to unify their thoughts as they go to their respective classes the next morning. A small number have been taking the weekly Bible meeting topics this winter and find it very interesting and beneficial.

J. W. Yoder, a musical instructor, formerly from Belleville, Pa., has organized five singing classes through this conference district. The work has been hindered some as he was called home on account of the serious illness of his father. We hope for his speedy recovery.

J. D. E.

March 8, 1913.

"It is the joy of truth to be looked in the face."

Miscellaneous

THE UNANSWERED PRAYER

She asked to be made like her Savior;
He took her right then at her word,
And sent her a heart-crushing burden
Till the depth of her soul was stirred.

She asked for a faith strong yet simple;
He permitted the dark clouds to come,
And she staggered by faith through darkness
For the storm quite obscured the sun.

She prayed to be filled with a passion
Of love for lost souls and for God,
And again in response to her longings,
She sank 'neath the chastening rod.

She wanted a place in His vineyard;
He took her away from her home,
And placed her among hardened sinners
Where she humanly stood all alone.

She saw she must give up her ambition
Which had been her air castles for years;
But as she knelt in consecration,
She whispered "Amen" through her tears.

She wanted a meek, lowly spirit;
The work He gave answered that cry,
Till some who had once been companions
With pitying smile passed her by.

She asked to lean hard on her Savior;
He took human props quite away,
Till no earthly friend could give comfort,
And she could do nothing but pray.

I saw her go out in the vineyard,
To harvest the ripening grain;
Her eyes were still moistened with weeping
Her heart was yet throbbing with pain.

But many a heart that was broken,
And many a wrecked blighted life,
Was made to thank God for her coming.
And rejoiced in the midst of her strife.

She had prayed to be made like her Savior,
And the burden He gave her to bear
Had been but the great Sculptor teaching
To help answer her earnest prayer.

Selected by H. K. H.

IS BEER A LIQUID FOOD?

By R. D. Becker.

For the Gospel Herald.

Is beer a liquid food? is the question. It contains food elements, but not in such proportions that it can be counted food if we look at its analysis. The average glass of beer (one-half pint) contains by weight: Alcohol, 4.46 %; extract, 4.61 %; albuminoida, .47 %; free acids, .26 %.

As food is a substance which when taken into the system builds up tissue or supplies energy, and as the extract is made up of albuminoids and carbohydrates, the beer may be said to contain the small amount of 4.61 % of food.

A hard working man to keep himself in good working condition must have on an average about 4 oz. of proteids and 8 oz. of carbo-hydrates and 2 of fat. Figuring on this scale it would take 108 glasses or 27 quarts, costing $5.40 per day.. This amount contains 29 oz. of alcohol.

Only 37.9 oz. of wheat flour is needed to furnish the amount of energy at a cost of about seven cents. Neither one contains fat, so that must come from some other source. Notice the great contrast in quantity and cost of living, and the great contrast we can see between people that drink the soul destroying liquids and one that lives common.

Lancaster, Pa.

THE BOOK OF BOOKS

By Mina A. Roth.

For the Gospel Herald.

Books, like companions, are of three different kinds: good, bad, and indifferent.

In speaking of books the Bible is the foremost. There is none other like it. It is a book in a group all to itself, containing the revealed will of God from heaven. The man who rejects the idea that the Bible is the revealed Word and will of God puts himself on the same level with a heathen.

The precious Word of God is the one book that should have the foremost place in our home, in the Church and wherever literature is under consideration. It should be read more than any other book, obeyed more readily and should mould the character of our lives.

The Bible is a real Book, a treatise expressed in literary form, a message conveyed by means of written language in sentences grammatically constructed. Its doctrines are clearly stated. Every important event mentioned in it is so well set forth that the enemies of the Christian religion have vainly sought for ages to bring any damaging evidence of real merit against the Bible.

The Word of God should be both read and studied. As a reading book it should be our daily companion. We should open it frequently, read its simple message believingly, rejoicing that God has placed the blessed story within our reach.

We should have not only religious books but books with the right kind of religion in them. A book that does not teach the true meaning of the Bible should be discarded from our library. The most harmful book is the religious book that teaches unsound doctrine. You had better read the sermons of the Christian ministers than to read the book called "Sermons by the devil." You had better read about actual mission work in Chicago and other cities than to read the visionary work told about in, "What would Jesus Do?"

In this last day and age of the world much fiction is read. We cannot condemn everything that bears the stamp of fiction as absolutely sinful. But much evil has come from reading this kind of literature. The reading of a high grade novel prepares one for the reading of some that are anything but high grade. The atmosphere of a novel is unreal, makes the mind dreamy and unfits it for solid reading and destroys the capacity for simple faith. It tries to make impurity decent, crime attractive and hypocrisy noble. May we never say, "This does not matter, I see no wrong in it. I don't believe we need to be so particular." Many have been induced to do great crimes and many have been led astray by this impure literature.

I think it is all right to keep supplied with literature that throws light on any business in which we may be engaged. Books for the culture of the mind or for general information are right in their place. The fact that Moses was learned in all the wisdom of the Egyptians was a positive advantage to him, having laid all upon the altar of the Lord. So with us. An intelligent citizen is also an intelligent church worker providing he realizes that the Bible clearly teaches that there are **only** two places where we can spend eternity. At one place there is joy, at the other weeping and gnashing of teeth. It also teaches that if we do not yield willing obedience to all the divine commands of God, our fellowship with Him will be broken. It does not teach us to shirk difficulties but to overcome them.

How thankful we should be for our Bibles! How anxious we should be to study its sacred pages! How earnestly we should strive to faithfully obey its precepts! for like anything else the Bible may be understood better the more it is studied.

Noble, Iowa.

GOD'S WONDERFUL LOVE

By D. B. Shelley.

For the Gospel Herald.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3: 16.

Here is a thought, What is love, a real love? It is too high and deep for the human mind to comprehend. We only can have a faint idea. To compare human love with God's love we can picture a mother's love to her children. A mother's love to her children is unbounded. A father may love his children above anything in this world, give everything he had before he would give them up, but a mother's love is still deeper. She would give her life to save the life of her children. There is an illustration given of a family in which was an only son. His father and mother loved him most dearly, and when the time came that

he should go into the world for himself it was a trying time to give him up. When the day came for them to separate the father and mother gave him the best advice. He left home with bitter tears rolling down their cheeks. Was this the end of that mother's love? No; night after night she sent her prayers to God to keep him safe.

Sinner, this is a picture of God's wonderful love. Think of it, God gave His Son that you may have eternal life. How it must have grieved the Father to give His only Son to die for you and me. But you reject and spurn His love and you are not willing to yield when God's children and His ministers are pleading and praying night after night for your salvation and still reject His love and mercy towards you. What would the need be if God would withdraw His love from you and cut you down in your sins. There would be no other hope, but a never-ending hell to receive your immortal soul! I wish that all sinners might repent and live.

Hubbard, Oreg.

REPENTANCE

By Mary McCarthy.

For the Gospel Herald.

By the help and grace of God, I will write a few lines to the unsaved ones to warn them of the great danger they are in. From experience I can truly say there is great joy in being a Christian.

Especially with the young do I plead; and not only I, but God also, for He says, "They that seek me early shall find me." God does not always strive with man. Why not heed the warning now? Though Satan's darts at you are hurled, hide behind the Rock which is our dear Lord. Not only with the young is Jesus pleading, but also with older ones whose end is drawing nearer every day. How sad to think when one is gone to the great beyond and never enjoyed the great joy of a true Christian life. Praise God for what He has done for me.

"Beloved, we are more than conquerors through him that loved us, and gave himself a ransom for us." Let us all worship Him in the beauty of holiness. "How shall we escape if we neglect so great salvation?"

But praise God for this that some jewels are still coming forth and the polisher is preparing them that they may stand blameless before Him in love.

A lady in Scotland was once troubled about her soul. God gave her no rest, but still she waited till one night she got sick and in the morning was a corpse. No more time to wait. Are you going to do the same, or will you turn and live a true Christian life? Again I say, The Spirit of God will not always strive with man (Gen. 6:3). Be ready, "for at an hour ye think not, the Son of man cometh"

Mountville, Pa.

MOTIVES FOR GIVING

By Emma Beller.

For the Gospel Herald.

Our motives are the greatest factors in our deeds of charity. There certainly is not a blessing for him who helps his fellowmen because he thinks he is bound by courtesy to do so or thinks he will win the favor of some prominent men and women. We are not looking for man's favor but we are seeking God's blessing. First of all we must have the love of God in our hearts before we try to share it with our fellowmen.

Then we must not deceive ourselves, mistaking giving for righteousness. It matters not how much our friends may enjoy our gifts and kindness unless we have been born again all our doings are counterfeit and cannot count for genuine righteousness. So we must not aim to get our righteousness by giving a great deal, for salvation comes only through God. We may be an honorable and sympathetic people, but unless we have salvation from God we are sinners in His eyes.

The sinner cannot see that the gifts given to charity by a Christian can be of any more glory to God than the one given by himself. In II Cor. 9:7 Paul tells his people to give, each according to his purpose in his heart, not grudgingly, nor of necessity, for God loveth a cheerful giver. We should share our means with our brethren, not because some one has asked us to do so, but because the love of Christ constrains us. Our love of Christ should be so great that we will be delighted to give of our means if we see that we will thereby be serving Christ in the best possible way. Our motive should not be simply to gain the reward promised. If our motive is from God He will be sure that we will not go unrewarded. The promise is: Whosoever shall give unto one of these little ones a cup of cold water he shall in no wise lose his reward.

Graymont, Ill.

Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment we are supported, blest, by small kindnesses.—F. W. Robertson.

WHAT DOES IT MEAN TO FOLLOW JESUS?

By Alice H. Nissley.

For the Gospel Herald.

If any man will come after me, let him deny himself and take up his cross and follow me.—Matt. 16:24.

We may all follow Jesus if we will. All are invited. Few accept and many reject the inivtation. To follow Jesus means to deny self and take up the cross. We will not please ourselves in preference to Him. What does the Bible mean when it says that we are to be separate from the world (Rom. 12:2; II Cor. 6:17, 18; 7:1; I Jno. 3:3)? Are we taught to be careful only in our talking and treatment of others and not in the observance of the "all things?" Do we show by our lives that we possess something that the world does not? Is it enough to have our sins forgiven and then go on with but little change the same as before? What suffering, sacrifices or self-denials does it cost to be a member of many of the churches today? O, the importance of right teaching and right living of parents and teachers. Children will look to them for advice and often what they say, in the child's mind, is gospel. How responsible we are when we give advice. Does it correspond to our lives? Are we careful to only advise according to the Word and do we follow our own advices? How it makes our hearts ache when we see and hear of intelligent mothers teaching their children just what they would not feel safe to do themselves. What will it mean to us some day if we teach one thing and do another? Why should we teach all to come to Christ; but the children need not observe the "all things?" When Christ gave the command to His disciples, He said, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things." Does any part of God's Word teach us that only the older ones are to be obedient? Are they only to receive the crown if faithful to the end? The influence brought on the rising generation as to the Bible's meaning depends much on the teaching at home, day school or Sunday school and the seed will be planted for the next generation. We saw how it went with the Israelites. They were anxious to be more like the world and not so different from other people. The lives of those showed enough, beside the teaching, that true worship to God would not have to be idol worship is just as good. They drifted from bad to worse and we read what they had to suffer in the third and fourth generations on account of the indifference and heedlessness of the true worship by those of the first generation. If

the children of this generation are taught today that a little jewelry won't hurt or that the prayercovering is just intended for the older ones what foundation are we laying for those who are following us? What kind of seed are we sowing? The children of today will reason as the Israelites did. If my parents think this or that is not necessary for me, just for them to obey, it is not so necessary for any one. Jesus says, "Whosoever will come after me, let him take up his cross." When we come to Christ we should have nothing that we think more of than to please Him. It is for us to obey His Word. He will take care of the results. If we are not obedient we will not feel secure as to the results. When we are entangled with this world (blind to our own good) we are in no easy position. We feel secure when we are not. We should aim to come closer and closer to Jesus that we may know Him better and see ourselves as He sees us. Our fellowship with Him shall be sweet if we allow the Holy Spirit to have free course in our lives. Do we have a longing desire to please God? Will our works when "tried by fire," stand the test? Jesus is too loving and considerate to ask anything of His blood-bought ones that He will not give them grace and strength to do. Whatever seems too hard for us to do or bear, even if it seems uncalled for, let us look to Him for guidance and "lean on the everlasting arms." He knows our circumstances. What lessons we are often taught by the children, and how soon they can tell by our lives what we think. We are told to come early to Jesus, that we may escape many of the snares of the devil and flee to Christ who is able to help all who come to Him. God is Father of us all. His promises are to **all** who **will believe** and **obey,** none but the disobedient excepted.

Lancaster, Pa.

ANTI-TOBACCO REASONS

By R. D. Becker.

For the Gospel Herald.

1. Tobacco is a poison which has no place in the human economy.

2. Tobacco poisons the blood, impairs digestion, injures the health, and induces diseases. It causes blindness, deafness, tobacco heart, smoker's sore-throat, smoker's dyspepsia and a train of evil effects too numerous to mention.

3. Tobacco robs the poor man's family of money needed for the purchase of food and clothes.

4. The use of tobacco is adverse to personal neatness and cleanliness.

5. Tobacco makes its devotee selfish and promotes disregard for the right and comforts of others in general.

6. Tobacco implants that stupid, "I don't care" spirit." It does away with politeness and cleanliness in the majority of cases.

7. Tobacco destroys the will power and self-control by establishing the slavery habit, thereby making slaves of men who were once free. Think, young men, think.

8. The craving for tobacco is hereditary. This is why the child has such a desire to begin the habit.

9. Tobacco tends to lead to the liquor habit and to that of other drug addictions.

10 It leads the young into bad company.

11. Tobacco surrounds its devotees with a nauseating stench which renders them almost intolerable to persons not addicted to the habit.

12. It makes an unclean temple for the soul to live in.

There are numerous other reasons why it should not be used, but these few reasons will suggest other questions to those who read this. Ask yourself this question: Can I follow every command in the Bible and use the weed?

Lancaster, Pa.

CONCERNING TOBACCO

By L. B. Huber.

For the Gospel Herald.

My attention was called to the article in a recent issue of the Gospel Herald by Bro. J. K. Bixler, "How I May Know a Thing is Wrong." Among other things he gives a vivid description of the use or rather the abuse of tobacco. It will be left for the religious press, and such other periodicals that are not afraid to stand for the truth as they see it, to bring the moral aspects, of such serious questions to a fuller discussion, and to a better understanding. The article in question clearly brings to light some very important truths, not only from a moral standpoint, but from a practical nature as well. The brother calls attention to the fact that some brethren reason that because God saw everything that He had made, and behold it was very good, it must therefore be right to either smoke, chew, or snuff it. Right here I would like to add, Where do the brethren that know the evil effect of tobacco and condemn its use stand on the question of growing it on their farms or having it grown for them? The passage in question does not say, for what every thing God made was good. Most farmers know that tobacco is a splendid insecticide, but terribly hard on the land, more so than any other crop, and hard on the human race. In view of these facts, is it right for any one to devote much of his time and much of his best land to produce something to sell to his fellow man that is an injury to him? "Prove all things: hold fast that which is good."

Lititz, Pa.

WORDS OF ADVICE TO THE YOUNG

By Levi Blauch.

For the Gospel Herald.

Dear young brethren and sisters: Will you please take a few words of advice from one who wishes you well? In the first place I want to say, Be careful where you go, what you do, how you talk, what you read, how you read, what you wear, and what you wear it for. Search your Bibles and see what it advocates along the line of dress, whether it advocates fashionable dress or modest apparel, then be sure to take the advice found in the Bible. There is no better book in all the world than the Bible. It is full of advice, good counsels, admonitions and commands. Blessed is the young man or woman who makes the Bible a constant study. Above all, do not forget to pray. Bible reading and prayer are the very food the soul needs and without this food it will die. What then will take place in the day of judgment if the soul is dead? Think of this.

Do not neglect the assembling of yourselves together in the house of worship. Pray for your minister. By so doing you can be a great help to him while he is preaching or studying the Bible. Pray for him in all his lines of work, and his good advice based on Bible principles. Do not forget to help the minister. Visit him when he is old and gray, when he is in financial need. Do not fail to live the pure and holy and overcoming life, so that your minister may be encouraged, angels may smile and heaven be glad.

There are also some things which we should forget. Foolish talking and jesting, the attending of places of worldly amusements, fairs, shows, theaters, festivals, parties, etc. I also advise you to forget the fashion plate, so that all unbecoming and unscriptural ornamentations might vanish. Young sister, will you forget to look into the fashion plate the world is handing you, to make your dresses according to the fashions of the world, to comb your hair after the fashions of the world? Will your forget to leave your devotional covering at home when you go to worship with another denomination?

Dear young people, take advice not only from me, but from all others who may give you advice that harmonizes with the teaching of divine truth; and especially from the dear, loving Savior, who, while on earth, lived such a sweet, sympathetic life, and then died that we may live and enjoy the Christ-life on earth, after death going home

to glory and be with the redeemed forevermore. May God bless the rising generation with heavenly wisdom, is my prayer.

Johnstown, Pa.

NOTES ON SERMON

(Taken at the funeral of Mabel Rebecca Shenk, preached at Warwick River Church, Feb. 9, by E. H. Brunk.)

By L. J. Heatwole.

Opening lesson, Psa.90. Text, Matt. 18:3.

Man is a compound being, having a touch of nature blended with divinity. Even Job, Moses and David spoke of the mournful side of life and their songs were oft attuned to the minor key, but many times they rose correspondingly high above these conditions and could plainly see God's love and mercy in all His providences.

The few brief lines giving the age of little Mabel, 3 y. 1 m. 13 d., form a chapter showing the history of her short life in this world.

The circumstances of her death are calculated to reach the uttermost bounds of the Church and leave impressions that will last as long as our lines may endure. The many destructive elements with which our lives may come in touch, the worst of all are fire and water.

A propensity of childhood is its disposition of depending and its nature to recoil from that which is wrong. It is in late years of childhood that the tendency comes to go into the ways of sin and error.

In the life of little Mabel we find much that was a joy to her parents. How different is this from that of the disobedient and wayward child that blasts the hope of the parents for its future welfare.

The great mystery as to why such a bright star should be removed from the family circle in so tragical a way remains unexplained. It, however, serves to create a longing to join them on the other side.

We learn of a mother who prayed earnestly for the recovery of her sick child and that the Lord granted her request, but she lived to follow that child to the gallows in after years. Jesus loved little children to that degree that He called one to Him to use it as a model showing what we older people should be.

Child nature places implicit trust and confidence in the parent. So we who are older should place full confidence in God's Word and yield ourselves pliable in His hands.

Christ Himself is our pattern and example and the converted life represents the contrite and broken spirit of childhood. Men everywhere would be in condition to be used to the glory of God. If parents would bring about such results in the training of all children and the Church follow with such results in the training of all members, wonderful things might be accomplished in this work for the Lord.

If the latent energies that lie in the Church today would be used as does the commercial world, the earth could be converted in ten years. The future prosperity of God's cause among men depends entirely on the training and rearing of children in the right way. Doubtless there are many of her associates who will always have a tender recollection of little Mabel, and her pleasant and agreeable disposition, and these young parents will never forget the darling who has gone before them into the spirit land.

Followed by Bro. Jacob Hahn.

We can only say in our trying times, "Thy will be done, Oh, God!"

When Jesus was in the Garden of Gethsemane bowed down to the cursed earth to bless the world, He said, "Father, not my will, but thine be done."

I was sick in bed when the news came of the fire, then soon the dreadful news came of the burning victims. What shall we say then? God is so wise we can not say that His will should not be done.

God's hand is so merciful, and we are His adopted and dependent children. He knows what is best for us When we are given up to God we can not do everything that God requires of us.

Paul was fully given up to God's will. When the prophet took up Paul's girdle and bound his hands with it, and said the Jews bind the man that owneth this girdle, and deliver him to the Gentiles, Paul answered, I am ready not to be bound only, but also to die for the name of the Lord Jesus. He would rather have died than not to obey God in spreading the Gospel. He wished God's will to be done.

When our friends leave us, it causes tears and pain. The parents should do all they can to meet Mabel in heaven. Mabel was so gentle and loved by the whole neighborhood. The mother was willing to sacrifice her life for her child, but could save only one of them. But God does nothing wrong. How happy she is now; she is enjoying the angels, the sweetness of heaven. We see the hand of the Lord is everywhere, our lives are short, and we should prepare ourselves for eternity. Our pathway is mixed with joy and sorrow. Mabel is now in the glory land. Your only hope is in Jesus.

Illustration by Bro. G. R. Brunk.

We see the extent of a mother's love in Sister Shank and Sister Layman being willing to sacrifice their lives for their children. So Jesus sacrificed His life for the whole world. God has made provision to save the whole world, but He cannot, because not every one yields to Him.

Denbigh, Va.

WHAT YOU CAN DO

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—The London.

WEAVING

Yes; I'm a weaver, and each day
The threads of life I spin;
And be the colors what they may
I still must weave them in,

With morning light there comes the thought,
As I, my task begin—
My Lord to me new threads has brought
And bids me "weave them in."

Sometimes He gives me threads of gold,
To brighten up the day,
Then sombre hues, so black and cold
That changes the gold to gray.

His love, alas! I oft forget
When these dark threads I spin,
That causes me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray;
And so I toil till daylight dies
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin;
He'll open wide my Father's door,
And bid me rest within.

There safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

—Sel. by Alice H. Nissley.

CHRIST ON THE CROSS, OR THE THRONE?

By Sadie Brubaker.

For the Gospel Herald.

What shall I do then with Jesus which is called Christ?—Matt. 27:22.

To every individual these words have, or will have, an intense meaning —when the question of rejecting or accepting Christ calls for decision, these words are realized in the deepest sense. However, not at this time only are these words appropriate.

Let us imagine for a moment that we are in the early steps of our Christian life. We remember how that the question of yielding obedience to some Gospel command was hard up against us. Not alone did we feel a sense of obligation to God, but the question came, "What shall I do with Jesus?" What shall I do with Him who has redeemed my soul by His own life blood? Then again our mind is brought to the place where decision was essential. When the world seemed so attractive, its hold was so strong we could scarcely see any escape from it. Then came the thought, "What shall I do with Jesus?" What shall I do with Him who said, "I have overcome the world?" Again and repeatedly we can see ourselves almost ready to turn pack, the fear of failure was engrossed by threatening foes, and why need we try? Just as always, through the deepest gloom, comes the question, "What shall I do with Jesus?" What shall I do with Him who has said, "My grace is sufficient for thee?"

Every day of our life we are engaged in a conflict. We either reject some evil and accept the right, or we reject the right and accept the evil. We crucify Christ or enthrone Him. The one who seemingly goes through life without conflict and opposition, is one who is deceived and already in the powers of the enemy. Christ occupies one of the two places; the cross or the throne. We can put Him where we will, even as did the cruel Jews. This decision may have once been settled with all sincerity, but still we need to guard the throne or self will take possession.

This monster character "self" by nature is nearest our human sympathy. It inflicts such dreadful pain to crucify self. If self is put on the cross, the world will mock and scorn. The throne is by far the most gratifying. Now what shall be the decision, Christ on the cross, or Christ on the throne? "What shall I do with Jesus?"

So often in our every day life we meet occasions when either self or Christ must be crucified. Sometimes we need to sacrifice time or pleasure in order to help some needy one in our own community. We hesitate a moment, but if we are surrendered to God we soon see it a pleasure to sacrifice for others. More repulsive to self is the idea of giving up all of life's plans, time and talent, to go in a sin-polluted world and labor for life. It means a severe battle with self, and it can only be rightly decided after we have pierced ourself with the question, "What shall I do with Jesus?" What shall I do with Him who said, "Go ye therefore and teach all nations?"

It would seem as if this question was of little importance, if we could picture the many "selves" enthroned in hearts that should enthrone Christ. No doubt many have little thought as to what it would mean if judgment would come and find Christ on the cross. How few seem to know that Christ on the cross is not the finished plan, and that unless He be resurrected there is no life. We can not think too seciously, even now, for if we fail in grasping the significance of these words now, how awful will they sound at the judgment? Though we need not question what we will do with Christ at the judgment, but **now** and in every step of life, "What shall I do with Jesus?"

Hesston, Kans.

SIN

Sin is not in the appetite, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to him; so were sunlight and life. Hunger, pain, death —he could feel them all, and shrank from them; he suffered, being tempted from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this; for the way in which some speak of the sinlessness of Christ destroys the reality of His history, and transforms it into a mere fictitious drama in which scenes of trial were represented, not felt.—Zion's Watchman.

CULTURE DEFINED

Culture is not truly understood where it is measured by polished manners or gracious speech or exceptional learning or brilliant reasoning faculty. Culture is self-command and human understanding—such command of self as enables a man to wield the utmost of his personal resources where he will, and such understanding of his fellows as enables him to fit into working harmony with life around him.—Sel.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.—Bushnell.

(Continued from page 790.)

to such as you; and then I can't help thinking that, maybe if them that ought to know better than to do so, and them as are higher learnt and all that, wouldn't set sich examples, my poor Tom would be alive and caring for his poor old mother; but now there 'aint any of my family left but me and my poor gran-chile, my darter's little girl, and we are going to stop with my brother in Illinoy."

Tongue of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement and fear that she was doing wrong. I can't recall half she said, as she, a poor, lone beggar widow, stood before those noble looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her grey hair and said: "Don't cry, granmam; don't cry, granmam." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say, that when the passengers came to themselves they generously responded to the Judge, who, hat in hand, silently passed through her little audience.—Selected by a Brother.

AN ADDRESS

To the churches of the Missouri-Iowa, Western Amish and Kansas-Nebraska Conferences, Greetings:

At the last sessions of the above named conferences two brethren were appointed by each body to compose a committee to investigate the needs of the homeless children which often come into our hands and see how orphanage work could better be carried on.

This committee met Jan. 6, 1913, at the Kansas City Mission, every member being present. After the needs and possibilities of this work were considered the following resolution was adopted and work planned:

"Since we see the pressing need for local efforts along orphanage work, be it Resolved, That we continue our organization subject to the direction from our several conferences and that our work for the present shall be as follows:

1. That we work through the Orphans' Home in Ohio in placing orphans into homes.
2. That we look up temporary homes for orphans until permanent homes can be found.
3. That we look up workers for our Homes now established.
4. That we interest the churches of our respective conferences in orphans, by way of opening homes, supporting the work financially, etc.
5. That we look into the matter of establishing a Home in one of our larger communities.

6. That we invite our brethren to communicate with their respective members of this committee concerning any feature of this work, and if any children are wanted, to correspond with J. D. Mininger, 200 S. 7th St., Kansas City, Kans.

7. That a committee be appointed to outline our future work. This to be acted upon at our next meeting, then to go to conference for action.

8. That a copy of the proceedings of this committee be sent to every church in the three conferences.

It will be borne in mind that we as a committee can only work under the direction of our conferences, hence we are desirous that what we do shall be clearly understood. We do not want to work independent to any organization now existing.

Yours in His service,
J. D. Mininger, Chairman,
Abe Wenger,
Jacob Wenger,
D. J. Miller,
D. S. Weaver, V. Chairman,
L. O. King, Secy.

The above letter is supposed to have been read in every church of the Missouri-Iowa, Western A. M., and Kansas-Nebraska Conference Districts. It is self-explanatory. However, lest anyone might not fully understand its purpose and the nature of the work set forth in it, the following is added:

Arrangements have been made with the Sperintendent of the Orphans' Home at West Liberty, Ohio, so that under certain conditions orphans found in these parts can be held temporarily, allowing the superintendent of that institution to hold all necessary papers of surrender and adoption of children. This saves at least the cost of sending them to Ohio, and perhaps the cost of sending them back into some home in the West. This arrangement necessitates the opening of homes as places for temporary residence of such children.

Children are also gotten which are wards of some courts. These will be placed into homes without having been surrendered to the Orphans' Home.

It is not the intention that our brethren from the above named conference districts should now turn their request to this source instead of writing to the Orphans' Homes now existing. We seek to help them find homes for the children they now have. It is a fact that in some of our larger communities many orphans have been adopted, yet not one came from the Orphans' Home in Ohio, simply because such places never came in touch with that institution. When it will be remembered that the children in that institution receive daily instruction in the Bible and are brought up as Mennonite children, they ought to be the more desirable. Hence we trust that our brethren who are considering the matter of adopting a child will at least correspond with the superintendent of the Orphans' Home at West Liberty, Ohio. However, if you write to J. D. Mininger of Kansas City, Kans., and in case he knows of none, he can forward your request to Bro. Metzler at West Liberty, Ohio.

We make the following requests: That all who would receive a child into their home temporarily (or permanently) will please send their address to Bro. Mininger. And that any one having some suggestion or advice as to the future work of the above named committee as per item 7 in above letter communicate with the secretary of the same.

All has not yet been done that can be done to bring the homeless child into the childless home, thus making both the happier. Will you lend a helping hand?

Yours in His service,
L. O. King, Peabody, Kans.

REPORT
Of the Old People's Home, near Lancaster, Pa.

For the Gospel Herald.

(January and February, 1913.)

Donations.—Groceries, dry goods, etc., were donated by the following: Mrs. Andrew Greider, Mrs. A. S. Hershey, J. C. Leaman, Mrs. Henry Landis, Mrs. Elizabeth Rhote. Cash: Harry F. Eshbach, 2.00; Amos A. Ressler, 1.00; Paul W. Sheeler, .50; Allen H. Good, .50; Laura H. Good, .50; Katie H. Good, .50; Eli G. Sauder, 1.00; Solomon M Weber, 1.00; David Brubaker, 1.00; Fred Miller, 1.00; Howard K. Delp, 1.00; Henry Blosser, 1.00.

Services.—Jan. 12, regular services were conducted today by Isaac Brubaker; text, Heb. 12:1-3.

Jan. 13, we were admonished by Bro. Elam Horst from Virginia. Text, Isa. 41: 10.

Jan. 26. Regular services were conducted today by Bro. John M. Sauder and Bro. Jos. G. Horning. Lesson, John 14. Text, John 14:1-3.

Feb. 9. Regular services by Bro. C. M. Brackbill and Bro. A. B. Eshleman. Text, Psa. 1:1.

Feb. 23. Regular services by Bro. Noah Bowman and Bro. Frank Kreider. Text, II Cor. 5:1.

Health is fairly good. Some have colds but we can say the Lord has wonderfully blessed our large family, of which there are 68 at this time. We ask an interest in your prayers, so we may do this work to the honor and glory of God and be an helpmeet to those aged pilgrims.

T. E. Moyer.

Married

Selzer.—Weaver.—Bro. Monroe Selzer and Sister Lottie Weaver were married at the home of the bride's parents near Canton, Kans., Feb. 26, 1913, Bro. D. H. Bender officiating.

Miller—Freisner.—Bro. G. Monroe Miller of Goshen, Ind., and Sister Susana Freisner of Vistula, Ind., at the home of the officiating minister, Bro. J. E. Hartzler, on the evening of March 6, 1913.

Mack—Detweiler.—On March 1, 1913, Bro. Andrew M. Mack and Sister Cora H. Detweiler, both of Yerkes, Pa., were united in holy matrimony, Bro. Warren G. Bean officiating. May God's rich blessing go with them through life's journey.

Shriner—Miller.—Bro. Frank Shriner of Bowne, Mich., and Sister Katie Miller of White Cloud, Mich., were united in marriage at the home of the bride's parents, Bro. and Sister M. P. Miller, near White Cloud, Mich., by Bro. Jacob P. Miller, Feb. 27, 1913. May God bless them through life's journey.

Obituary

Franck.—Henry S. Franck was born in Lancaster Co., Pa., Aug. 16, 1837; died Feb. 27, 1913; aged 75 y. 6 m. 11 d. He is survived by 3 children and a number of grandchildren. He was a member of the Mennonite Church for many years remaining faithful until death. Funeral and interment at the Hess' Church near Lititz, Pa., on March 1. Services by Bros. John Lefever and John W. Weaver from II Cor. 5:1-4.

Landis.—Lester G., only child of Bro. Phares and Sister Martha Landis living near Witmer, Pa., was born Feb. 5, 1912; died Jan. 6, 1913; aged 11 m. 1 d. He was sick only ten days with pneumonia. All that human hands could do was of no avail. Funeral was held Jan. 6 with services at Mellingers Church by Bros. Sanford Landis and Benj. Wenger. Text, II Kings 4:26. "Is it well with thee? Is it well with the child?" Interment in cemetery adjoining.

It is hard to understand but comforting to know that the little one is "safe in the arms of Jesus." May God comfort the bereaved ones.

Glick.—After a brief illness Bro. Christian F. Glick, in the sixty-eighth year of his age, died at the home of his son, Christian E. Glick, Norfolk, Va., March 2, 1913, at 3:45 P. M. Bro. Glick arrived in Norfolk Friday from Annville, Pa., to visit his children and expected to leave in a few days for Glendine, Mont., where he has a son and a daughter. He is survived by his wife, 3 sons and 4 daughters. Funeral will take place March 6, in the Mt. Pleasant Mennonite Church near Fentress, Va., conducted by Bro. A. D. Wenger. Interment in the adjoining cemetery.

I. W. Eby.

Lindal.—Melvin Howard, infant son of Bro. Frank and Sister Martha Lindal was born March 6, 1912; died Jan. 13 1913; aged 10 m. 7 d. Our dear little son's death was caused by pneumonia fever. All that loving hands could do could not stay the hand of death. Our little darling was taken from us to enjoy a better land. God grant us a resigned will.

The funeral services were conducted by the brethren, J. M. Brunk and J. P Berkey, in Hesston, Kans. Buried in the Mennonite cemetery near Trousdale Kans. God comfort the bereaved.

Roth.—Christian Roth was born Nov. 24, 1876, in Ludwig, Elsas; died at his home near Wayland, Ia., Feb. 20, 1913; aged 36 y. 2 m. 26 d. In 1891 he emigrated with his parents to America. His parents preceded him to the spirit world. In his youth he accepted Christ as his Savior and was faithful to the end. On March 5, 1903, he was married to Sister Ida Wyse. To this union were born three daughters. He leaves a sorrowing wife, 3 daughters, 4 brothers, 2 sisters, and a host of friends to mourn his departure. Services at the Sugar Creek A. M. Church by Bros. Gerig, Garber, Wagler and Gingerich. Text, Hosea 6:1; Rev. 6:9-11; II Kings 20:1. Interment in the cemetery nearby.

Shank.—Hettie (Byer), wife of Bishop Daniel Shank, was born near Fairfield, Pa., Oct. 10, 1830; died in Biglerville, Pa., Feb. 5, 1913. She took sick with pneumonia, and only lasted a few days when death came. But we are glad to say she being questioned as to leaving this world made the expression that the roll would soon be called up yonder and that she would be ready to answer the call and meet loved ones gone before. Funeral services were conducted Feb. 7 at the house by Bro. J. C. Miller and Daniel Stump. Text, Job 14:14 (last clause) and Eccl. 7:1-6. Burial at the Mummasburg Mennonite Cemetery.

"Take them, O death! and bear away
What ever thou canst call thine own!
Thine image, stamped upon this clay
Doth give thee that, but that alone!"

Hartzler.—Elizabeth, eldest daughter of John and Nancy Bontrager, was born in Mifflin Co., Pa., Sept. 12, 1836; died in Logan Co., O., Feb. 18, 1913; aged 76 y. 5

(Continued on next page.)

Items and Comments

The membership of the Young Men's Christian Association in the United States is estimated at 566,000.

In a collision between two vessels in the German navy at Hamburg one of the vessels was sunk and 66 men lost their lives.

The parcels post has not yet succeeded in putting the express companies entirely out of business, as two prominent officials in the post office department have recently resigned to accept positions in the pay of express companies.

The British steamship Alum Chine, carrying a cargo of three hundred tons of dynamite, was wrecked March 7 in a terrific explosion on Chesapeake Bay, resulting in a loss of life estimated at 40 and 70 wounded and property loss of half a million dollars.

The feeling of terror which struck the hearts of the fighting Mexicans after the bloody overturning of the government by Diaz and Huerta seems to be wearing off and organized resistance to the provisional government is growing in several parts of the country. Evidently the day of peace is not yet at hand in that distracted country.

Organized labor went on record in favor of lawlessness and violence when Frank Ryan, the convicted head of the International Association of Bridge and Structural Iron Workers was re-elected president of the Association. He was one of the labor leaders convicted in the recent "dynamite conspiracy" trials at Indianapolis, Ind. Violence is one of unionism's strongest weapons, and they hate to give it up.

We made mention in last week's paper of the fact that President Taft had vetoed the Kenyon-Webb bill which forbids the shipment of liquors to liquor dealers in prohibition territory. By a decisive majority in both houses, Congress overrode the veto and that bill has become law. It is a healthy sign that public opinion is against the idea of partnership between the liquor dealers and the national government in the work of thwarting state laws for the betterment of the people.

What is a turtle? Is it an animal or a reptile? Is it capable of suffering pain? Do you call these simple questions? Perhaps they are, but there was enough in them to decide whether Captain Downs of the steamship Saratoga was guilty of cruelty to animals. He had been arraigned in a New York court on the ground of cruelty to animals because he cruelly treated 68 green turtles in the way he shipped them to New York. The case was thrown out of court on the ground that turtles were reptiles, not animals.

On March 4 President Woodrow Wilson and Vice President Thomas R. Marshall were inducted into their respective offices in the presence of immense crowds and with the good will of the nation. The new President is taking hold of the duties of his office in a way that inspires confidence in his integrity and ability. Let us hope that he may have the continued support of all his subjects, and let us not forget the divine injunction, "Pray for your rulers." "Let every soul be subject unto the higher powers."

(Continued from preceding page.)

m. 6 d. She was married Sept. 25, 1862, to Jonathan N. Hartzler, who died March 1, 1897. To this union were born 7 children, 6 of whom are living. She united with the Amish Mennonite Church in her youth and remained true to God and the Church to the end. She peacefully let go of earthly ties and left saddened hearts behind. Besides her children she leaves 16 grandchildren, 5 sisters, 3 brothers and a host of friends. Funeral service at the Walnut Grove Church near West Liberty, Ohio, conducted by Bros. A. I. Yoder and S. E. Allgyer. Interment in the Alexander Cemetery.

"The Lord hath taken, but to add more
beauty and diviner grace.
When through the storm and tempest
safely anchored just on the other
side,
We shall find the dear face through death's
deep shadows,
Not changed, but glorified."

Buerge.—Jacob Buerge was born Dec. 19, 1830, in Waterloo Co., Ont.; died Feb. 12, 1913, in Jasper City, Mo.; aged 82 y. 1 m. 23 d. He was for many years a resident of Jasper Co., Mo. He was married to Barbara Kurtz, Mar. 14, 1854, in Wayne Co., O. To this union were born 7 sons and 3 daughters. Two sons died in infancy. He leaves a beloved wife and the following children: D. K. Buerge, D. M. Buerge, Mrs. Lizzie Holdeman, W. W. Buerge, A. A. Buerge, J. J. Buerge, Mrs. C. F. Hedge, also 30 grandchildren and 10 great-grandchildren. He is survived by the following brothers and sisters: Mrs. Katharine Buzzard, aged 87; Mrs. Magdalena Buzzard, aged 85; Christian Buerge, aged 84; John Buerge, aged 81; Daniel Buerge, aged 78; Mrs. Fannie Teters, aged 74. Bro. Buerge was at one time a member of the Holdeman faith. He has been for some time a faithful member of the Mennonite Church. His affliction was dropsy and he suffered much, but through it all his mind was stayed on Christ who had become his all in all. Funeral services were conducted in the M. E. Church of Jasper City by Perry J. Shenk. Text, Eccl. 11:3. Burial in Jasper Cemetery.

Musser.—Sarah L., daughter of Philip and Deborah Harley, was born June 6, 1849, in Juniata Co., Pa.; died at the home of her daughter, Sister A. G. Brubaker, Oakland Mills, Pa., Jan. 11, 1913; aged 63 y. 7 m. 5 d. She was ailing of heart and kidney trouble for several years, also contracted a bad cold last November, after which she was confined to the house for five weeks. During that length of time she could not lie down. She attended the Bible meeting at the Lost Creek Church in December, and remarked that she believed she was strengthened. She always had a great desire to attend those meetings. She was united in marriage to John M. Musser who preceded her in death about 14 years. To this union were born 3 children. She leaves to mourn her departure 2 sons, 1 daughter, 3 grandchildren, 3 brothers, 2 sisters, a host of relatives and friends. Father, mother, 1 sister, husband, and 1 grandchild preceded her to the spirit world. She with her husband united with the Mennonite Church about 15 years ago, and was a faithful member till death. Funeral services were conducted Jan. 15 at the Lost Creek Mennonite Church by Bros. W. W. Graybill and W. G. Sieber. Her body was laid to rest in the cemetery adjoining. We weep not as those that have no hope.

"Lonely the house and sad the hours,
Since our dear one has gone;
But oh! a brighter home than ours,
In heaven is now her own."

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder. Pres., Wooster. Ohio.
D. D. Miller. Vice Pres., Middlebury, Ind.
J. S. Shoemaker, Sec.. Freeport, Ill.
I. R. Detweiler, Field Sec., Goshen, Ind.
G. L. Bender, Gen. Treas., Elkhart. Ind.
J. E. Hartzler, Asst. Treas., Elkhart, Ind.
S. H. Musselman, E. Treas., New Holland, Pa.
J. R. Stauffer, W. Treas.. Milford, Nebr.
M. C. Cressman, Can. Treas., Berlin. Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—(*1893) Home Mission, 639 W. 18th St., Chicago, Ill., A. H. Leaman, Supt.
Mennonite Gospel Mission, 720 W. 26th St., A. M. Eash Supt.
Mennonite Rescue Mission, 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St.. Lancaster, Pa., H. H. Mosemann, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., ——— Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St.. Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave.. Fort Wayne, Ind.. Ben. B. King, Supt.
Canton.—(*1905) 1934 E. 8th St., Canton, O., Geo. M. Hostetler. Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., J. I. Byler, Supt.
Youngstown.—(*1908) 950 W. Federal St., Youngstown, O., T. K. Hershy, Supt.
Altoona.—(*1910) 1717 11th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave.. and 2nd St., N., Nampa, Idaho, C. E. Mitchell, Supt.
Lima.—(*1910) 502 N. Jefferson St., Lima, Ohio. B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home (*1896) West Liberty. Ohio, A. Metzler, Supt.
Children's Home (*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home (*1901) Marshallville, Ohio. E. F. Hartzler, Supt.
Mennonite Home (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Mennonite Sanitarium (*1907) La Junta, Colo., J. M. Hershey, Supt.

*Date of organization.

Table of Contents

785—Editorial
786—When the Saints are Marching In (P)
The Doctrine of Nonresistance
787—The Price of Power
Taking Thought for Raiment
788—Take the Field for God (Poem)
From Our Mission Stations
789—The First Couple Married, the First Soul Baptized in the Mission at Dhamtari
Support of Native Workers in India
Orphans' Home Letter
790—Home Problems
The Widow and the Judge
791—Sunday School
Our Young People
792—Field Notes
Correspondence
794—The Unanswered Prayer (Poem)
Is Beer a Liquid Food?
The Book of Books
God's Wonderful Love
795—Repentance
Motives for Giving
What Does It Mean to Follow Jesus?
796—Anti-Tobacco Reasons
Concerning Tobacco
Words of Advice to the Young
797—Notes on Sermon
What You Can Do
Weaving
798—Christ on the Cross, or the Throne?
Sin
Culture Defined
An Address
799—Married
Obituary
800—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, MARCH 20, 1913 51

EDITORIAL

"The Lord is risen indeed."

"God hath highly exalted him, and given him a name which is above every name."

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

An exchange calls attention to the saying that it takes "eloquent hearers" to make "eloquent sermons." Many a sermon has been spoiled because of the conviction on the part of the preacher that the congregation was not interested. Eloquent praying (in the private closet where none but God can hear) on the part of both preacher and members during the week preceding the sermon will mean both better preaching and better hearing.

In response to our recent article on "A few Facts about Romanism," a writer from Elgin, Ill., says, "You might have called ———'s attention to the fact that Lafayette, whom he quotes as being a Catholic help to Washington in the fight for independence, is quoted by Dr. Strong in his book entitled 'Our Country' to have said, 'If the liberties of the American people are ever destroyed, they will fall by the hands of the Romanist clergy.'"

Easter day will have gone into the past before another issue of the paper reaches our readers. A number of excellent articles on different phases and features of the Resurrection are published in this number. We invite your attention to them with a prayer that the teachings they contain may make a lasting impression on our minds, hearts, and lives, that will enable us to more fully realize what the resurrection of Jesus Christ means to us. Our Savior finished His redemptive work on the cross. But in the resurrection we have the proof of His power over death, and the assurance that He is able to raise up those who have placed the keeping of their souls into His hands. The cross is empty. Jesus is no longer there suffering, bleeding, dying. He has passed through the agonies of death and the grave, and He now "liveth to make intercession" for us. We who have trusted Him for our all in all—how we may rejoice to hear that pathetic, yet triumphant, voice saying, "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen."—R.

The Cost of Religion.—The following, taken from the "Reformed Church Messenger," carries with it its own comments:

"In one of the great interdenominational missionary meetings, a speaker talking very frankly, said: 'Taking your own figures, let me say in the first place, that religion is cheap in this city. I am afraid it costs you too little. I think you would appreciate your religion more if it cost you more.' But what this speaker said is true generally of all communities. Taking this whole country over, we all spend for the maintenance of the churches of this country but $250,000,000 an average of about $7 per member. There are those who tell us that it costs too much to belong to the Church. But in the face of figures like that, they should not only be silent but ashamed. Our bill for soft drinks is bigger. America's bill for automobiles costs twice as much as it does to run the churches. Her jewelry bill costs three times as much. The same may be said of our entertainments. We need not mention other things which readily occur to our minds. As a matter of fact, religion is remarkably cheap. When we remember that it stands for the best things in life, for the things that save, and cleanse, relieve, and purify, and make strong; when we remember the price that Christ paid and what great leaders of the Church in days past endured that the faith once delivered to the saints might be ours, the cost to us of our religion seems pitably small."

It is a fact that people look too much at the cost of religion and not enough at the gain. But money is only a small item in the cost of religion. Religion costs, in the first place, the death of the old man, after which it means one continuous life of self-denial. Yet it is the best investment that any one can make. Fear not to invest heavily, for "he that soweth bountifully shall reap also bountifully."

The Cost of Irreligion.—Did you ever stop to consider what it costs not to be a Christian? Esau, for the sake of a mere mess of pottage, sold his birthright. While feasting upon his bountiful meal he looked upon his birthright with contempt, for what good would the birthright do him after he had starved to death; but after he had devoured the price of his birthright and found himself just as needy as he would have been had he never seen the pottage, he realized what he had done and vainly "sought repentance with tears." So with the man who for the sake of gratifying the present desires of the flesh despises his eternal birthright. With him it is, "Let us eat, drink, and be merry; for——" here the devil calls a halt and makes him believe that tomorrow he will likely look after the interests of his soul. Irreligion costs—

1. The sweet peace of God within the soul, which can only be had through the presence and infilling of the Holy Comforter.

2. That purity and goodness which can only be had through the cleansing power of the blood of Jesus.

3. That highest form of usefulness which is enjoyed by those only who spend their lives in helping others into the Kingdom.

4. A place at the right hand of God in the realms of eternal glory.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

EASTERTIDE

EASTERTIDE

Oh, Eastertide what memories with thee come;
Sweet memories mixed with sadness and with joy;
With sadness that our Lord was crucified,
Was pierced with nails and crowned with thorns,
Upon the cruel cross He bled and died
A sinful world to save.

With joy because our Savior lives again;
So early on that Easter morn
An angel rolled away the stone
The cords of death asunder broke
And He who slept in death awoke
The Savior of the world.

As Mary came unto the tomb she found her Savior not;
She turned, she saw Him, yet she knew Him not;
He spoke one word, 'twas Mary; her Master then she knew,
He bade her then to go and to His brethren say,
"I'll now unto My Father and My God ascend.
A living Savior, wondrous grace!

He lives, He reigns at God's right hand,
And intercedes for fallen man;
Oh, sinner friends, why longer roam in sin,
When you in Christ eternal life may win?
To live in Christ you'll victory win o'er sin
To die in Christ with Him you'll live again.

He's calling you. Oh, can't you hear?
How can you longer roam?
Those cords that bind you He will break;
Peace to your soul He'll speak.
Your life made meet for His own use,
No gift more precious can you make.

Oh, may our lives a service prove to Christ our risen King.
All who like Mary know His voice
Can message-bearers be in thoughts and words
And deeds; can speak Christ's love to all mankind,
Then with His message hasten forth. There are millions in despair.
Go turn their darkness into day, their sadness into joy.

Wellman, Iowa.

THE RISEN LORD

By S. G. Shetler.

For the Gospel Herald.

In the risen Lord we see the crowning work of God. The almighty power in the creation is beyond human grasp, but greater yet is the resurrection. In it the power of man is defied. Devils not only may tremble but quake, as did the earth itself when the Lord arose. Thus He is victor over death and the grave, and thereby lays the foundation for our belief in the resurrection.

The risen Lord at once proceeds in person with His final work on earth. A weeping Mary is comforted by His voice, as has many a one been comforted since. The blasted hopes of His disciples are again brightened by His presence. Doubting Thomas is led to say, "My Lord." Several assemblies on the first day of the week have the blessed privilege of seeing the Lord in their midst. Only the saints are in His presence, as they will also be after the final resurrection. The whole world, lying in wickedness, is not forgotten, and the greatest of commands ever given is the mission and commission of His chosen ones.

What is the risen Lord to you?

Hollsopple, Pa.

OUR RESPONSIBILITY AS A CONSEQUENCE OF CHRIST'S SUFFERINGS

By Jennie Ebersole.

For the Gospel Herald.

Christ told His disciples that "The Son of man must suffer many things, and be rejected of the elders, and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me;" thus showing that although He was willing to suffer there is a responsibility on all who are desirous to claim the eternal reward.

I was deeply impressed, not long since, as I read a pointed article on "The Power of the Cross of Christ," and if God can use me to hand some of these impressions to others, may He have all the praise.

Are we always willing to bear the cross daily? or are we only living for ourselves—self, with its hopes, promises, and dreams, do they still have hold of us? Have we not prayed to become more Christ-like, to rid us more of self, and we say we surrender for it to be given us at any cost? But we find His way is not to place us into some needy mission field, but He sends us sorrow—quietly removes loved ones from us to their eternal rest. We ask for purity, and He sends us bodily affliction. We ask to be meek, and He allows something to break our heart. We ask to become dead to the world, and He slays all our living hopes. We ask to be made like unto Him, and He places us in the furnace, sitting "by as a refiner and purifier of silver" (Mal. 3:3) until we can reflect His image. We asked, we knew not what, nor how, but He has taken us at our word, and granted us all our petitions. But we like Peter, are hardly willing to follow on so far, or draw so nigh to Him. We almost pray Him now to depart from us. We find it so hard to suffer, to bear the cross, but we, as Christ in the Garden, dare not go back—but then He is fulfilling His promise, "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32).

But new light now comes upon us. We no longer look into the mystery of His love, but feel it as a reality, and we cannot but choose to follow. Little by little, from time to time, the mystery of His cross shines out upon us, and we are "changed into the same image, from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

We may not all have reached this standard, but we have met those who seem to live alone with Him above, in unspeakable fellowship, willing to lack what others own (and what they might have had) and to be unlike all only to be like Him. Such are they "which follow the Lamb whithersoever he goeth" (Rev. 14:4). Had each chosen for himself, or their friends chosen for them, they might have chosen otherwise. They might have been brighter on earth, but less glorious in heaven. They would have had Lot's portion, and not Abraham's. If they had halted anywhere—if God had taken off His hand, and let them stray back, what would they not have lost? What forfeits in the resurrection? But He stayed them up, even against themselves. Many a time their feet had well nigh slipped, but He in mercy held them up.

Now, even in this life, we know all He did was done well. Even now we begin to enter into His joy, for we have suffered with Him. It was good for all to bear the cross; and if we are willing to bear it on, His crown will be ours. We are rich in that not ours but His will was done in us, and therefore we are now ready to have it done through us, and thus to be unto Him an instrument of power.

Souderton, Pa.

WHO SHALL ROLL US THE STONE AWAY?

By Anna Kauffman Hess.

For the Gospel Herald.

The historical facts connected with this question are well known by all of us. The significance of it all and its application of our Christian living seem to be less well known; for if these were fully comprehended and firmly imbedded in our faith, there would be fewer doubting and unhappy

Christians and the demon worry would be banished from our lives.

We do not wish to censure these loving friends of Christ for their lack of faith, because they did not, as we now do, fully understand and realize the purpose of Christ's coming. Christ came to reveal a new order of religious living in which God is to be a Father and Christ Himself the giver of a life filled with power and peace, and the resurrection is the consummate proof of His power to perform what He has promised. The women did not yet know that this crowning event of His life had been completed and so they had some fears. For us the situation is very different. We know that Christ is all powerful to those that obey and follow His teachings, and if we are fearful of future possible difficulties we discredit His power.

I sometimes think there is no better touchstone to apply as a test of Christian character than the attitude of mind a professed Christian assumes in the conditions implied in this question. What is our state of mind when confronted by problems which seem beyond our control? What is the condition of our hearts when trial and difficulty cross our path? Do we begin to chafe and fret and worry? Do we lose heart and forget to look up to see whether the obstruction is still there? Mark says when they looked they saw the stone was rolled away. If our hearts are full of dread for future difficulties to be overcome, if we allow ourselves to become depressed in spirit when trials are placed upon us, if we are constantly worrying over what of ill might befall us or our friends; in other words, if we lack faith in Christ's power, we are missing altogether the purpose of Christ's coming and His resurrection. We may call ourselves Christians, but by our lives we deny Christ's power and prove ourselves unworthy of His name.

Christ promised to give us power through the Holy Spirit. Power for what? To live lives just as people do who do not acknowledge Christ as their Savior? No. We are to be able by His help and power to live lives that can surmount difficulties and trials. We are to have faith and trust for the future. We are to take Christ at His Word and believe that we shall have the strength needed for the hour. We have been promised not to be tried beyond that we are able to bear, let us act and live that promise. Christ promised to leave His peace with us. Peace is just the opposite of doubt and fear. Peace means that our lives are calm and free from the disturbances due to unrest. Peace can prevail only when there is absolute trust and confidence. Christ came to bring us the trust and confidence that He will help us face and meet unusually difficult situations. With His peace and power in our lives we certainly should be able to suppress doubt, fear and worry. These mental attitudes ought not be found in those who acknowledge Christ as their Savior and Teacher.

If the anniversary of the resurrection means anything to us. If Easter has any vital relation to our Christian living, it should mean that we make renewed effort to banish from our lives doubt, fear, and worry and to accept with deeper faith Christ's promise to give us **Power** and **Peace.**

Shiremanstown, Pa.

IMPORTANCE OF CHRIST'S RESURRECTION

By Barbara Wenger.

For the Gospel Herald.

In I Cor. 12:19 we read, "If in this life only we have hope in Christ, we are of all men most miserable."

The resurrection is the crowning feature of the Christian religion. If Christ would not have risen, there would be no such a thing as the Christian religion. Our land today would be no better than a heathen land.

The fact that Christ rose from the dead proves to us that we will be resurrected. By His resurrection we have been justified and received forgiveness of our sins. And also, "The Father hath begotten us again unto a lively hope to an inheritance incorruptible; undefiled, that fadeth not away, reserved in heaven" (I Pet. 1: 34).

Christ's resurrection also brings great joy and happiness to the world. The happiest morn that ever dawned, was the first Easter morn, when our Savior arose. It brings great hope to us as Christians that after the toils and trials of this life are over, we may meet with our Savior in that glorious mansion prepared for us.

The resurrection does not mean the same to all people. In John 5:28, 29 Christ says: "Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"The whole alphabet of human life" is in Christ's resurrection. It is a proof that death does not end all, that the soul lives on after the body dies. Heaven becomes a reality and every Christian can look forth with a great hope to the final resurrection.

Christ having shown His power to conquer death the great enemy, we know He has power to conquer all our enemies. The grave becomes our victory if we are true Christians. While in this life Satan may tempt and lure us away, but when we go down to the grave, the danger of falling is forever past. Death's sting is plucked out by the hand of Him who was nailed to the cross.

Therefore, as we will wish we had done, let us do now, because death seals our eternal destiny.

Hesston, Kans.

THE DEATH, RESURRECTION, AND ASCENSION

By Levi Blauch.

For the Gospel Herald.

We are now in the time of the year wherein the three greatest events ever heard of took place.

Good Friday is the day wherein we think our Lord was crucified, nailed to the rugged cross. There He was in great agony, the nails driven through His hands and feet. He had to die in order that we may live. This must have been the darkest day that the world ever witnessed. The sun refused to shine, the vail of the temple was rent from the top to the bottom, the earth did quake, the rocks were rent, the graves were opened, many bodies of the saints which slept arose; and more than this, the Father had to forsake His Son, or else He could not have died. What an event must this have been in heaven. Do we appreciate it? It took place in our behalf. Do we ever take time to stop and think what really the death of Christ should mean to us? Do we ever with the spiritual eye behold Him as He hung on the cross? He prayed for His enemies, cared for His mother, died for the human family, and when He called for help concerning Himself it was in vain. Thus He died and was buried for you and me. Was His death in vain? Or have we accepted the mercy?

Thanks be to God that the grave with His guards around it could not keep the crucified Savior in its clutches, for on that **Easter** morn an angel descended from heaven, the guards fell as dead men, the stone was rolled away. The blessed Jesus came forth triumphant over death, hell and the grave. Oh, what a glorious victory! How dark this world would be had Christ remained in the grave. But He has arisen and become "the firstfruits of them that slept." What great light and blessing this second event has brought into the world. Now, dear readers, what will we do when Easter comes? Will we worship the risen Lord in our homes, and will we also reverence His sanctuary with our minds fixed on new Easter dresses, toys and eggs? Will we meddle with the great foolish idolatry that the world speaks of? If so, the great event of the risen Lord will not benefit us, and it shows that we do not appreciate the resurrection, that He died and arose in vain concerning us poor lost souls.

We need to thank our heavenly Fa-

ther because of the third event, namely the **Ascension.** This must have been a glorious sight for those who were permitted to stand by and to listen to the last admonition given us by our blessed Savior in person on this earth. And then to see Him after His farewell address was given, leaving the earth, ascending higher and higher till finally He is out of sight. And now they hear a voice, some one from heaven is talking. Listen what they say, "Ye men of Galilee, Why stand ye gazing up into heaven? this same Jesus, which is taken up from you, shall so come in like manner as ye have seen him go into heaven."

Reader, how does the third event affect us? Does the sight seem beautiful? does it seem sad? does it seem interesting? does it seem as though we would have liked to be there? Well, the voice from heaven said that He is coming again, but not to stay. He is going back again and if we live for Him we can then go with Him and be with Him throughout eternity. This will be the greatest event. If we are not ready, what then?

Johnstown, Pa.

HE IS RISEN!

By John H. Mosemann.

For the Gospel Herald.

Blessed is that people who believe in Christ risen from the dead. Theirs is a living Savior and Lord. As to the fact of Christ being risen we believe there can be no doubts. God Himself is witness that He raised Him from the dead. Christ also showed Himself alive after His passion by many infallible proofs. The apostles each are witnesses that He arose, having seen Him with their very eyes. Further, we are informed that He was seen by above five hundred brethren at once. Paul, too, is witness and the angels as well. What better evidence could be produced that Christ is risen? As it was needful for Christ to die for our sins according to the Scriptures, it was needful also that He rise again the third day according to the Scriptures. When hasty Peter would object to the Master's death, he is rightly rebuked. Christ Jesus must live and die according to the Scriptures. Scripture said He must be "wounded for our transgression, bruised for our iniquities," die for our sins and ere passing away must cry with terrible bitterness, "My God, my God, why hast thou forsaken me." All this and more, because thus saith the Scriptures. In the beginning of His ministry He said, "I came not to destroy the law or the prophets, but to fulfill." And so exact and accurate were the Scriptures that He said, "One jot or one tittle of the law shall in no wise pass from the law, till all be fulfilled." Is not this abundant proof that God gave every word of Scripture and a decided rebuke to the destructive Unitarian idea that God gave the thought only? Do we see then why He so closely adheres to Scripture? Bless the Lord, He rose the third day according to the Scriptures.

In the resurrection of Christ Jesus from the dead there have come to us eternal blessings. If Christ be not raised our faith would be in vain, our sins not taken away and those who had fallen asleep in Christ would have perished (I Cor. 14:20). Through the resurrection of Christ, therefore, our faith is valid, our sins effectually taken away, our justification is eternal and those fallen asleep in Christ are not perished but rather **resting** from their labors and their works following them. Our preaching too and labor in the Lord is therefore not in vain. His resurrection is a guarantee of our resurrection. The dead in Christ shall rise (I Thes. 4:16).

In the death of Christ we see God's love on the one hand and man's wrath on the other. Think of man's estimate of the Son of God! No place for Him in the world but on the cruel, deadly cross, and then the tomb. But God the Father shows His estimate of His Son after He is obedient to the death of the cross by raising Him up and setting Him far above all principality, and power, and might, and dominion, and every name that is named (Eph. 1:21). Man grants Him the most cruel place He could be put into. God on the other hand gives Him the highest station in heaven. He is there now even at the right hand of God as our ever living Intercessor and Advocate with the Father. Oh that we would indeed enter into the real meaning of Christ being risen from the dead!

Lancaster, Pa.

"THE RESURRECTION AND THE LIFE"

By A. J. Steiner.

For the Gospel Herald.

With the resurrection Christ completed the plan of salvation. He robbed the grave of its darkness and paved the way that we through faith and devotion to Him shall rise in His almighty power and be changed from glory to glory into His likeness. Jesus truly is "the resurrection and the life."

North Lima, Ohio.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which He shall give me the work that His providence assigns me. I will leave the rest without concern; it is not my affair.—Fenelon.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

LOVE EXEMPLIFIED

You say you are bought by the price of
His blood,
Most surely you are not your own.
You sing o'er and o'er those dear sacred
words—
"My heart this Thy royal throne."
You have reaped the blessings of many
years,
You have shared the merits of grace,
You boast of your freedom from earth's
vilest sin,
Your lot is among the blest race.

O, surely your heart is swelling just now—
As you venture God's love to explore;
Take heed; unless your own self you have
given—
Your praise will scarce reach heaven's
door.
You say that you love Him, go prove it
says He;
The wounded need help by the way.
The starving need some of your bountiful
store,
Sad India needs Jesus today.

Oh, think to forfeit the love you declare,
Has gladdened and made your heart free;
While many around you in sin and despair
Are waiting God's mercy to see.
Among the great number so wondrously
cleansed—
From the worst form of leprosy, sin;
Here and there we see one overflowing
with love—
But tell me; where now are the ten?

Hesston, Kans.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

To the Readers of the Gospel Herald, Greeting:—Like David we can say, "How excellent is thy loving kindness, O God; therefore the children of men put their trust under the shadow of thy wing. They shall be abundantly satisfied with the fatness of thy house and thou shalt make them drink of the river of thy pleasures."

Sister Lydia Heatwole, who has given much appreciated help in the work here, has returned to Newton, Kans., taking with her a tiny three weeks old baby girl, to be adopted by her cousin.

Bro. J. F. Brunk and wife visited with us over Sunday, Feb. 23. Bro. B. filled the appointments at Argentine and here. We were glad for his words of encouragement. Those who had known Bro. and Sister Brunk when in charge of the work here, were especially glad for their presence again.

We were encouraged by a visit from the sisters, Lydia and Emma Oyer and Grace King. Sister Emma has been a

worker at the Chicago Mission for five years. Bro. Isaac Miller of Canada visited here at the same time, Bro. Miller filling the appointments on March 2. The three days they were with us were spent in assisting in our visitation work, prayer meeting, etc. We were greatly blessed by their visit and wish them God's blessing in their various fields of labor.

Bro. Aldus Brackbill and wife of Clarksville, Mich., stopped with us on Monday evening, March 10, staying until Wednesday morning. Bro. Brackbill conducted prayer meeting at Bro. Williams' Tuesday night.

On March 7 Sister Mary Hartzler of West Liberty, Ohio, who was visiting in the city, took to Wayland, Ia., our eight weeks old baby Earl. Here little Earl has found a temporary home. We hope it will not be long until a permanent home will be found for him. We feel sure that his sweet disposition will be in his favor in gaining entrance somewhere.

At this writing Bro. S. M. Burkholder of Peabody, Kans., has favored us with a visit. He went with a few of us this morning to visit Sister Reynolds and her mother. We enjoyed this our second visit with the aged grandmother. She has been a faithful soldier of the cross, and now as she is nearing the end of her stay on earth she looks forward to a happy meeting with her Savior and loved ones on the other side.

This morning it was our pleasure to send Henry Johnson, a boy 16 years old, to a Christian family at Versailles, Mo. Lifted from the dirt and evil surroundings of the place he called home and placed in a clean, pure atmosphere cannot help but make Henry a better boy. While we were at the supper table tonight, Mr. Edwards, the father in a family we have known for some time, called here. The purpose of his call was to find out if we would take his four motherless children and keep them for him. We are making arrangements to help him for the children's sake.

In our labors for the Master we realize more and more how great the harvest really is. God help us all to be workers together with Him.

Martha L. Buckwalter.

March 13, 1913.

It is a mistake to imagine that because one has been raised in a Christian family, or perhaps always attended church, that no change of heart is necessary. Jesus told even a moral Pharisee, good enough in the eyes of a religious nation to be one of their rulers, that unless he were born again he could not see or enter into the kingdom of God (Jno. 3:1-6).—Sel.

Ye are my friends if ye do whatsoever I command you.—Jno. 15:14.

AN INSCRIPTION ONCE FOUND ON A MISSION DOOR

Selected by Lydia Hershey.

Missing

Last Sunday, some families from Church.

Stolen

Several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

Strayed

Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Mislaid

A great quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement.

Wanted

Several young people; when last seen were walking in pairs up Sabbath Breakers' Lane; which leads to the city of "No good."

Lost

A lad, carefully reared, not long from home, and for a time promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of any of these shall in nowise lose their reward.

Millersville, Pa.

THE MASTER'S CALL

By Ada H. Reitz.

For the Gospel Herald.

It has been our privilege recently to hear missionary talks by one who has returned from the foreign field. As I heard him tell of the wretched lives of those who had never heard of Jesus and His power to save it led me to think as never before. He told how those poor heathen vainly torture themselves in search of peace and how in their ignorance they bow down before dumb idols. While he was speaking I was made to wonder whether we would not make greater sacrifices if we would seriously meditate upon these things and instead of consuming our money upon our own lusts would crucify self along many lines so that when opportunity came to contribute to the mission cause we would give a surprisingly greater amount than ever before. The result would be that souls otherwise lost would be saved. The story of the heathen's awful condition impressed the following lines upon our minds:

"Can we whose souls are lighted
With wisdom from on high
Can we to men benighted
The lamp of life deny?"

I leave the question with us all—Can we?

Lancaster, Pa.

A MAGNIFICANT GIFT

By G. J. Lapp.

For the Gospel Herald.

An Englishman by the name of Arthington lived rather a secluded life. For a number of years he was interested in foreign mission work, particularly evangelizing those regions yet unreached by missionary enterprise. He was visited by missionary Geo. F. Herrick who had spent many years in the foreign field. Arthington showed unusual intelligence regarding the progress of mission work and said, "I am interested in sending the message of life to all the people who have never yet been reached; this is my aim, to direct all energies so that we may proclaim the message to those people." Very recently this man, who possessed great wealth but lived in obscurity, passed away. He was little known and little considered as one who was so deeply interested in the extension of the cause of Christ. After his death the will was opened and it was found that from his estates was willed a gift amounting to one million pounds sterling, or over five million dollars. It was donated to two large missionary societies in England for the purpose of spreading the Gospel news to the lands yet unevangelized.

This is undoubtedly the largest gift that was ever made to the cause of missions. The world at large is awed at the fact that one Christian man has again returned to God what He has entrusted to him. But this gift has not meant any more sacrifice on the part of the donor than many smaller gifts that have been donated by many thousands of God's consecrated children throughout Christendom. Many of the poor have given their mites when they could have reasonably spent them for comforts of life which many of their fellow-beings enjoy. Many children have put forth strenuous efforts to gather pennies here and there in order that they too might add their contributions to the furtherance of the Gospel. The poor as well as this rich man were both blessed in the giving, because they did it cheerfully.

There are not very many millionaires who are willing to give for the cause of missions but there are those who have been blessed with less who are interested in the evangelization of the world. Among them we are able to count many of our own dear brethren and sisters who have, by their financial interest, made it possible to establish our mission stations at home and in that dark land of India.

We notice from the financial statements of the Mission Board that the funds for the hospital and the doctor's

(Continued on page 809.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12

BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
Pray do not forget your own;
Remember those with homes of glass
Should seldom throw a stone;
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some may have faults—and who has not?
The old as well as young—
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well;
To try my own defects to cure
Before of others tell,
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word would do,
To those we little know;
Remember, curses, sometimes, like
Our chickens, "roost at home,"
Don't speak of others' faults until
We have none of our own.

—Selected by a Sister.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

A brother feels that he should give more time to the study of the Bible. At the same time he is in close circumstances financially, and much Bible study would mean a sacrifice financially. Which should be neglected, his Bible or his pocket book?

There should be no reason why these two conditions conflict. In reading the Bible we get the mind of God. He tells us what we must do, and what we must not do. He tells us to "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "Acknowledge him in all thy ways, and he will direct thy paths."

Christianity does not discharge us from the work and duty of our particular callings, but teaches us to be diligent, working with our own hands, to walk honestly, providing for our necessities that we may have lack of nothing and have to give to those who need. (I Thes. 4:11; Prov. 10:4).

If the brother neglects his Bible he is unfaithful. If he neglects his pocket book he will be numbered with the slothful. If he studies his Bible from an honest heart he will want to work, thereby replenishing his pocket book, that he may enjoy the promise, "It is more blessed to give than receive." Those who are "fervent in spirit, serving the Lord," are likely to be rich in faith and rich in good works. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is accetpable to God; and approved of men" (Rom. 14:17, 18), therefore, "Labor, working with our own hands."

Hagerstown, Md.

NEIGHBORHOOD GOSSIP

By Elizabeth Lehman.

For the Gospel Herald.

To be a follower of God or of Satan?—this is a question that each individual must decide for himself. Blessed are they who choose to make a full surrender and consecrate themselves to God.

Christ's love for us was surely great. As God is filled with love so is a consecrated Christian, "And love worketh no ill to his neighbor." This then brings out the thought that a true Christian cannot repeat all the evil things said about the neighbor or the fellow member, thus encouraging neighborhood gossip. This is what we as professing Christians so often find ourselves guilty of. We should rather go direct to the persons about whom the remarks were made and tell it straight to them. "Watch and pray that ye enter not into temptation" (Matt. 26:41). If we all would watch and pray earnestly with a great desire to give up this great temptation of repeating neighborhood gossip, I am sure we could all stop it and it would drive away many difficulties in the churches and communities, and we would be more shining lights to our young people around us; those perhaps, who are about to decide whom they will follow—God or Satan. Oh, let us be more careful. If we have not yet fully surrendered to God why not do it now? Then let us spend our precious time in a more profitable way than before. God placed us into this world to be laborers in His vineyard. He gladly accepts us all. He has plenty of work for each of us to do. All He asks of us to do is to be active at every good opportunity we meet. Be true to our convictions and trust and wait on the Lord. If we remain faithful to the end our reward shall be everlasting life.

Dalton, Ohio.

To live for others, to suffer for others, is the inevitable condition of our being. To accept the condition gladly, is to find it crowned with its own joys. —Westcott.

THE LOST BOOK

Selected by W. L. Stoltzfus.

The gravest defect of modern life is the appalling ignorance of God's Word that prevails among professing Christians. Christians are not only ignorant, but feel no shame in their ignorance, and some even take a kind of pride in it. It would hardly be good form to be ignorant of English literature or current events; but to be ignorant of Holy Scripture is taken as a matter of course. And to this shameless ignorance may be traced the decline in religion that is giving the devout men of our time so much concern. We are nigh unto perishing for lack of knowledge. Having lost our vision, since we have lost touch with its inspired record, we are perishing because we are casting off restraint. The riot of greed and selfishness, the worship of Mammon, the reign of graft in places of trust, political or financial, where the posession of great power tends to lessen a sense of responsibility, especially where the public conscience is so sluggish, developing the practical atheism that forgets that men have to do with God—all these evils indicate the absence of Bible morality from social and civic life. The absence of joy and power, of patience and perseverance, among professing Christians indicates that their piety is not being nourished upon the living Word, and that we, like Israel, have committed two evils: We have forsaken God, the fountain of living waters; and hewed us out cisterns, broken cisterns, that can hold no water.

It is not too much to say that we are in danger of losing our Bible. This might happen in three ways: it might become a scarce book; its authority might be so questioned as to make it an unreliable guide in matters of faith; or we might lose it through neglect.

There is no danger that the Bible will ever become a scarce book. More Bibles are printed than any other book. It is translated into every known language, and helps to its comprehension are abundant. It is the most common as well as the cheapest book in the world.

There is one way of losing the book, and that is through simple neglect. This is the true cause of our religious decline. A Bible is neglected when it is unread; an unread Bible is but printer's ink and paper, a dishonored book, as good as lost.

In the hope of arousing you to this shameful ignorance, I ask you to consider some of the ways in which we are losing our Bible.

The Bible is a power in proportion as it influences childhood and youth.

(Continued on page 813.)

Sunday School

For the Gospel Herald.

Lesson for Mar. 30, 1913.—REVIEW

Golden Text.—Our fathers trusted in thee: they trusted, and thou didst deliver them.—Isa. 22:4.

Introductory.—Here we pause in our search of the career of man during the first ages of the world's history, and take notice of the ground already covered. And though we studied only about a third of one of the sixty-six books of the Bible, yet in this small space there is recorded the history of man for over one-third of the time since the creation. We shall endeavor to notice what we have gone over, in two groups: (1) The period before the Flood; (2) The Life of Abraham.

The Period before the Flood.—This covers a space of about 1656 years. It begins with the creation and ends with the Flood. The first sentence in th Bible is quite significant. It reveals to man a volume of truth which only God can compress in such a short sentence. "In the beginning God created the heaven and the earth." This is the entire story of the creation. In the first chapter of Genesis this account is enlarged upon and the essential details given. In the second chapter some of the things mentioned in the first chapter are repeated and further enlarged upon. This has led some to wonder whether there was not a second creation, but it is simply the same story as that given in the first chapter, only enlarged upon for the benefit and enlightenment of man.

The condition of man as God created him was all that he should wish for. There was every provision made for the happiness and well being of man, including the tree of life from which he might eat and live forever. There was also a tree of knowledge of good and evil, of which man might eat and die. Strange as it may seem, but nevertheless true, man choose to eat of the last named tree, and died according to the word of the Lord. Adam and Eve were driven from the Garden, and sickness and wretchedness and pain and death have been the lot of man ever since. But the goodness of God was manifested in this that when circumstances compelled Him to reveal to man the terrible consequences of the fall He graciously coupled it with the promise of a Redeemer, through whom we may again have access to the Tree of Life—even Christ.

From the life of Cain and Abel we get a number of lessons. Among the leading ones are the fact that the shameful fall was transmitted to Adam's posterity, the first child being a murderer; also that sacrifices were required in worship and at that early day, though we have no trace of a written law, there was penalty for transgressions.

Time rolled on. People multiplied and replenished the earth. Wickedness abounded more and more, until finally God destroyed man from off the face of the earth, preserving seed in righteous Noah who had found favor in the sight of God. The people having rejected the offer of God's mercy and clung to their sins, Noah and his family consisting of eight persons were gathered into the ark and preserved while all the rest of the human family were destroyed in the Flood. For over a year they were in the ark, when finally the earth again became a fit place for the abode of man. Noah and his family came out of the ark, and in a solemn covenant with Noah God promised that He would no more destroy the earth with a flood.

The Life of Abraham. — Abraham stands out in history as the father of the faithful. Though the earth had been renovated it was but a little while until it again became evident that man had taken through the Flood the sinful tendency inherited from Adam. Even in Noah was this weakness found, and his posterity showed no improvement. The tower of Babel is a conspicuous example of their unfaithfulness. Finally God made another move to preserve seed, this time choosing Abram, whom He commanded to come out of Ur of the Chaldees and separate himself from them that God might make of him a great nation. Abram obeyed.

Abram was not without faults. In his life he showed that he was human. But his two traits, faithfulness and obedience, commend him to the consideration of all men as an example worthy of our imitation. They in whom these two traits of character are found will not want in having the favor and friendship of God, and their lives will shine in spite of whatever imperfections there may be about them.

In Abram's dealings with Lot we have a glimpse of his character. In Lot's sad fate in Sodom we have a vivid object lesson warning against the idea of making the things of this life the first for consideration. As we look at Abraham, entirely removed from worldly entanglements, and contrast this position with that of Lot sitting within the gates at Sodom; as we notice the power which each had with God and man, we are made to feel the wisdom of God when He taught us the doctrine of separation from the world.

Abraham's experiences in the offering up of Isaac and the substitute furnished him will ever stand, both as an unparalleled example of unwavering faith, and as a forcible type of our salvation through Christ.—K.

Our Young People

"AT THE RIGHT HAND OF GOD" (ASCENSION)—Acts 2:22-36

Topic for April 6

MOTTO

"When he ascended up on high he led captivity captive and gave gifts unto men."

OUTLINE OF TOPIC

I. Significance of the Place.

1. A place of official power.—Psa. 110: 1; Mark 14:62; Heb. 8:1; Col. 3:1.

II. What It Means for Jesus to be There.

1. To the world.
   a. Where they cannot see Him.—Jno. 14:19.
   b. Where they cannot come.—Jno. 7: 33-36.
   c. That an unseen power does convict them.—Jno. 16:7-10.
   d. That the power of Jesus will one day overthrow them.—Acts 17: 31; I Cor. 15:25.
2. To the believer.
   a. A guarantee of the Holy Spirit.—Acts 2:33; Jno. 16:7.
   b. A guarantee of life and glory.—I Pet.1:3, 4; Col. 3:4; Rom. 5:9, 10.
   c. A guarantee of victory over sin, death, and hell.—I Cor. 15:54-57; Rev. 1:18.

STUDY OF THE TEXT

Acts 2:22-36

The occasion of this scripture was the outpouring of the Holy Spirit on the day of Pentecost. The remarkable power of the disciples after this baptism caused a multitude to come together wondering at what was being done.

Peter as spokesman, stands up and quotes the prophets, declaring their fulfillment in what they see and hear. He shows how Jesus is the subject of prophecy. How He was crucified, dead, buried and resurrected according to the Scriptures. How that He is now at the right hand of the Father in heaven. Because of His presence there the Holy Spirit has been sent as a witness to His followers. This is why they see and hear what they do. It is only the verification of the prophecy that He should sit at the right hand of God till His foes should become His foot-stool.

PERSONAL THOUGHT

My all is at the right hand of God. From thence I expect to have my cause fully taken up. If my treasure is there surely the things of this earthly life are not overvalued. Lord, teach us to hope in Thee.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Right hand."**
2. Tell the Story of the Ascension.

For Young People.

1. An Invisible Conqueror.
2. How can We See Our King?
3. What Hope can We Claim in Jesus?

For Older People.

1. Why is There no Neautral Ground?
2. Jesus Is the Ouly Hope of Men.
3. When Will the Wisdom of the Believer Appear?

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 20, 1913

Field Notes

Bro. D. B. Raber of Aurora, Ohio, filled the regular appointments at the Canton, Ohio, Mission on Sunday and Sunday evening, March 10.

A letter from Selkirk, Ont., dated March 13, says: "A series of meetings has just closed at Rainham, held by Bro. Nathaniel Bergey, with five confessions. Praise the Lord." Amen. May the Lord prosper the work at Rainham.

Change of Address.—Bro. Josiah Kaser from Dalton, Ohio, to Wilmot, Ohio. Friends desiring to write him will please address him at the latter place hereafter.

Change of Address.—Bro. M. M. Burkholder from Tangent, Oreg., to Tofield, Alta. Friends desiring to write him will please address him at the latter place hereafter.

A recent letter from Lancaster Co., Pa., brings us this information: "Bro. Noah H. Mack is at present holding a series of meetings at Salunga and Bro. Sanford B. Landis is at Bowmansville."

Word reaches us that little Albert, five-year old son of Eld. C. F. Snyder and grandson of Eld. D. Brenneman of Goshen, Ind., died at Bethlehem, Pa., March 10. Bro. and Sister Snyder are Tibetan missionaries and are at home on furlough.

Bro. D. J. Johns of Goshen, Ind., conducted baptismal services at the church near Leo, Ind., on Wednesday, March 5, at which time 7 precious souls were received into the Church. May the Lord bless them in their service for Him.

Many of those who came out on the side of the Lord at the recent meetings in Lititz, Pa., were heads of families. They took wise, but tardy, steps. May the Lord give them especial grace to bring up their own "in the nurture and admonition of the Lord."

A card from Elkhart, Ind., brings us the following cheering news: "Baptismal services in Elkhart Easter Sunday. About 16 applicants." God grant this may mean 16 noble, tireless workers in His vineyard. Easter Sunday is an appropriate time for baptismal services. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Two interesting letters which we have in hand we were unable to publish this week as they came in after the allotted space was so nearly taken up that there was not room sufficient to print them. One is from Bro. Isaac Miller of High River, Alta., giving impressions of his experiences during the past few months and the other from the pen of Sister Melinda Ebersole describing the work at Chicago. Both will be published next week, the Lord willing.

Correspondence

Parnell, Iowa

Greeting to the Herald Readers:—On Feb. 27 Bro. John Hess of Palmyra, Mo., arrived here and preached for us one evening, but as the weather was very stormy only a few were present. On Feb. 28 the brother began a series of meetings at the Daytonville Church and closed on the evening of March 9th. Fifteen public confessions were the visible results of these meetings. One encouraging feature of those who confessed is, that the greater number of these are of mature age, such as fathers and mothers, grandfathers and grandmothers, and we believe they have counted the cost.

On March 6 one aged grandfather was baptized upon confession of his faith.

On March 9 baptismal services were held at West Union Church in which four candidates were baptized, and one brother reclaimed.

On Tuesday afternoon, March 11, seven candidates were baptized, three reclaimed, and two received into church fellowship from another congregation.

On Monday evening, March 10, Bro. Hess preached at the West Union Church.

May God's blessings rest upon those who have found the Savior precious, also a Friend that sticketh closer than a brother.

Yours for the lost,
D. B. King.

Windom, Kans.

(West Liberty congregation.)

The brethren, Joe F. Brunk, Caleb Winey, Isaac Miller, and J. M. Nunemaker have been here—four, three, two, and one week ago respectively—each of these ministering brethren breaking unto us the bread of life. Though they preach the same Gospel our home ministers do, strange voices touch our hearts and we feel refreshed, as did Paul on his way to Rome when he saw the brethren and "thanked God and took courage."

Sister Sarah Holdeman and children visited us recently while on their way to join the little colony near Brandon, Colo. Her husband will soon follow. Her sister, Lydia M. Heatwole, came from Kansas City Mission last Friday and on Saturday she and her mother took train for Brandon, expecting to worship with the little flock there today (March 9).

Bro. Walter N. Cooprider, who spent most of the winter in Florida for his health, is with us again. He feels improved. The weather was very summer like during the winter months, he having the privilege of

picking strawberries in December and January.

R. J. Heatwole.

March 9, 1913.

Lititz, Pa.

Greetings to all Herald Readers:—The Church at this place closed a series of meetings Thursday evening, March 6. Bro. J. W. Weaver of Union Grove conducted our meetings. With the earnest efforts of Bro. Weaver and the prayers of the Church we had very interesting meetings which resulted with 39 confessions. May God abundantly bless these souls that their lives may shine brighter and brighter unto that perfect day.

Bro. Weaver filled the regular appointment at this place Sunday evening, March 9.

In His name,
Martha Eby.

March 10, 1913.

Columbiana, Ohio

Greeting:—Recently Bro. J. W. Shank spent several days in our brotherhood in the interest of the proposed South American Mission. He gave several interesting addresses and also visited a number of homes.

On Sunday, March 2, at the Leetonia Church, one soul was received upon confession of faith; and on Sunday, March 9, at the Midway Church, 5 were received by baptism. These were results of the meetings held by Bro. Stoltzfus at East Lewistown and the Bible conference and meetings of Bro. I. W. Royer at Midway. We pray that they may ever keep the covenant which they have made and be a blessing to the Church.

Cor.

March 11, 1913.

Wolftrap, Va.

Dear Readers, Greetings of Love:—Bro. Lewis Brenneman and wife of Elida, Ohio, have been visiting here. We appreciated their visit very much. We have also been made glad to have our number increased by having Charlie Grove, his wife, his brother Earl, and his sister Goldie, and Sister Maggie Shank and her brother John.

We heartily welcome others.

Lydia Harman.

March 11, 1913.

Dundee, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—We as a small band of workers feel to praise the Lord for His goodness and mercy towards us. March 9 we had our last sermon. A good crowd of people were gathered together. The theme for the sermon was about the disciples on the ship, Matt. 14:22. We also had a good Sunday school lesson on the same day. Once a saloon was being repaired. It was found that the bottom step was unsafe and until it could be removed, this warning was posted over it: "Mind the first step." What better temperance lesson could there be? We should ask Jesus to teach us the blessed secret of helping people. Are we living true to God? Are we doing all we can to help fallen humanity? If not, now is the time to commence for we know not when the call comes to us. May the Lord prepare every heart for a blessing and sustain those who have just started on the heavenward journey.

We ask an interest in your prayers for the Church at this place that we all may hold fast the profession of our faith without wavering until the end.

Wishing you one and all God's choicest blessings, I remain,

Yours in love,
Laoma Troyer.

March 12, 1913.

Intercourse, Pa.

Dear Herald Readers, Greeting:—I am glad to say that Bro. Joshua B. Zook of Allensville, Pa., was with us at the Millwood Church over Sunday, March 9, and delivered a searching sermon. Text, Matt. 17:5, latter clause.

On Monday, March 10, I left for Mifflin County, with my aged parents, as they felt it their duty to go and see their son, C. K. Smoker, who has been very ill from blood poisoning and is still in a critical condition. But today the doctor has more hopes of his recovery. A week ago last Friday he cut a very small gash in his thumb then went to writing with an indelible pencil. He got a little of the pencil material into the cut, and it seemed to go through his system. He has a very sore arm, but thanks be to God he is taking everything patiently.

B. K. Smoker.

March 12, 1913.

Tiskilwa, Ill.

A friendly Greeting to All:—We are glad to say that on Sunday, March 9, five more souls sealed their covenant with God by water baptism. Bro. C. A. Hartzler had for several Sundays been giving instruction to the applicants. May they ever prove to be faithful to the calling and be instrumental in the upbuilding of His kingdom here upon earth.

Feb. 27, 28 Bro. A. M. Eash of Chicago was with us and gave instruction in Sunday school work. While the attendance was not what might have been desired, those present surely obtained a blessing. Asking to be remembered at the throne of grace,

In His name,
F. I. Smucker.

March 14, 1913.

Scottdale, Pa.

Greeting in His Name:—Bro. J. A. Brilhart returned home last week, after an absence of several weeks in Colorado, Oklahoma, and Ohio. On Sunday he preached a stirring sermon on Justification.

Bro. Rhine Benner and wife are at present visiting among former neighbors and kinsmen in Montgomery and Bucks counties.

Bro. S. H. Miller of Shanesville, O., secretary of the Mennonite Publication Board, was a welcome caller at the House a few hours last week.

Several of our workers were deprived of the privilege of attending religious service at the church last Sunday on account of sickness. We hope to see them restored to their former health shortly. Our meetings were quite interesting, the subject of Regeneration calling forth a number of very important thoughts.

Sister Mary Stauffer, for a number of years a faithful worker in our midst, has moved back to her former home in Bedford Co., Pa. We miss her here, but pray God's blessings upon her wherever she goes.

Cor.

March 17, 1913.

(Continued from page 805.)

bungalo are coming in. It would be well if each congregation in the Church would put forth special efforts to raise money for those needs and send it to Bro. G. L. Bender, Elkhart, Ind., so the work could be begun by the fall of 1913. The bungalo should be built so that the high rent the mission is paying for the house Bro. Esch's are occupying might be stopped. The hospital ought to be built so the poor sick people who come to us might have a place in which to be cared for. Very few realize under what disadvantages Bro. Esch is laboring in not having adequate quarters for the sick that daily come to him. Properly caring for the sick is out of the question till the hospital is erected.

With the money that is already on hand and the united efforts of the various congregations and the donations of those who contemplate giving lump sums this can easily be accomplished. By prayerfully interesting ourselves in such worthy enterprises God will be glorified and the cause of Christ will be greatly furthered.

Goshen, Ind.

As well might we expect vegetation to spring from the earth without the sunshine and the dew, as the Christian to unfold his grace and advance in his course, without patient, persevering, ardent prayer.—J. Abbott.

Miscellaneous

THE HOME AND EMPLOYMENT OF THE SAVED (Rev. 7:9-17)

John beheld a countless number
Standing 'round the throne of light;
They were praising God, their Maker,
Clothed in robes of spotless white.
They were waving palms of vict'ry
To the honor of their King,
And they cried of His salvation
While their highest notes they bring.

And the angels joined in praising
With the elders near the throne,
And they fall upon their faces,
And His grace and power own.
They express in holy rapture
Homage due their Heavenly King,
And they fill the dome of Heaven
With the anthems which they bring.

They were washed from sin's defilement
In the Savior's precious blood,
They withstood earth's tribulations,
Coming as a mighty flood.
Now they share His blessed glory,
In that bright and happy place,
Where they live in endless pleasures,
And behold their Savior's face.

They are feasting on the manna
That the Savior gives His own;
He dispenses life and blessings,
As He sits upon His throne.
All their sorrows now are ended,
And their tears are wiped away.
They are led to living fountains,
Where they shall forever stay.

Jesus left the world of glory
For our weak and fallen race,
Took upon Himself our nature,
Shed His blood to show His grace.
When He passed through death's dark portals
He ascended up on high,
Fitted up those glorious mansions,
Far beyond the star-lit sky.

When our journey is completed
In this world of sin and woe,
And we lay aside our sandals,
To that home of rest we'll go.
There, amidst the blooming flowers,
With the loved ones gone before,
We will dwell in sweet communion,
And our Savior's name adore.

—James A. Sell in Gospel Messenger.

WILL I SHINE LIKE THE STARS?

By Sylvanus Yoder.

For the Gospel Herald.

The heavens declare the glory of God, and the firmament sheweth his handiwork.—Psa. 19:1.

Did you ever stop to think, as you walked in the open sunlight, gazed into the depths of the unfathomable, blue sky, and beheld the massiveness of the sun in all of its kingly splendor, that the glory of God was thus made manifest? Did you ever see the handiwork of our loving Father, when in the stillness of a calm night you gazed into the sky and saw the innumerable host of stars in all their brilliancy, each one set as a jewel or diamond in its special place or position? Surely the psalmist loved the creation of God and meditated on the chaste beauties of his Father's handiwork. To him nothing could surpass in richness, splendor, or beauty the charming glory of God.

Man may build a magnificent structure, over lay it with silver or gold, and deck it with diamonds so that it may dazzle the eyes of the spectator. Man may build marvelous and massive structures and finish them in the most tastey manner possible, yet they can never compare in beauty or splendor to the handiwork of God. Vile hands and evil imaginations may have been engaged in their building, but the workmanship of God is an emblem of righteousness, chastity, purity and holiness to which nothing on this earth can ever attain. Magnificent structure! Divine architecture! We can but wonder and gaze at the eternal glory of our loving Father.

Dear friend, are you ashamed of being called a child of the King? Do you blush to speak His name or shy into a corner when it is openly shown that you are a follower of Jesus whom God has raised far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come? As we look into the beauty of God's handiwork may we ply our imaginations and behold our calling. Solomon speaks of wisdom as the principal thing. He says she hath builded her house aright and exhorts us to wisdom. He that fails to be wise has lost all. He that fails to live in favor with his Maker is an alien to chastity or holiness. He whose heart is not touched by the warmth of God's eternal love can not reflect the light of the Sun of Righteousness.

That "the heavens declare the glory of God, and the firmament sheweth his handiwork," very few people deny; but when Christian professors are asked to be an example to those in sin or called upon to let their light shine in a dark place or reflect the light of salvation, they fail to see the glory of God as Daniel saw it. To them holiness or purity is but a secondary matter. To them the handiwork of God is no type of the Church or of the saints. In the divine plan of God they see no reason for their being connected with it nor of being a part of His handiwork. There is not a single soul which they can claim.

Dear friend, are you a star in the handiwork of God? Are you a part of the divine plan? "Are you eager to do and to dare?" Have you attained unto wisdom? "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Middlebury, Ind.

MAN THE MASTER OF ENVIRONMENT

By P. J. Blosser.

For the Gospel Herald.

It has been said that we are like our surroundings have been; that our sentiments and views are all shaped and fashioned by the environment amid which we have grown up. I once heard a woman say, when she wanted to excuse herself for her conduct and relation to the world, "Oh, I can't help it, we are all more or less what our surroundings are." Then we are reminded of how different we might have been, had we been brought up in a Mohammedan country, under Mohammedan influence? Or in India amid heathen darkness. This is all true, but it is not the whole truth. The fact that we have a divine revelation recognizes in man the capacity to master the effect of his environment, and shed forth an entirely different influence over it. It is true that outside of divine revelation and grace a man is left as a tool in the hands of environment, to be fashioned after the ever-changing tide of circumstances. There is only one period in life in which it is legitimate to be wholly influenced by environment, and that is, under the years of accountability which, if the influence has been spiritual, will be an advantage; if entirely sinful, a disadvantage in the accountable period of life. But the grace of God is sufficient to regenerate a soul from the unfavorable as well as the favorable condition of environment and enable him to live above the effect of it and shed an influence entirely spiritual. To deny this is denying the efficacy of the saving power of Christ. "He is able to save to the uttermost" (Heb. 7:25). If we are in a great degree or wholly what our environment has made us, why should we be held accountable for all of our conduct? Should environment not recognize part, or all, of the blame? Of course, environment has its part to bear. And since the Scriptures recognize in man the capacity for influencing his environment he is made responsible for his influence. (I Cor. 8:13; Titus 2:7). When Paul says, "be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2), he does not teach that the Roman Christians cannot help being affected by their surroundings, which is purely pagan, corrupt and idolatrous, but called for a life above and distinct from pagan Rome. He recognizes here the intellectual capacity of man as the governing seat of all his other capacities. He means to say according as the intellectual aspect of man is, so will be his conduct. Therefore he says, "Be ye transformed by the renewing of your minds," live distinctly separate from your sinful environment. We notice there is a

gradual letting up in this divine requirement of influencing our environment. It is seen in the general drift of the Church towards the world. It is evident from the scarf pins, rings, fancy ties and vests, and fashionable types of hats, that brethren are conforming to, and from the laces, ruffles, fashionable types of skirts, the curtailing of the bonnet, that sisters are conforming to, with a laxity in devoted regard to the prayer headcovering—these things with others are an indication of a gradual accommodation to that damnable doctrine, "When in Rome, do as the Romans do." It is an indication that the material and sensual capacities of man are swaying the spiritual and intellectual. Isn't this true from the fact that, in the light of Scripture and plain preaching, men still go on in violation of the truth? Paul recognized the two powers that sway man's mind in Rom. 8:5, 6: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." From Paul's argument, to drift with the current of worldly influences does not indicate life. A dead fish can float down stream. To be carnal is going down stream. But with a congenial aspect towards God's revealed truth, with the Holy Spirit shed abroad in the heart, then through the intellectual capacity the sensual and the material will be brought into subjection. Then one can stand as a glorious pillar of truth and grace, in the current of carnal tendencies, shedding beams of heavenly influence upon the dark and troubled waters. Brother and sister, if you are drifting, or if you are in sympathy with bending towards the world, tastes and fancies, and are gradually accommodating yourselves to them, just so far as not to be excommunicated from the Church, will you not make a philosophical investigation and see really which is influencing your intellect? It is either the sensual or the spiritual.

South English, Iowa.

VISIBLE CHURCH UNITY

Conversion, all professing Christians hold to be essential, and the idea that it is unnecessary would be rejected as heresy. But, if conversion is essential, are not its fruits equally essential? Conversion is the parent, or cause of unity, and throughout all nature effect must follow causes. Where there is not unity, there the Holy Spirit's influence cannot exist. Therefore, unity amongst believers must be as essential to salvation as conversion itself. To deny the visible unity of true believers is therefore to deny the doctrine of Christ, and is contrary to what true believers have learned. Nothing can tend more to cause divisions amongst believers than the denial of this principle of visible unity among the people of God. Those, therefore, who deny and reject this doctrine, deny and reject the doctrine of Christ, and cause divisions; contrary to the doctrine which every believer has learned; and Paul says we shall mark such and avoid them. It is a doctrine that is contrary to love, and the voice of those who advocate it is strange to the sheep of Christ, and they will not hear or follow those who utter it; for they know not the voice of strangers, but will flee from them.—Selected by E. H. H.

HOPE ESSENTIAL TO CHRISTIAN CHARACTER

By Ada V. Brunk.

For the Gospel Herald.

Hope is a desire of some good accompanied with at least a slight expectation of obtaining it, and a belief that it is obtainable. It is classed as one of the three "Christian graces." Hope, "The swimming thought." So it is called by the New Zealanders because it always floats and never sinks. It cannot be drowned; it always keeps its head above the wave. You cannot drown the Christian's hope. "Hope thou in God, for I shall yet praise him." We need to be hopeful. It will sustain us in our every trial and affliction which we meet with as we go journeying through life. Whilst there may be and is a difference in the mental condition of people, and it is also hereditary—one is weak and another strong in the development of this faculty, and yet we may to a certain extent cultivate it—it is only when cultivated that the natural feeling of hope which gives vigor to mind and soul will become a permanent and elevating principle. So if we are not endowed with so great amount of hope, and are apt to despair in everything when it doesn't go as we would like, let us think of the word of Paul: "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12). We always hope for good success in all our undertakings in life, temporal and spiritual; we need that Christian grace and faculty. To illustrate: take a person, whether young or old matters not, undertaking a certain school course and has great hope of learning and developing his intellect in preparation for usefulness. But there come times during these years of training when branches are difficult, there come thoughts of giving up; but if he has qualities which excite hope and anticipation for future usefulness he will be hopeful and optimistic. Hope is ever essential to perseverance. When discouragements come and we only see the cloud as it were all darkness, then is the time to cultivate a hopeful spirit and remember that there is a "silvery lining in every cloud."

We are enjoying privileges above that of the inferior animals, as theirs is to suffer no pain beyond that of the present moment; but it is the higher privilege of man to look forward in present ill to future good, to feel during the severest trials and disappointments and storms of this life, the influence of the coming sunshine. A great philosopher and good man once said that by long habit he had brought his mind to look upon present trouble as he knew it would appear to him afterwards. If we could only realize this and be thankful to our God for what yet remains as we know, "The darkest day live till tomorrow will have passed away." Hope lifts the curtain of time and points us to immortality.

Let us rise, take God for our Father, knowing that Chritian character cannot be attained without knowing God. However man strives for education, unless that man's education has taught him right and wrong and God as the interpreter of right and wrong, there is more hope for an ignorant man, one who has not had access to learning, if he understands God; for true Christian character is not born of inheritance alone, nor of culture, it is due to the life of God in the soul. One text applies to both men: knowledge shall vanish away, but faith, hope and love abide forever. A man is measured not by his learning, but by the use he makes of it, knowing the accomplishment of any work done by man. The secret alone of our success depends upon whether we take God as our strength. "Be in me, O strong Son of God, to do by me all that thou hast called me to; may I strive according to Thy working, working in me mightily." This is the only way of faith and hope of the Christian.

So we see the need of strength from a higher source to hold out in this Christian life. As we cannot at once climb to the mountain top in the spiritual life, let us every day by prayer and meditation upon His Word hope to rise to that higher sphere of Christian perfection which is promised us in His Word. First, if we obey Him and delight ourselves in the Lord, He will give us the desires of our heart, and love in the heart that will lead to hope, that love that never faileth, that thinketh no evil, that hopeth all things. Let us then take courage and press forward. One thing the world has a right to ask of us as Christians, and that is to be hopeful. Shall we lose faith because the task is harder than we thought for? No, let us face the failures and discouragements which will surely come. And may we say with the apostle, "For I reckon that the suffering of this present time are not wor-

thy to be compared with the glory that shall be revealeed." Now as hope is classed as being one of the higher principles of our natures, so we can cast all our hopes and cares upon Him, "As he ever careth for us," and leave the success of all our efforts to a wiser disposal than ours.

Bluffton, Ohio.

SOME EVILS TO OVERCOME

By Minnie E. Schload.

For the Gospel Herald.

> And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. 10:24, 25.

It is an established rule that Christians attend the different services held by the Church, such as preaching services and Sunday school, prayer-meetings, etc. Why? To praise God for His goodness, to learn more of His Word, to be exhorted and spiritually edified. Paul admonished the followers of Jesus to be present at the places where the disciples met for worship. Motive, to be more in love and unity of the faith; to grow stronger as they admonished one another to overcome their faults and weaknesses.

When we are interested in the cause of Christ (the salvation of souls) we will be interested in one another's welfare. And we never see our faults as others see them. But how necessary that we overcome our faults and live pure lives, for only the pure in heart shall see God. Oh, that we always had a longing to become more like Jesus! May we always be filled with that love one for another that we can be strengthened by confessing our faults and then by praying one for another. But how often is the evil spirit present when some one in a kind way points out a fault of ours. And how bitter we feel against our brother or sister! But then we lack the love of Christ in our hearts.

When we meet in a preaching service we of course expect our minister to speak to us from the Word of God. Do we pray for him that he may have a message from God for us? Do we look for it then, expecting however that the message will be one of praise for our large (?) amount of good we have done? I fear we often make a mistake here. The writer has faults as well as others, and it is our duty to overcome them by the help of God.

When a strange minister preaches and happens to mention some faults and weaknesses to be overcome, we as a rule say that we heard a good sermon, which is true. Occasionally we do wonder what Bro. so and so made of it. And how often when our home minister in some way or other disapproves of our daily walk, we say he is throwing clubs, etc. And we go home with bitter feelings and no love for our brother whom we should love and pray for. Is the Spirit of God present in these feelings?

Paul says, "And let us consider one another to provoke unto love and good works." "Oh yes," (you say) "but our minitser has his faults, too." Certainly while we are in the flesh no one is without mistake (no not even the preacher, though he be an example), but go to him in a meek way and, filled with the Holy Spirit, have a good talk alone with him. I am sure it will pay in the end. But don't go to argue with him. It might seem easier for some to go and tell the world of the brother's mistakes and also spread discontent in the congregation. But what would one's heart look like in God's sight? Very black indeed.

If we have been guilty of these evils let us on our knees ask God to forgive us and by His grace and help live the overcoming life. And let us not absent ourselves from services unless lack of health does not permit. Remember our God is the true and living God and is powerful and will not forget His promises if we are faithful.

Ephrata, Pa.

A LETTER TO THE UNSAVED

By Mary McCarthy.

For the Gospel Herald.

I can truly say from experience, There is great joy in being a Christian. Especially to the young do I write. God says, "They that seek me early shall find me." He also says, His spirt will not always strive with man." Dear friends, "though Satan's darts at you are hurled," hide behind the Rock of safety, which is God. You may say you are ashamed to wear the uniform. But God says, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of His father with the holy angels." You may think there is time yet, you are young and want to enjoy yourself in worldly things; but the question is, Is that going to save you? "Behold, now is the day of salvation."

How sad when one is called away to the great beyond, having never experienced a true Christian life.

Praise God, "we are more than conquerors through him that loved us and gave himself for us." Let us all worship Him in the spirit of holines.

God is working here, and so is Satan. But we who know Jesus and desire to serve Him with all our heart, soul, and strength, know the power of this foe. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

God says the wicked shall be destroyed and they "shall burn as an oven." Again He says, "Repent, and ye shall have everlasting life." Will you go on in your sinful ways, or will you come saying, "Here I am Lord?" Let us pray for the unsaved and for those who are weak that they may stand. Surely this requires nothing less than the love of Jesus.

Mountville, Pa.

THE NEED OF A GENERAL SUNDAY SCHOOL BOARD

By John Roth.

For the Gospel Herald.

The need of a general Sunday School Board should be given the consideration of all who are interested in the great work and responsibility that is thrust upon the Sunday school of today.

Our Sunday schools need better organization in order to do more efficient teaching in the communities where they are located.

All of the work of the Church will come under six general divisions. The Mission Board, The Educational Board, The Publication Board, and The General Conference are well organized and the work has prospered very much since their organization has been completed, the results are very encouraging for further progress in the various channels of work .(The writer probably did not mean to classify the General Conference as one of the General Boards organized and conducted by members of the Church. It is no more to be classed there than any of the district conferences.—Ed.)

But in the general work of the Sunday school, the greatest work in the Church today, and young people's meeting we have no general organization and much of the work is being carried on in a lame condition because of a lack of a practical organized board or committee of some kind to help solve some of the great problems confronting the Sunday schools of today. Such as practical organization, an efficient teaching force, missionary activities and other problems. Because of this the greatest agency of the Church often falls short in doing what should be done to promote the best interests of the work.

Practical organization should mean a better teaching force, better and more efficient work and workers in general.

The work of such a committee or board should be mostly of an advisory nature to work for the best interest of the Church in harmony with the different conferences in general.

The sentiment of most conferences

is for a general organiaztion of some kind. Some have already a field worker and one a field worker and committee of four to assist him in the Sunday school work of their state, but witl no particular duties outlined other than to help the field worker in his work.

That we need a general efficient organization nearly all agree: To bring about such an organiztion is a step tha should be carefully considered.

Morton, Ill.

THE LODGE

(Extracts from an article by F. A. Phelps of Symerton, Ill., which first appeared in the "Christian Witness" and was selected for publication in the Gospel Herald by Sister Butcher of Youngstown, Ohio.)

Dear Editor—I have been a reader of the Witness for years, and have never before felt like Elihu, Job 32:19. But I would like a word now, if you please, and the Witness shall not be responsible. My blood be on my own head.

In the last Witness I find this question and answer: "Is it wrong, according to Scripture, to belong to a secret lodge?" Ans. "I do not think it wise or expedient. I find no Scripture specially condemning it, unless it be this, 'Be not unequally yoked together with unbelievers.'"

This Scripture, and all the many which go with it, certainly forbid any one, professing Christ, to join a lodge or to continue to belong to one. Also Christ's positive statement with regard to oaths, but **the sin** of the lodge is that it is anti-Christ. The fatal sin of the world is Christ rejection, and we notice that the trick of the devil is not to keep people from being "religious," but to keep them Christless.

* * *

The lodge has its chaplain, its prayers, its ritual. It buries **all** its dead in hope of the resurrection, and professes to have a Bible; and yet it has rejected Christ to make room for infidels. Christ is an offense to many. Such as infidel Jews, Mohammedans, Confucians, Buddhists, and others. Christ has been rejected from the lodge in order that these may not be offended. It prays, but not in the name of Christ. It has a ritual, but no Christ in it. It claims to have a Bible, but it is a Christless one. It buries its dead in the hope of the resurrection, but has rejected the resurrection and the life. It is a colossal deception that is damning its millions. It lays claim to being benevolent, but rejects the poor and helpless, the maimed, the halt, the blind, the aged; and all who are really objects of benevolence, and only accepts those who seem to give promise of being able to pay dues for some time to come. And only those who keep their dues paid go to lodge heaven, "The great lodge above."

* * *

Secrecy is contrary to both the letter and spirit of salvation. He that is of the light comes to the light. All the Devil's works are secret. He hides behind screens and works in the dark, but **all** of God's works are open and manifest. If a thing is good it should be open to investigation, and preached to all, and is; only the evil is secret.

I have been in the evangelistic field for years and I have never yet met a highly spiritual lodge member. Once the lodge member understands that the lodge is anti-Christ, and it will not take him long to find that out himself if he is honest, he must choose between it and Christ. He cannot deny Him at one place and confess Him at another. its oaths are hideous, its rites degrading, its claims false, and its religion deception.

* * *

I have never found a live one where they were. There are many empty churches, and, almost without exception, a live lodge near them.

The great evangelist Finney said that the time has come when Christians **must** speak out on this evil, or God would hold them guilty. And so I feel. This Christless church has paralyzed spiritual life, and is damning more, two to one, than the saloon. It makes a world of holiness fighters.

(Continued from page 806.)

It is profoundly true that if you train up a child in the way he should go, when he is old he will not depart from it. Many a man has passed unscathed through the fires of temptation and doubt because from a child he learned to know and revere the Holy Scriptures.

Let us follow the course of a boy belonging to a Christian home of the average type, and see how many chances he has of missing the Bible.

Being a child of an average Christian home, he will be born in an atmosphere from which family religion is absent. If the child never sees the father kneeling before God, or reading with reverence from the Bible, how shall he worship God, or revere the Book as the Holy Scripture? It is sheer presumption to expect God to protect by some magical influence, misnamed providence, a child who comes from a home where the divinely appointed agencies for his development are neglected.

2. He passes from such a home into the day school, and there is no Bible there. It is a strange thing that the influence which grew out of a renewed interest in Scripture should develop an institution that secularizes the public schools. The reformation has developed democracy, and democracy has excluded the Bible from the schools. I am far from being an advocate of sectarian teaching in the public schools. But the Bible is not a book of a sect, but the basis of all sects, because it contains the truth essential to all. And yet by more than one court of justice in this country, has it been excluded from the schools, on the ground that its reading is sectarian teaching.

3. What shall be said for the boy passing from day school into the college or university? In many of our colleges the Bible is used as a textbook; in others it is considered a record of religion, or as a religious literature. But Bible study must be more than intellectual. If it is not worship, if it is not the soul's earnest search for divine truth, it is harmful, no matter how learned it may be.

4. What can the Church do for him? By church we mean preaching. How much Bible knowledge does one get from a year's preaching? If truth be told, very little. I venture the assertion that there is little thorough Bible teaching in the preaching of many churches in this land today, particularly in our large cities. A thirty-minute sermon is not calculated to convey much systematic instruction; the minds of hearers are generally in a state of reaction and refuse teaching, particularly when many of us come from the perusal of that American iniquity, the Sunday paper. Then how is the minister to get the people to come? He cannot command them. He is compelled to give them what they will receive, and because of the modern stress of life the people demand inspiration rather than instruction, because they come to church less to get knowledge than to derive help.

No Bible in the home, in the day school, in the college, not a great deal in the church—at every point of contact with the influences that mold character the boy of the average Christian home is apt to miss rather than to find the Bible. Ignorance of the Bible is ignorance of God. What you know of the Word will determine in the end what you know of Christ, and such ignorance explains the weak, joyless, ineffective lives that today in our churches misrepresent the Gospel of the glory of the blessed God.—Harris E. Kirk.

Prayer is not only not to be omitted; it is not to be hurried. We are to approach God in prayer not only with a sober but with a calm mind. Dew falls, we are told, only when the atmosphere is still, and the dew of prayer will fall abundantly on our souls only when we are at leisure. Do more by doing less. To pray well is to work well.—C. H. C. Macgregor.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

February, 1913

For the Gospel Herald.

Evangel'zing

Interest	$ 55.01

General Fund

Forks Cong., Ind.	$ 7.50
East Union Cong., Ia.	12.80
Union S. S., Ill.	12.92
Harmony S. S., Ill.	12.00
Morrison Mennonite, S. S., Ill.	4.36
Interest	95.54
Total	$145.12

India Missions

Maple Grove Cong., Ind.	$ 11.00
Fairview Cong. & Bible Reading, Mich.	9.45
Sugar Creek S. S., Ia.	22.64
Willow Springs Cong., Ill.	16.95
Scottdale Cong., Pa.	29.61
Mrs. J. H. Bare	.50
School children & Teacher, Altona, Man.	7.50
H. Klippestine	5.00
H. H. Klippenstein	1.00
A. H. Klippenstine	1.00
P. H. Klippenstine	1.00
Mennonite Mission Church, Ohio	7.60
Waldo Cong., Ill.	55.00
Oak Grove & Pleasant Hill Congs., O.	35.00
A Friend, Wellsville, Kans.	3.00
Friends, Wolford, N. D.	5.00
A Sister, Canton, O.	25.00
A Bro., Man.	20.00
Zion Cong., Oreg.	12.00
A Bro., Leetonia, O.	11.00
From Souderton, Pa.	26.25
Bible Conference, Belleville, Pa.	34.10
Fairview Cong. & Bible Reading, Mich.	5.70
Blooming Glen S. S., Pa.	38.00
Friends, Reedsville, Pa.	50.00
Total	$433.30

India Hospital

Rachel Zook	$ 1.50
Martins Creek Cong., O.	17.33
Ella Fisher's S. S. Class, Ia.	2.50
Total	$ 21.33

Industrial Shops

D. S. Weaver & Wife	$500.00

Special Support Fund

Jonas Smucker	$ 7.00
Zion Sewing Society, O.	12.00
A. R. Eschliman's S. S. Class	3.00
Sr. Sisters' S. S. Class, Salem S. S., Wayne Co., Ohio	1.50
Clinton A. M. S. S., Ind.	2.00
A Sister, Ind.	10.00
L. J. Miller	60.00
Goshen S. S., Ind.	50.00
Goshen Cong., Ind.	75.00
Total	$220.50

Chicago Missions

Sterling Cong., Ill.	$ 12.90

Fort Wayne Mission

Scottdale Cong., Pa.	$ 29.65
Middlebury Cong., Ind.	11.05
A. M. Cong., Nappanee, Ind.	44.32
Interest	4.80
Total	$ 89.82

Youngstown Mission

A Bro., Leetonia, O.	$ 11.00

Old People's Home

Interest	$15.00

China Mission

A Bro., Man.	$ 36.00

EASTERN TREASURER

India Missions

Maple Grove B. M.	$ 8.00
Paradise S. S.	68.00
S. H. Brubaker	15.00
Masonville Cong., & S. S.	30.65
Total	$121.65

General Fund

Brethren in Md.	$ 6.00
Brethren in Md.	7.35
Clear Spring Cong.	3.78
Total	$ 17.13

Lima Mission

Mt. Joy Y. P. B. M.	$ 5.10

WESTERN TREASURER

India Missions

A Sister, Cass Co., Mo.	$ 5.00

General Fund

A. M. S. S., Albany, Oreg.	$ 8.50

Chicago Missions

East Fairview A. M. S. S. Nebr.	$ 8.36

CANADIAN TREASURER

India Missions

Wilmont A. M. Cong.	$ 85.00
Blenheim Cong.	7.13
Conestoga Cong.	66.00
Jacob Woolner Sr.	10.00
Carstairs Cong., Alta.	102.25
Carstairs S. S., Primary Dept.	3.10
A Bro., Latschar Cong.	25.00
Total	$298.48

Toronto Mission

Wanners Cong.	$ 8.01
Blenheim Cong.	1.97
Hagey's Cong.	16.50
Total	$ 26.48

IND.-MICH. CONFERENCE MISSION BOARD

India Hospital

Collected by Jesse Christophel	$ 12.25

Special Support

C. A. Shantz & Wife	$ 5.00
Sisters S. S. Class, Elkhart	1.50
Ft. Wayne Cong.	10.00
Total	$ 16.50

Fort Wayne Mission

Clinton (Brick) Cong.	$10.00
Holdeman Cong.	13.70
A. R. Miller	1.00
Total	$ 24.70

Chicago Missions

A. R. Miller	$ 1.00

General Fund

Monroe Miller	$ 20.00
Holdeman Cong.	5.83
Nappanee S. S.	10.75
Nappanee S. S., Primary Dept.	5.05
Total	$ 41.63

Ministerial Supply

Monroe Miller	$ 5.00

KANS.-NEBR. MISSION BOARD

India Missions

Hesston Cong.	$122.88
Pleasant Valley S. S.	13.00
La Junta S. S.	16.90
Total	$152.78

C. W. Miller, for caring for Bro. and Sister Egleson

Pleasant Valley Cong.	$ 11.00
Roseland Cong.	10.00
Total	$ 21.00

Native Bible Teachers, India Mission

West Liberty S. S.	$ 16.00

Evangelizing

La Junta Cong.	$ .25

Chicago Missions

La Junta Cong.	$ 1.75

Kansas City Mission

La Junta Cong.	$ 1.25

Old People's Home

La Junta Cong.	$ 1.00

Orphans' Home

La Junta Cong.	$ .25

Miscellaneous

La Junta Cong.	$ 11.13

Youngstown Mission

La Junta Cong.	$ 1.00

LOCAL INSTITUTIONS

Lima Mission

B. B. Stoltzfus, Supt.

Amos Hartzler	$ 4.00
B. K. Stoltzfus	1.50
Samuel Riehl	1.00
John Smith	.50
Sarah Smith	1.00
S. S. Collection	11.69
Total	$ 19.69

Canton Mission

G. M. Hostetler, Supt.

A Sister	$ 1.00
Walnut Creek Cong.	25.00
Naomi Erb	2.00
Martins Y. P. B. M.	4.00
Trinity Reformed Missionary Society	2.00
Sister W. A. Beechy	1.00
Walnut Creek Y. P. B. M.	2.00
Total	$ 37.00

Youngstown Mission

T. K. Hershey, Supt.

North Lima S. S.	$ 8.15
Sarah Kurtz	1.00
Henry Linebach	1.00
Rent	18.00
Total	$ 28.15

Kansas City Mission

J. D. Mininger, Supt.

W. S. Guengerich	$ 10.00
Marion Thompson	.25
Maggie Nice	.50
A. Kauffman	1.00
H. J. Harder	3.00
Elias Swartzendruber	2.00
Simon Gingerich	1.00
Crystal Springs Cong.	16.00
Otho Downs	2.00
Mr. Johnson	8.00
Eliza Pennington	10.00
Total	$ 53.75

Old People's Home

E. F. Hartzler, Supt.

Special Support	$166.00
A Lester King	1.00
Total	$167.00

Orphans' Home

A. Metzler, Supt.

Bro., Souderton, Pa.	$ 10.00
Mrs. B., High River, Alta.	5.00
P. D. Steiner	5.00
Scottdale Cong., Pa.	6.50
P. D. Camp	.90
George Getz	5.00
Sister, Canton, Ohio	9.50
D. A. Schneck	5.00
Sewing Circle, Masontown, Pa.	10.00
Special Support	133.96
Total	$190.86

Fort Wayne Mission

B. B. King, Supt.

A Bro., Kokomo, Ind.	$ 10.00

Toronto Mission

J. I. Byler, Supt.

S. S. Collections	$ 7.12
Evening Offerings	4.74
David Bergey	2.00
Total	$ 13.86

Sanitarium

J. M. Hershey, Supt.

Hospital Fees	$232.25
From Woodruff Endowment	56.21
Income from Farm	700.00
Total	$988.46

Total receipts for Feb. $3881.56

Gratefully acknowledged,
G. L. Bender, Gen. Treas.,
Elkhart, Ind.

THE SACRIFICE OF JOY

The wonder of it is that we are willing to sacrifice to such trifles, the happiness of life. Breakfast is ten minutes late The looked-for letter does not come on the morning's mail. The fountain pen is mislaid, and for these reasons, or others as petty, we go out into God's world with sullen faces and heavy hearts. Alas, that joy should be held so lightly that we are ready to sacrifice it for things of no account.—Sel.

Daily Record of Events

By O. H. Zook.

For the Gospel Herald.

February, 1913

2. Meetings close at Pleasant Grove Church near Martinsburg, Pa., with 2 confessions.—One received at Elverson, Pa.—Meetings close at Kokomo, Ind., with 27 confessions, and at Stahl Church near Johnstown, Pa., with 3 confessions.—Communion services at Tuleta, Tex.—Twelve received into church fellowship at Mellinger's Church near Lancaster, Pa.
3. Meetings close at Goshen, Ind., with 12 confessions.—Bible Conference and evangelistic meetings close at White Cloud, Mich., with 6 confessions.—Meetings close at Jet, Okla.
4. Meetings close at Marion, Pa., with 1 confession and at Tuleta, Tex., with 10 confessions, 22 being added to the Church at that place.—Monthly meeting of Lancaster S. S. workers at Lancaster, Pa.
5. Bible Normal opens at Plainview, Tex.—Meetings begin at Oyster Point, Va.
6. Special ministerial meeting at Canton, Ohio, opens.
7. Above meeting closes, which also closes the short Bible Term at that place.
8. Bro. J. I. Weldy of Wakarusa, Ind., ordained deacon in the Holdeman congregation.—Meetings begin at Lake Charles, La.
9. Meetings begin at Morrison, Ill., and at Elizabethtown, Pa.—Seventeen received into the Church at Wakarusa, Ind., 2 at Martinsburg, Pa., 18 at Akron, Pa., 20 at Elkhart, Ind., and 10 at Aurora, Ohio.—Meetings begin at Weaverland, Pa., and close at Youngstown, Ohio.
11. Bible Normal closes at Plainview, Tex.
13. Meetings begin at the Clinton Brick Church near Goshen, Ind., at Blough Church near Hollsopple, Pa., and close at Oyster Point, Va.
16. Three received into Stahl Church near Johnstown, Pa., and 11 at Groffsdale, Lancaster Co., Pa.—Council meeting at Middletown, Pa.—Quarterly S. S. Meeting at Crystal Springs, Kans.—Religious services at Springs, Pa., after a quarantine of five weeks.
17. Opening session of Bible Conference at Pleasant View Church near North Lawrence, Ohio.
18. Meetings begin at Elkhart, Ind., and a Bible Conference at Belleville, Pa.
19. Meetings close at Morrison, Ill., with 2 confessions.
21. Bible Conference closes at North Lawrence, Ohio.
22. Bible Conference closes at Belleville, Pa.—New church at Landisville, Pa., dedicated.
23. Meetings close at Weaverland, Pa., with 31 confessions.—Thirteen received at Ephrata, Pa., and 18 at New Danville, Pa.—Baptismal services at Chambersburg, Pa.
24. Meetings close at the Blough Church near Hollsopple, Pa.
25. Meetings close at the Clinton Brick Church near Goshen, Ind., with 7 confessions.
27. S. S. Workers' Meeting at Elizabethtown, Pa.—Pre. D. D. Kauffman and family of South English, Iowa, move to Kalispell, Mont., in the interest of the work in that field.—Meetings begin at New Holland, Pa.

REPORT
Of the 22nd Quarterly Mission Meeting of Logan and Champaign Counties, held Mar. 8, at Bethel Church, West Liberty, Ohio

For the Gospel Herald.

A mission sermon was preached by Bro. I. W. Royer of Orrville, O., based on Acts 6:3, 4.

Is it men or money? I believe we are more successful in getting money than men for mission work.

I believe we have not begun to do half what we could do for the mission cause. We have been playing.

Inactivity never leads to good. The weather does not effect very much the attendance at farmer's institutes but it does the attendance of our religious meetings. These are finger-boards that show the trend of our interests. We have to begin to become interested right in our own home church; and our church will only be led out into missionary activities as we have a "suffering ministry." There is a dearth of men to carry on the work.

The Personal Worker—(a) His Preparation, (b) His Work, was discussed by Bro. Simon Kanagy, and Bro. S. E. Allgyer, followed by an essay by Sister Ruth Yoder.

First we must know Him. We must know the Scriptures. We must know how to lead others. We must have tact and good common sense and allow the Holy Spirit to direct us.

A minister's field is by no means only his congregation. The congregation is the "base" of his work.

We have not done half what we could along the line of personal work. Some people will never be saved unless somebody does personal work.

An interesting children's meeting was held at the beginning of the afternoon session by Sister Barbara Yoder in which the "poison of sin" was illustrated by an object lesson.

The Condition and Present Needs of the Home Mission Field, was discussed by Sister Ruth Headings in an essay, followed by Bro. J. Y. King and Bro. P. R. Lantz of Canton, Ohio.

The inactivity of our church members has very much to do with the condition of the field. We ought to do something in a systematic, organized way to change conditions.

We need more Christian activity—the rural districts. There are too many Mennonite homes in which the family altar has no place.

We need a more systematic way of securing workers.

The foreign work depends very much on the condition of the home field.

An offering of $185.35 was taken for the general mission fund.

Bro. A. Metzler was re-elected general secretary for another year.

A. Metzler, Secy.

Married

Selzer—Weaver.—Bro. Monroe Selzer and Sister Lottie Weaver, both of the Spring Valley congregation, McPherson Co., Kans., were united in marriage by D. H. Bender at the home of the bride's parents, near Canton, Kans., Feb. 26, 1913.

Herr—White.—Bro. Ray M. Herr of Lampeter, Pa., and Sister Anna M. White of Willow Street, Pa., were united in holy matrimony by Bro. Frank M. Herr at the home of the groom, March 12, 1913. May the blessings of God abide with them in their new home.

Miller—Weaver.—On Feb. 20, 1913, at the home of the bride's mother in Middlebury, Ind., Bro. Ora J. Miller and Sister Ida Weaver, both of Middlebury Twp., Elkhart Co., Ind., by Bro. D. J. Johns. May the blessings of God abide with them through life.

Fisher—Farmwald.—On March 4, at the home of the bride's parents near Baltic, Ohio, Bro. Jonathan B. Fisher of New Holland, Pa., and Sister Sarah Farmwald were united in holy matrimony, Bishop Joni Troyer officiating, assisted by Pre. Amos Esh. May the blessings of God abide with them in their new home.

Obituary

Kaufman.—Amandus E., son of Samuel and Rachel Kaufman, was born Oct. 21, 1912; died Mar. 8, 1913; aged 4 m. 18 d. Services at Sycamore Church by J. J. Hartzler in German and L. J. Miller in English. Text, Job 1:21.

Eby.—On March 1, 1913, at East Toronto Ont., Henry Eby passed away after only a ten days' sickness of paralysis, aged 84 y. 10 m. He was a member of the Methodist Church and leaves 1 son, John, to mourn his death. Interment took place at Wideman's Cemetery, Markham, Ont. Services Mar. 4 were conducted by Bro. S. R. Hoover and Bro. I. A. Wambold.

Diller.—On Mar. 8, 1913, near Cedar Grove, of infirmities of age, Bro. John Diller died, aged 81 y. 7 d. He was a brother in the (Wisler) Mennonite Church. He was born in Lancaster Co., Pa., lived in Ohio, then came to Canada. He was married twice. Four sons, five daughters and a widow (nee Susanna Reesor) mother of the surviving children, remain. Funeral services were conducted at the Reesor Church, Mar. 11, by Bro. Chris. Gehman and Pre. Sievenpiper.

Krabill.—Catharine Krabill was born in Alsace, France, Jan. 30, 1838. She emigrated to this country with her parents when she was 13 months old. She united with the Amish Mennonite Church early in her youth and remained a faithful member until death. She was married to C. H. Krabill with whom she shared the joys and sorrows of life nearly 50 years. To this union were born 8 sons and 4 daughters. She died Mar. 2, 1913; aged 75 y. 1 m. 2 d. There remain to mourn her departure 3 sons, 1 daughter, and 2 brothers. Funeral services were conducted at the home by Bro. J. A. Leichty and at the church by D. Z. Yoder and John Sommer. Text, II Cor 5:10.

Lesher.—Samuel S. Lesher died at his home 1 mile south-east of Scotland, Franklin Co., Pa., Mar. 7, 1913; aged 70 y. 1 m. 12 d. His death was caused by pneumonia after an illness of several weeks duration. Bro. Lesher was a man of strict honesty, an excellent citizen, a good neighbor, an affectionate husband and father and lived an exemplary Christian life, having united with the Mennonite Church in his younger years of which he was still a faithful member at the time of his death. Bro. Lesher had been in failing health for some time, but we believe that he realized his end was drawing near and he leaves the comforting hope that he was ready to depart from this world and to meet his blessed Savior on the other shore. Bro. Lesher leaves to mourn their loss, his wife (who was Lydia Hunsecker) and 2 children, Katie L. at home

(Continued on next page.)

Items and Comments

At a meeting of the United Evangelical Association held in Lewisburg, Pa., last week a committee of five was appointed to wait upon President Wilson and urge him to use his influence in favor of laws providing for national prohibition.

Now that the Webb-Kenyon Bill prohibiting the shipment of intoxicating liquors into "dry" territory has become law, it is proposed by the Anti-Saloon League of America to urge upon Congress the duty of submitting an amendment to the U. S Constitution providing for national prohibition to the several state legislatures for adoption.

The decision of President Wilson to exclude all intoxicants from White House receptions is refreshing news to many people. Why not take the same attitude on the question of theater patronage? That the American theater is a great curse, there can be no doubt. That the curse of the low variety theater is kept alive by theater patronage on the part of reputable citizens who attend what they term strictly first class theaters is equally clear.

The eagerness with which American people grab after money is again made manifest in the trial of officers and promoters of the Development Company, on trial at Philadelphia, Pa., for alleged land and timber swindlers amounting to more than $6,000,000. Among those who were caught by this "get-rich-quick" concern are ministers, merchants, farmers, teachers, and representatives of almost every trade and profession. It would probably be too much to say that these investors were dishonest but it is safe to say that they loved money so well that they did not take time to consider whether it is either right or safe to invest in any "get-rich-quick" scheme. "Take heed and beware of covetousness;" for "the love of money is the root of all evil."

A nation-wide probe of the white slave traffic is one of the probable results of the investigations now going on in Chicago. The movement has the moral support of every lover of decency and purity who has ever given this infamous business much consideration. It is probable, however that before very much can be done to stop the business it is necessary to put out of business many vice-breeding institutions which many respectable people defend. So long as we have the theater, the circus, the nickelodeon, the ball room, the pool room the race track, the novel-reading craze, the immodest dress in fashionable society, the cigarette, the divorce court, and other things questionable among us a thousand years of fighting against the evils of the white slave traffic will not rid this country of vice. The most effective way to strike at this vice is to put a stop to vice-breeding institutions.

"You are writing a gospel
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! what is the Gospel
According to you?"

I have always been opposed to secret societies, and never more so than today. My whole record is against them.—Frances E. Willard.

(Continued from preceding page.)

and Daniel D. near home, and one grandchild, also by 2 brothers, 3 sisters and many friends and neighbors. Funeral Mar. 10, at Mennonite Church north of Chambersburg, by Bros. John Burkholder and Joseph Martin. Text, II Tim. 4:7, which was selected by the deceased brother.

Leatherman.—Bro. Henry Leatherman died at the state hospital at Travers City, Mich., March 10, 1913, aged 75 years. He was buried March 12 at the Bowne Mennonite Church near Elmdale, Mich. He leaves two children: John, of Lansing, Mich.; and Mrs. Ida Mains, of Chicago, Ill. He was a citizen of Ionia Co., Mich., for many years. A few years ago his mind failed and he was taken to the state hospital.

Clingdanel.—Leroy Sherman Clingdanel was born in St. Joseph Co., Ind., May 16, 1876; died Mar. 6, 1913; aged 36 y. 9 m. 20 d. He was married to Amanda Hunsberger July 16, 1907. To this union were born 1 son and 2 daughters whom he leaves to mourn his departure, together with his companion, his mother, 1 half brother and 1 half sister. He had never made a confession and was considered a wicked and sinful man; but he repented and was received into the Mennonite Church by water baptism five days before he died and was fully resigned to the will of God. He was buried March 9. Funeral services were held in the Locke Church conducted by —— Kreider and David Burkholder. The funeral was largely attended. Text, Amos 4:12. Peace to his ashes.

Erb.—Magdalena Faney was born Dec. 2, 1846, in Illinois; died near Woodriver, Nebr., at the home of her daughter, Feb. 28, 1913; aged 67 y. 2 m. 26 d. She was married to Joseph Beckler. To this union were born 3 sons and 3 daughters. After Bro. Beckler's death by drowning she was later married to Peter Erb. They lived in matrimony until 6 months ago. She was a faithful member of the A. M. Church from her youth. She leaves 2 sons, 2 daughters, 49 grandchildren, and 6 great-grandchildren. Husband, 1 son, 1 daughter, and 6 grandchildren preceded her. Funeral March 1, at the A. M. Church near Woodriver, Nebr. Services by A. E. Stoltzfus (Text, Jno. 14: 1-16) and J. E. Zimmerman (Text, I Pet. 1: 24).

"Let others seek a home below,
Which flames devour or waves o'erflow,
Be mine a happier lot to own,
A heavenly mansion near the throne."

BOOK REVIEW

The Bible and the Public Schools

A 64-page book (size 6x9) published by the Educational League, Elgin, Ill.

It tells of the efforts of Romanism to entrench itself in power in the United States. It tells of Catholic opposition to the public schools of America, dwelling especially upon the famous decision by the Illinois Supreme Court, declaring it unlawful to read the Bible and offer prayer in the public schools of that state. The book throws light on a number of astonishing facts which would be well for lovers of freedom to know.

Sold by the publishers, Educational League, Elgin, Ill. Price, 50 cents.

It is too late to break yourself of a bad habit after the habit has broken you.—Ex.

One reason why there are so many lame people in the church is because they started out for war without donning the whole armor of God.—Strasburg (Pa.) Home.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May	
	1st Thurs. in Oct.	3900
Lancaster	Fri. before Good Fri.	
	1st Fri. in Oct.	8150
Franklin Co., Pa., and Washington Co., Md.	2nd Fri. in Oct.	908
Virginia	2nd Fri. in May	
	2nd Fri. in Oct.	1421
Ontario	4th Thurs. in May	1650
Southwestern Pa.	4th Thurs. in Aug.	1384
Eastern A. M.	Last of May	4282
Ohio	4th Thurs. in May	1300
Indiana-Michigan	2nd Fri. in Oct.	1500
Ind. Mich. A. M.	1st Thurs. in June	1587
Illinois	1st Fri. in June	409
Western A. M.	Last of Sept.	3500
Missouri-Iowa	Thurs. before 4th Sun. Sept.	520
Kansas-Nebraska	3rd Thurs. in Oct.	949
Nebraska-Minn.	3rd Thurs. in Oct.	550
Pacific Coast	4th Thurs. in Oct.	130
Alberta-Sask.	Last week in June	190

"Rest, toiler, rest; thy burden's laid aside,
In white robes dressed, beyond death's chilling tide,
Safe from the darts of hell,
With all the blood-washed dwell.

Rest, toiler, rest; the sweat that damped thy brow,
When harvest pressed is changed to glory now;
From whitened fields of sin
The sheaves are coming in.

Rest, pilgrim, rest; thy weary march is o'er;
None may molest on that effulgent shore;
The race at last is run,
Thy arduous task is done."

Table of Contents

801—Editorial
802—Eastertide (Poem)
The Risen Lord
Our Responsibility as a Consequence of Christ's Sufferings
Who Shall Roll Us the Stone Away
803—Importance of Christ's Resurrection
The Death, Resurrection, and Ascension
804 He is Risen
The Resurrection and the Life
Love Exemplified (Poem)
From Our Mission Stations
805—An Inscription Once Found on a Mission Door
The Master's Call
A Magnificant Gift
806—Be Careful What You Say
Home Problems
Neighborhood Gossip
The Lost Book
807—Sunday School
Our Young People
808Field Notes
Correspondence
810—The Home and Employment of the Saved (Poem)
Will I Shine Like the Stars?
Man the Master of Environment
811—Visible Church Unity
Hope Essential to Christian Character
812—Some Evils to Overcome
A Letter to the Unsaved
The Need of a General Sunday School Board
813—The Lodge
814—Financial Report
815—Daily Record of Events
Reports
Married
Obituary
816—Items and Comments

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. V SCOTTDALE, PA., THURSDAY, MARCH 27, 1913 52

EDITORIAL

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

If you would love your Savior more, spend more time with Him. If you would enjoy your religion more, put it to more diligent use.

A very little point on the question of nonresistance is discussed by Bro. Horsch on another page. And yet since that point is made the pretext, on the part of many, to throw doubt upon the whole doctrine, it gives this point tremendous importance. Read the article.

The Resurrection has been prominent in the minds of many people during the past few days. Let the resurrected Christ be prominent in our lives at all times. "As Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life."

On another page will be found an address on "The Bible, the Church, and the Dress Question." We trust that the same may receive the prayerful consideration of all who are interested in the question. Should there be any part of that address which is not clearly understood, or should there be those who have some practical suggestions to offer to the committee whose names are signed to the article, either of those brethren would be pleased to correspond with such persons.

Table of Contents.—By noticing the last four pages of this number of the Gospel Herald the reader will be reminded that this is the close of another year for the Gospel Herald. On another page will be found some thoughts concerning this table of contents which may be of some interest to you. We are grateful both for the liberal contributions sent in for the columns of the Gospel Herald and also for the patience manifested by those who contributed articles which were not printed immediately. We ask an interest in your prayers that these columns may always be filled with reading matter that is sound in thought, inspiring in influence, and helpful in information.

Is it your desire to grow in spirituality and power for service? Then fear not to grapple with hard problems and arduous undertaking. We have noticed that where people were loaded down with great responsibilities and confronted with vexing problems that they made the greatest strides forward, provided they applied themselves faithfully to the tasks confronting them. Many people whom God has endowed with more than ordinary talent never accomplish much as Christian workers because they are not spiritually awake enough to undertake great things for God.

I Jno. 3:15.—"Quarrel Ends in Murder," is a head-line which we noticed in one of the exchanges recently. Now read the text that stands at the head of this item. Now notice that this was simply a development of murder from the spirit to the act. First, something arose which provoked malice in the heart. "Out of the abundance of the heart the mouth speaketh" things which further inflame the fury in the heart of the other man. This leads to blows which often results in the loss of life. Murder is a quality of the heart, while the taking of human life is only incidental. Whoever harbors hatred or malice in his heart has something whereof to repent before God, though not a soul may know of his inward condition.

The Reward of Patience.—Jesus said, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." There is nothing that can take the place of patience as a factor in keeping families, communities, and churches in good, healthy condition. If Satan can succeed in causing Christian people to lose patience with each other and quarrel while engaged in a good cause he has accomplished his hellish designs. Under perplexing trials there is nothing better than to remain close to God, commune with Him often, and keep well supplied with hope and cheer which is the ground-work of patience.

One of our fellow workers with whom we have been in close touch has kept us informed as to the condition of his congregation. Several times he wrote of contention among his people. Finally he wrote, "All has been satisfactorily settled to all concerned. It is another case of patience being exercised and is all coming right by using lawful means." Patience had won a victory.

This is one among many cases which have come under our observation where patience won over the forces of strife. There is no more mischievous saying than one we so often hear: "There is a point beyond which patience ceaseth to be a virtue." The more trying the circumstances the more patience we need. While we recognize that patience is not the only virtue, it is one of them, and should never fail. In this it is well to notice that the longsuffering God is as just as He is patient, yet His patience is none the less marked because of His justice. So in our work with and attitude toward fellow men; we should at all times be loyal to truth and righteousness, not forgetting that patience is a part of it. "Let patience have her perfect work."

Doctrinal

But speak thou the things which become sound doctrine.—Titus 2:1.

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

Take heed unto thyself, and unto the doctrine; continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HAIL THE TRIUMPH OF OUR KING!

There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night-watch seemed so long,
But his triumph-day is breaking, and we hail it with a song;
In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with throbs of deep desire.

There's hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of His own.
He is breaking down the barriers, He is casting up the way;;
He is calling for His angels to build up the Gates of Day;
But His angels here are human, not the shining hosts above,
For the drum-beats of His army are the heart-beats of our love.
Hark! We hear a distant music, and it comes with fuller swell;
'Tis the triumph-song of Jesus, of our King Immanuel!
Zion, go ye forth to meet Him! And, my soul be swift to bring
All thy sweetest and thy dearest for the triumph of our King!

—Henry Burton, in The Bombay Guardian.

DO I BELIEVE?

By D. J. Johns.

For the Gospel Herald.

When the Son of man cometh, shall he find faith on the earth?—Luke 18:8.

Examine yourselves, whether ye be in the faith.—II Cor. 13:5.

From the above texts we understand that Christ taught that before His coming faith will be on the decline, even though He has promised to be with the believers and avenge them, that He will not forsake nor leave them, and many like promises. Yet in the face of it all will men believe? Do we—yea, do I hold fast to His promises and rest assured that He is not only able and willing to perform what He has promised, but that He is faithful and will fulfill all His promises?

Even in Paul's time it was necessary to give the admonition to those who held to the body that they should examine themselves and see whether they be in the faith. Paul would say, "Do you believe that though Christ was crucified in weakness, yet He liveth by the power of God, and that we also shall live by the power of God toward us? Examine yourselves. Do you know that either Christ is in you or else ye are reprobates?"

Having these instructions to watch unto ourselves, and the Savior's teaching that when the end shall draw near, "Many shall be offended, and betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, the same shall be saved" (Matt. 24:10-13).

Thus we see that the promise is only to those who endure unto the end. And how do they endure? Only by faith in the promises and works of God. It is worth our while to ask ourselves the question often, Do I believe?

That iniquity aboundeth is no question to the honest observer. That men love darkness rather than light is as true today as it was in the day of Christ.

We need but look on the spirit of anarchy that manifests itself almost the world over in lawlessness and rioting, the evils of the liquor traffic, the numerous murders and suicides, the white slave trade, the divorce liberty, the fashion folly, the money and pleasure craze, etc., etc. We see clearly that man's eyes are not turned to God in whom there is no darkness, but are looking on the things of the world, for in these evils are manifested "the lust of the flesh, the lust of the eye, and the pride of life, which are not of the Father, but of the world." And do I believe that the whole world lieth in wickedness (I Jno. 5:19), and if any man love the world the love of the Father is not in him (I Jno. 2:15), and without that love great gifts as faith, knowledge, or good works will avail nothing (I Cor. 13:1-3)?

Do is believe that righteousness has no fellowship with unrighteousness, and light no communion with darkness, Christ no concord with Belial, the believer no part with the infidel, and the temple of God no agreement with idols (II Cor. 6:14-16)?

The Almighty says, "Come out from among them, and be separate . . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." What! the Almighty **my** Father! Do I believe it? No one able to pluck me out of His hand (Jno. 10:29)! A Father that is everywhere present? He who has said, "I will be with you alway, even unto the end of the world" (Matt. 28:20)? A Father that is allwise, does not err. Do I believe it? Can I rest quiet in the promise that all things work together for my good if in loving obedience I follow Him (Rom. 8:28)?

Many are the things and ways in which we need to examine ourselves and say, Do I believe? For without faith it is impossible to please God, and he that would come to Him must believe that He is and that He is a rewarder of all them that diligently seek Him (Heb. 11:6). Do I believe? Will the Son of man find faith in me when He cometh?

Faith is the victory that overcometh (I Jno. 5:4).

He that overcometh shall inherit all things (Rev. 21:7).

Goshen, Ind.

PROVIDING FOR THINGS THAT HAPPEN

By J. R. Shank.

For the Gospel Herald.

This earthly life is uncertain. Death is sure to come. It has been demonstrated in our experience again and again. Have we not planned a certain piece of work expecting to turn out a certain profit, when some things came about in the shape of accident, sickness or death, which stood in the way against our plans? Again we trusted men to fulfill some agreement and have met with disappointment because flesh and blood is not dependable. Even if a man is honest and honorable to the last inch of life, he comes often to the limit of human power. So far as temporal and material things are concerned a helpless man can do us no good however willing he may be. **Things happen to men** (Eccl. 9:11, 12), is the conclusion that experience ultimately drives men.

But there is in the heart of every man a God-given desire for something dependable;; some means by which we may avoid the evil results that follow the **thigns that happen.**

Every one is interested in the question, What can be depended upon sure and steadfast, to which we can fasten our frail craft in case of emergency? There are two answers to the question given by widely different spirits (I Cor. 2:12). To listen to the right counsel will place us under the protecting shadow of the "great Rock in a weary land," while to listen to the wrong counsel will leave us with a refuge of lies to be utterly swept away (Isa. 32:2; 28:16, 17).

While a man is weighing this important question, a wife and children are looking up to him for food, raiment and shelter. All the manhood within him is brought into action. The responsibilities as head of the home are becoming underfully real just now. What would he not do for those whom he loves? What sacrifices would he not make to answer that upturned look that bids him do his part. He has tried hard and has succeeded only in part in fulfilling the plans that love

has dictated. Disappointment, sickness, and failures have been in full evidence. Death has even stared him in the face. A shudder almost runs through him as he thinks, "What if I should die or become helpless? Who then would care for those I love?" He is poor in this world's goods. He has but little to lay by. If only there were a great bank of credit to which his loved ones had access after he is gone, he would feel easier. He thinks and thinks. Does he pray? Does he counsel with God?

About this time a life insurance agent is making the rounds, or some one reminds him of taking out a life policy. This spot of nobility in his nature is in a fair condition to receive an appeal. They sound the praises of the thousands of dollars secured for the protection of just such homes as his He can get a right to that protection by paying certain dues. They will run all risk on his dying. If he is suddenly taken away the mother and little ones will have a nice little sum to live on for a while at least. Many times a man is persuaded that this is about the wisest thing he could do. He begins to feel easier after he has taken out a good-sized policy.

Right here he should first stop and question: Why is this man so interested in myself and family? Why is this great life insurance company doing business? On what foundation does the business rest? **Will things not happen to them?** Are they exempt from the frailties common to men? Where did they get so much money? How many really needy people are they helping? If they are so benevolent why do they not hunt up men and families who are helpless instead of getting only the able bodied? Why should a man give his money to such a company when he might care for it himself? Can he do good with his money more cheaply by this method than by using it in ways that God directs? Is the **bought charity** (?) that he expects to obtain as valuable as the **kind compassion** that he could have the Great Father of Spirits kindle in the hearts of men toward his family if he would only ask Him? If too proud to have his family on the mercy of others, by what means is pride satisfied to leave them on the mercy of a great company that is handling the hard-earned dollars of some other poor fellow who was so unfortunate as to live a long time, or so hard run as to stop paying his dues? If he should die soon would the money really be for value received? If he should live long would it be a good business investment?

Perhaps he would not think of all these questions. But if he is a wise man who considers his duty toward his family from the standpoint of a man of God, he will ask some such questions and will not trust his family for the future on a company of such frail powers as human promises, and human wisdom, and with such questionable principles of honesty as to trust in money belonging to some one else.

Is there any thing reliable? "O Lord I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" (Psa. 40:4). **"Have faith in God"** (Mark 11:22). He has promised to care for His people (Heb. 13:5). The uncertainties of our life are but a call to us to cast all our care upon Him (I Pet. 5:7). When He cares how much more certain the fatherless and the widow are to receive the things needful to their welfare for time and eternity than when just man cares.

God expects everyone to provide for his own (I Tim. 5:8) by honorable labor (Eph. 4:28). His blessing does not rest on wealth gotten by vanity (Prov. 13:11). If men honestly do their part in laboring for the temporal needs of those dependent on them, and trust the Lord for the blessings and increase, all the **things that happen** will in some way work together for good (Rom. 8:28); but if they are anxious of the morrow (Matt. 6:25-34) and begin to devise ways of their own to get what seems to be safety over the providences of God. They are on a very, very sandy foundation. Though they may gain in material things for this life it will not stand the test of the day of trial. That which lacks the blessings and approval of God lacks everything worthy of the name of good.

Carver, Mo.

REPENTANCE

By Lena Wideman.

For the Gospel Herald.

Repentance is a regret that arises in an individual after having done something that he ought not to have done.

Let us first consider repentance as in the fear of the law. In Matt. 27:8, when Judas saw that Christ was condemned, he repented of what he had done, and wished it had not been done. But this arose from a fear of the punishment that was pronounced against sin (and not the hatred for sin). We can be sorry for wrongs we have done when we have been exposed to punishment and yet not be grieved that thereby we have offended God.

Now comes Gospel repentance, necessary on the part of every individual turning away from his sin unto God for the salvation of his soul. True Gospel repentance is not so much for the punishment that sin has made him liable as it is that God is dishonored and offended. "Now commandeth he all men everywhere to repent" (Acts 17:30).

Again, Repentance is necessary in view of Rom. 3:23: "For all have sinned and come short of the glory of God." The repentant sinner sees his own soul polluted and defiled, and grief arises, from love to God, and with a hatred for sin, resolved now to forsake sin with the expectation of forgiveness through the merits of Christ. Acts 3:19: "Repent ye, therefore, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

In Peter's sermon on the day of Pentecost we read how they were pricked in their hearts and conviction wrought deep and they called, "What shall we do?" Peter answered, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins."

One of the principal evidences of true penitence is that we turn completely away from our sinful life, from the downward road which leads to destruction and our walk is on the heavenly road that leads to life eternal. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Markham, Ont.

A POPULAR OBJECTION TO NONRESISTANCE

By John Horsch.

For the Gospel Herald.

In nearly all works on systematic theology the assertion is found that Christ Himself did not literally follow His own teaching on nonresistance; for when at His trial before Caiaphas an officer struck Him with the hand He did not turn the other cheek.

Christ's pertinent words are: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you (who would be my followers), That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39). Compare with this the incident referred to above: "When He had thus spoken, one of the officers which stood by, struck him with the palm of his hand, saying, Answerest thou the righ priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me (Jno. 18:22, 23)?

It should be noticed, first, that the passage in John does not say that Jesus was smitten **on the cheek** by the officer of the high priest. Instead of "struck him with the palm of his hand," the R. V. has simply "with his hand," and gives the marginal note, or, "with a rod." The Greek original in the passage in question does not contain a word for either "hand" or "rod,"

but has simply, "he gave Jesus a stroke." The word which stands in Greek for "stroke," however, is **rapisma,** which is derived from **rapis** and means, primarily, a stroke with a rod, making it reasonable to conclude that the translation given in the marginal note of the R. V. is the correct rendering. But if some one should insist that there is some doubt as to the exact meaning or use of the Greek word in question, and should prefer to believe that the officer made use of his hand or fist and not of a rod, it would even in that case be not absolutely certain that Jesus was struck on the cheek.

But taking for granted that which is the least probable; namely, that the officer struck Jesus on the cheek, and supposing further that the said command of Christ has to do principally with turning the cheek under such circumstances, the question is pertinent whether there is, in the record, any indication that He did not turn the other cheek? The opinion that His answer to the officer is an indication that He did not abide by His own teaching on nonresistance, is altogether groundless. Was He not the one of whom the prophets had foresaid that He should be nonresistant, suffering without the least effort to avenge Himself or inflict violence upon those who used carnal weapons against Him. He permitted not only the officer of the high priest to strike Him, but the soldiers smote Him and scourged Him and finally crucified Him. Yet He was innocent and could have smitten His enemies by a word from His mouth.

The injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also," has reference not only to instances where one may be struck on the right cheek; its real import is not the turning of the cheek or of the head, in case one may be insulted or smitten, but it has to do with the whole attitude of the professing Christian under such circumstances. A story is told of one who turned the other cheek when he was smitten and then, supposing that he had carried out the commandment, fell upon him who had insulted him, to avenge himself. What a travesty! There may be such a thing as turning the other cheek in a wrong spirit, in an attitude that would seem to say, Keep on smiting to your heart's content. When Christ was struck by the officer, He realized that this man was taking a wrong attitude toward Him; He desired to bring home to the officer the fact that he had done a sinful act; hence His words, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" There is absolutely no ground for the supposition that He failed to carry out His own teaching on nonresistance.

Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Home Mission Notes.)

Greeting to All:—"Bless the Lord, O my soul; and all that is within me, bless his holy name."

Bro. D. D. Miller was with us the first week in March in Bible teaching and evangelistic work. He gave valuable instructions on the book of Ephesians 45 minutes each evening, and followed with a sermon. Am thankful we can say his work was much appreciated, and helpful to all. We have reasons to praise God for His goodness and wonderful works to the children of men.

Following are a few thoughts from a letter received from Bro. and Sister McWhirter, who recently moved from this place to Washington, Ill., where they expect to make their future home. This may not mean as much to you as to those who knew the family before they lived a life for the Savior, when liquor and discouragement had a stronghold on them. Now the letter comes like this: Greetings in Jesus' Name:—We have not forgotten you. Our furniture came and we expect to be in our new home in a few days—9 rooms in the house, a good cellar, lawn all around the house. You know that it a good deal of space for one who has lived in this part of the city. We have two pumps, hen house, coal house, wash house, a barn, and 49 chickens." The letter closes like this: "If you know of any one that don't believe in prayer, tell them about us, because God has answered our prayers, and we are thanking Him continually. Praise to His holy name. We pray for you people in the Home Mission. Wishing you all God's choicest blessings.

Bro. and Sister McWhirter."

The work continues to be a blessing. The interest and attendance in the services during the winter were encouraging, and many had the opportunity to hear the Gospel. Some have made the wise choice to take Jesus as their Master, while others seem to be indifferent. But we know that God's Word shall not return unto Him void, and thus we feel like pressing on in the good way. For the Gospel of Christ "is the power of God unto salvation."

A short time ago two of the sisters and the writer were invited to a Slavish home for a Sunday dinner. The family of six live in two small rooms. The one bed was taken out and a narrow table the length of the room was put in. Right after our arrival we were asked to take our places at the one end of the table. A few other guests were there. The first thing served was wine; but as we refused, they at once passed oranges. The next course was soup, five kinds of meat, potatoes, rice, bread and butter. Following, a number of different kinds of cake, not like the American kind. The filling consisted of cabbage, potatoes and apples, and last of all—were 12 bottles of liquor on the table. What should the missionaries do at such a place? Simply tell them the good news of salvation, and thus we have the privilege of sowing the good seed, here and there in the homes, in the store, on the street and in the street car, and wherever we may be.

We are thankful to the many friends who are so kindly aiding in this work with their prayers and temporal needs, such as provisions, and clothing for the needy.

Bro. and Sister Orendorf of Flanagan, Ill., gave us a pleasant visit this week. Yours in His glad service,

Melinda Ebersole.

639 W. 18th Street.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We desire to suggest to our friends that we are not responsible for money sent in ordinary letters. We receive many letters with currency enclosed, frequently as much as ten and even twenty dollars without being registered. This is always at the risk of the sender. You can send a check, draft, P. O. or express money order, or by registered letter at our risk and the extra cost is only a few cents.

Sister Delphia Hollinger, one of our faithful workers, left Monday for her home at Broadway, Va., taking along a 5-year-old girl for the home of Bro. and Sister L. M. Driver of Dayton, Va. We have also completed arrangements to send a boy 3 years old to a family at Garden City, Mo.

The number of inmates is 76, besides a baby boy several months old in charge of the Kansas City Mission waiting for some family to open their door to receive him as their own. Besides the many little boys we also have at present a number of girls, from 5 years of age up, to place in good homes.

Within the last four months we admitted 26 children and placed out 20. We are pleased to report that again seven of those placed into homes have recently been received into the Mennonite Church by baptism. This makes a total of 82 of those who were at one time inmates of this Home that have,

(Continued on next page.)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

EVENING MEDITATION

Selected by J. A. Brilhart.

I'll sing my Savior's grace, and His dear name I'll praise,
While in this land of sorrow I remain;
My troubles soon will end, and my soul ascend,
When freed from this dull clog of cumbrous clay.

A pilgrim here below, while in this vail of woe,
I live in exile mourning like a dove;
My days in sorrow roll, and my weary soul,
With earnest longings, pants to mount above.

Tho' few my days have been, much trouble have I seen,
And deep afflictions I have waded through;
For thorny is the way to eternal day;
Yet forward will I press, and onward go.

Another day is gone, and yon declining sun
Has veiled his radiant beams in sable shades,
While gloomy darkness reigns o'er the extensive plains,
And awful silence closes up the scene.

Thus rapid flies away every succeeding day.
And life's declining light draws to a close;
Thus life's short setting sun will soon in death go down,
And lay my weary limbs in sweet repose.

On eagle wings of love, then I shall mount above,
And find my passage safe to endless day;
Then happy, sweet surprise, what great new wonders rise!
When freed from this dull clog of cumbrous clay.

Oh, what a glorious sight; and what supreme delight,
Will strike my raptured soul, when I behold—
When Salem's gates I see, open wide to me,
And streets of glittering, new, transparent gold!

But oh! and shall I then behold the Friend of men,
The Man who suffered, bled, and died for me?
Who bore my load of sin, sorrow, grief, and pain,
To make me happy and to set me free?

To living fountains then, and rich pastures green,
To trees of paradise He leads His lambs;
While millions, falling down, prostrate all around,
And at His footstool cast their glittering crowns.

Ye heavenly arches ring! sing hallelujah, sing
Hail holy, holy, holy, bleeding Lamb;
Once I was dead in sin, now I live again,
And glory, glory, glory to His name!

Scottdale, Pa.

HOME PROBLEMS

Conducted by C. R. Strite.

For the Gospel Herald.

Bro. Y W has a large family of children. To stay where there is a church of his choice means a hard struggle to keep the wolf away from the door. He knows (or thinks he does) of a place where he could make money easy, but he would be without church privileges. Would you advise him to go?

There is more to life than money. "A man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). Seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after. Lot looked down over the plain of Jordan, that was well watered even as a garden of the Lord. He doubtless thought he could make more money because of its many advantages. He moved his family where the environments were wrong, the people were exceedingly sinful, and because of their filthy conversation, dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unfaithful deeds. He lost his possessions and his family and he himself made a narrow escape for his own life. "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife" (Prov. 17:1).

"Riches profit not in the day of wrath; but righteousness delivereth from death" (Prov. 11:4). "Give me neither poverty nor riches, Lest I be full and deny thee, lest I be poor and steal" (Prov. 30:8, 9). "Contentment with godliness is great gain." If he loves his Church, he will remain in her associations, and would not think of moving his children where they would be deprived from this blessing.

Bro. V is especially adapted for Christian work in neglected places. He is confronted with the proposition of remaining in a city where the environments are very unfavorable for his growing family, or moving to a place where his services are not so urgently needed and letting the work go down where he is. What is the proper thing for him to do?

Bro. V. is confronted with a grave responsibility, that of his growing family; "He that provideth not for his family is worse than an infidel." This is equally true in natural and spiritual things. The cry comes from nearly every village and city, "We can not raise our children right, because of unfavorable conditions." Children are a heritage from God to every parent, and they who neglect the spiritual welfare of their children, to engage in Christian work, are not working in harmony with God's divine plan. Paul teaches the young women to love their husbands, to love their children, to be keepers at home. "If these qualities be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 7:8). To love their children, to be keepers at home, first demands a concern for the surrounding influences; if conditions are unfavorable, to move where the spiritual and social air is uplifting is advised. If all parents can bring their children into the right relation with God, that when life closes they can faintly say, **"Master these are all my sheaves,"** they do well. What does it profit to try to save others and lose our children.

The disciples were commanded to begin at Jerusalem (at home).

Hagerstown, Md.

(Continued from preceding page.)

to our knowledge, united with the Mennonite Church. Only a very few of these had Mennonite ancestors.

On account of some interior repairs being made at Bethel Church, the Sunday school, preaching services and young people's meeting will all be held in the new Orphanage building on Easter Sunday.

Children and workers are all well. We realize that the Church is praying for the work here and that God is answering the prayers with His bountiful blessings.

West Liberty, Ohio.

AN HONEST CONFESSION

The church was full, and the preacher said
"It gladdens my heart to see
So many out this beautiful day
To join in worship with me.

"Now all who pay their honest debts
Please rise a moment and stand,
That I may know how many there are
Who are Christians, in truth, in this band."

At once the whole congregation arose,
And looked at each other and smiled,
Save one in the rear, in a threadbare suit,
Who sat with bowed head meanwhile.

The preacher espied him, and reprovingly said:
"Don't you pay your debts? I pray."
"I'm an editor, sir, and easily could
If those who stood up would pay."

—A. B. C. H.

All secret oath-bound political parties are dangerous to any nation no matter how pure or how patriotic the motives and principles which first bring them together.—U. S. Grant.

Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.—D. L. Moody.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

We as a Christian people believe in keeping the Sabbath day holy. But we as farmers all have quite a lot of work to do that is necessary, especially in winter. What I would like to know, Is it wrong to use a telephone exchange on the Sabbath day, or to ride on cars or electric lines on this day? E. H. G.

Here are a number of live, practical questions. We shall endeavor briefly to notice them in their order.

Reverence for the Sabbath day can not be too highly commended. The Sabbath is God's institution, had a place in the creation, had a place before the law was given, had a place in the law, has a place under the Gospel, and this place should be left wide open by all Christian people. When we say "Sabbath," we waive all discussion of the question whether it is right to call the day of rest "Sabbath" under the new dispensation. What we mean is that the evidence is overwhelming that one day out of seven should be kept as a day of rest from secular duties and devoted to the service, praise, and worship of almighty God. This day, at the present time, is most usually known as "Sunday."

As for Sunday choring, that falls under the line of duties mentioned by our Savior under the head of deeds of mercy or doing things that are necessary. All Sunday choring not classed under these two heads should be carefully avoided. Care should also be taken that we do not allow so much of it to pile up that our religious duties are interfered with. Whether it is chickens, cows, horses, beef cattle, hogs, or preparing for company that keeps us away from Sunday school or preaching services, here is something that needs to be disposed of; for God never intended that we should be so much engrossed in the affairs of this world that they should crowd out our spiritual duties, at all times should be looked upon as having first importance. The promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," should never be lost sight of.

Our answer to the question concerning the use of telephone exchanges on Sunday depends upon what the exchange is open for, and how long. If it is open but a limited time several times during the day for the purpose of letting emergency calls through, we would place that on the same line as choring. We see nothing wrong in either operating or patronizing an open exchange when open under those considerations. But if they are open all day, or practically so, doing regular business as on other days, we see the same principle involved that is raised in the next question, so we shall take the two together.

Concerning the use of train or trolley on Sunday, we frankly admit that there are two sides to the question Practically all people admit that it is wrong to ride either train or trolley on Sunday for pleasure or business purposes. The same ought to be true concerning the use of horse or automobile on Sunday. But when it comes to the question of patronizing trains or trolleys on Sunday for good purposes, such as attending church services, going to visit the sick, etc., the opinion of good men is divided. Some say that as these means of conveyance are going anyway, we are not causing any one to violate the Sabbath by paying our fares and riding; that it is a good cause that we are engaged in, and we should not be so over-scrupulous as to cut out our opportunity for doing good; that the sabbath was made for man, and not man for the sabbath," and that therefore the only question involved is whether we are doing what we do to the glory of God, or for carnal gratification. Others say (and to this class the writer belongs) that to make it a business of keeping the telephone exchange or to run trains, trolleys, or any other business on Sunday, is a positive violation of Scripture and that no Christian should either do the work or own stock in any organization that authorizes such work; that the patronage of Sunday business encourages it, no matter if it would keep on running in case a few refused to patronize it; that if all Christian people would have absolutely nothing to do with Sabbath-breaking business that it would soon sink into such disrepute that very little of it would continue; that even if it were justifiable to patronize Sunday train-riding when the same is done for a good purpose, the example is an encouragement to others less conscientious to travel for business or pleasure; that if there is any doubt in the matter, it is always safest to stay on the safe side of a doubtful question.

Whatever we may do with reference to this last point at issue, let our actions be based upon convictions of right rather than ruled by desire or convenience.

What do you think of it when there are enough of our members in a community to organize a congregation but they fail to do so because they prefer to worship with another denomination? A. K.

A long distance answer to a question like this may not always be wise. Perhaps the members may be there only temporarily. Perhaps there is not enough native ability to undertake the work and not a minister in sight. Perhaps they are not all of the opinion that there are enough members in the community to organize. If none of these perhapses hold good, then surely they ought to organize; for God not only wants us to work, but work with those of like precious faith who maintain the principles of the Gospel as we understand them. We have noticed that loyal members do not as a rule remain very long where they have no church privileges among their own people. Either they move to where there is a church of their own faith or sooner or later they get weaned away to some other faith. Loyalty to God and the Church impels us to spend our lives to the glory of God and the upbuilding of the Church.

Please explain Matt. 9:16; Mark 2: 21. What did Jesus mean to teach by referring to the new cloth in the old garment? V. S.

This was a part of the reply to the inquiry from the Pharisees and the disciples of John concerning fasting. The Pharisees had been very strict in carrying out the letter of the Levitical law on fasting, probably adding to the severity of the law by mixing with it some of the traditions of the elders. John was one of the strictest adherents to the old law and it is no surprise that his disciples should "fast often." The question naturally arises, Why should not the disciples of Christ (who claiming to be the Messiah should have all His followers in perfect order) fast as well as the Pharisees and disciples of John? Christ gives two reasons in His answer:

1. "Can the children of the bride-chamber mourn, as long as the bridegroom is with them?" The time of their fasting had not yet come. The Bridegroom was yet with His disciples. "But the days will come, when the bridegroom shall be taken from them, and then shall they fast." That day did come, and the disciples did fast. At this time, however, since their leader was yet with them and performing mighty works, they were acting appropriately and rejoicing.

2. The new order of things under the Gospel was not to be mixed up with the ceremonialism under the Law. While the disciples did fast after the Bridegroom was taken away, while Christ did both practice and commend fasting, we read nothing in the history of the apostolic Church that they ever kept up the ceremonial fasting commanded and practiced under the Law. As an illustration Christ gave two figures: (1) that of putting new wine into old bottles; (2) that of sewing a new piece of cloth on an old garment. As both of these were failures, so failure must necessarily result when any one attempts to fit the old law on New Testament conditions. "For the priesthood being changed, there is made of necessity a change also of the law."

Sunday School

For the Gospel Herald.

Lesson for April 6, 1913.—Gen. 27:22-34

JACOB AND ESAU

Golden Text.—The Lord is a God of judgment: blessed are all they that wait for him.—Isa. 30:18.

Introductory.—The life of Isaac was uneventful—so far as making contributions to the great life plan of God's people are concerned. Nevertheless, we should not count his life a failure. On the other hand we gain many important lessons from a study of his life, even though he did not impress the world as did his distinguished father and son. As a type of Christ he stands out prominently in the sacrifice on Mount Moriah, and his peaceable attitude under times of great provocation is something to be patterned after by all people of all ages. But leaving the study of his life as a connecting link between our lesson of three weeks ago and the lesson before us, we begin at this time the study of a character who has impressed the world as few men have. We can easily make the mistake of being too critical and attribute a blackness to his early life that hides the hand of God in shaping his career. On the other hand, we make the mistake of entirely ignoring the mistakes of Jacob and thus lose sight of the lessons to be learned from the imperfect side of faithful men. Let us take things as they are, and look them squarely in the face.

Esau Selling His Birthright.—Esau being the first-born, was the lawful heir. But God foresaw what was in the two brothers and foretold that the elder should "serve the younger." The transfer of the birthright from Esau to Jacob had to be by regular means, but all Bible students are practically of one mind that had Jacob and his mother fully trusted in God that the Lord would have chosen an entirely different way in bringing about the transfer. This is the way it happened: Esau had been out hunting, and for some reason his usual success had not attended him. Coming back to where Jacob was, he discovered his brother preparing a delicious dish of pottage and asked Jacob if he might not have some of it. Jacob agreed to let him have a meal on condition that Esau would relinquish to Jacob his birthright. Here let us not be too quick to criticise. On the face of it this demand looks very unbrotherly in Jacob, but who knows what had passed between the brothers before this time? At the same time the act of Esau in giving up his portion for a mere mess of pottage shows how little he regarded the gift of God and how unworthy he was for the place which God had said should be bestowed. Isaac preferred Esau, but Jacob was Rebekah's favorite. Seeing that Isaac meant to bestow the blessing upon Esau, Rebekah prepared a dainty meal for Jacob which he was to take to his father, and overlaid his hands and neck with the skin of a kid and had him take the meal to his father. Isaac thinking that this was Esau, though he suspected that not all was right, bestowed the blessing upon Jacob. "The voice is Jacob's," he said, "but the hands are the hands of Esau." Thus in his old age, thinking that he was pronouncing a blessing upon his favorite son, the blessing went to another. What shall we say to all this. Shall we call it right, because the hand of God was in it? The Bible is too clear in its teaching concerning deception to justify any conclusion like that. Just how God would have transferred the blessing upon Jacob had both Jacob and Rebekah remained absolutely truthful at all times we are not told, nor is it necessary for us to know. He probably would have stayed the hand of Isaac as He did on other occasions with other men, and directed him in the right way. At any rate, we learn that Isaac, just before the departure of Jacob from home, voluntarily pronounced a blessing upon him.

Esau Disappointed.—Scarcely had Jacob gone out from the presence of his father when Esau returned from a successful hunting trip and went to his father with some nicely prepared venison, expecting the blessing. Here the character of the man was again made manifest. What right had he to the blessing after he had voluntarily sold his birthright? It is evident that he cared as little for the honor of his word as he did for the sacredness of God's gifts. He was strictly out for "number one" and why should any trifles like the gifts of God and his own integrity be allowed to interfere with his interests. But here again we say, before passing judgment on Esau let us see how much better are they who wilfully set aside God's Word wherever the same interferes with their desires for the vain and foolish things of this world, and how much worse was he than the man who after wilfully walking in sin all his life accuses God of cruelty because there is no heaven assured in the end? The whole story of Jacob and Esau should be studied, not so much to find out what we think of them as to make the needed application to our own lives.—K.

While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—George Adam Smith.

Our Young People

INFLUENCE AND VALUE OF MISSIONARY INTELLIGENCE

Acts 8:14-17; 21:17-20

Topic for April 13

MOTTO

"Look on the fields."

OUTLINE OF TOPIC

I. What Knowledge to Get.

1. Of what God commands.—Mark 16:15.
2. Of what God promises.—Matt. 28:20.
3. Of what He has done and will do.—Eph. 3:5-11.
4. Of where His creatures are.—Acts 16:9, 10.
5. Of what they know of Christ.—Acts 17:16.
6. Of what they need.—Acts 17:23
7. Of what God can use us to do.—Rom. 1:15.

II. The Effect of Knowledge.

1. Awakens our conscience.—Acts 11:15-18.
2. Stirs up our sympathy.—II Cor. 5:15.
3. Acquaints us with our duty.—Jno. 4:35.
4. Increases our spiritual fervor.—I Thes. 3:5-10.
5. Leads us to prayer and consecration.—Matt. 9:37, 38.
6. Helps us to labor intelligently.—Acts 11:24-26.
7. Fills us with joy at God's goodness and power.—Acts 11:22, 24.

STUDY OF THE TEXT

Acts 8:14-17

"Sent unto them Peter and John."—The news of the acceptance of God's Word led the Church to send qualified men to investigate and further strengthen the work.

"Prayed for them that they might receive the Holy Ghost."—They found the work incomplete in regard to the baptism of the Holy Ghost. So they completed the work by prayer and laying on of hands.

Acts 21:17-20

"He declared particularly what things God had wrought among the Gentiles by his ministry."—Paul in reciting the details of the work especially emphasized the fact that God was the power and he only the instrument.

"When they heard it, they glorified the Lord."—A blessed effect of a knowledge of God's doing. A proper recital of missionary service today would tend to the same effect rather than the exaltation of man.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Witnesses or Witness.**
2. Tell the Story of "Jesus at the Well."

For Young People.

1. Influence of Mission Study upon Our Life-Purposes.
2. How Knowledge of Facts Should Effect Our Prayer Life.
3. Keeping in Sympathetic Touch with the Church Through Suitable Reports.

For Older People.

1. Glorifying God in Giving Mission Information.
2. Conscientious Efforts to Know About God's Fields.
3. Missionary Literature.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

MENNONITE PUBLICATION BOARD
Scottdale, Pa.

Aaron Loucks, General Manager.

Entered at Post Office at Scottdale, Pa., as second-class matter.

Subscription.—One dollar a year in advance. Sample copies sent free on application.

EDITORS

Daniel Kauffman, Scottdale, Pa.
John F. Funk, Elkhart, Ind.

CONTRIBUTING EDITORS

D. D. Miller. Middlebury, Ind.
A. D. Wenger. Fentress, Va.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed
MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

MENNONITE PUBLICATION BOARD

J. S. Shoemaker, Pres., Freeport, Ill.
Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller. Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
Christian Good, Dayton, Va.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
John Blosser, Rawson, Ohio.
J. W. Christophel, Wakarusa, Ind.
Samuel Gerber, Tremont, Ill.
S. G. Lapp, South English, Iowa.
L. J. Miller. Garden City. Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
F. H. Hostetler, Nampa, Idaho.

COMMITTEES

Executive Committee.—J. S. Shoemaker, Jonathan Kurtz, S. H. Miller. Abram Metzler, Aaron Loucks, A. D. Martin, Levi Mumaw.

Finance Committee.—Abram Metzler, Aaron Loucks, S. E. Allgyer, Jacob S. Loucks, M. C. Cressman, A. D. Wenger.

Publishing Committee.—Daniel Kauffman, Chairman, D. H. Bender, Secretary, D. J. Johns, L. J. Heatwole, S. G. Shetler, I. R. Detweiler, Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 27, 1913

Field Notes

Meetings closed at Salunga, Pa., with one confession as one of the visible results.

Some material intended for this number of the Gospel Herald is held over for want of room.

Spring term in Goshen College opens March 31. The enrollment for the winter term was 194.

Baptismal services have been announced for Rohrerstown, Pa., to be held on Sunday, March 30, and at Millersville, Pa., to be held Sunday, April 6.

Change of Address.—Bro. A. B. Snyder and family from Hespeler, Ont., to Preston, Ont., R. F. D. No. 2. Friends desiring to write them will please note the change.

If previous arrangements were carried out, Bro. L. J. Heatwole of Dale Enterprise, Va., accompanied by Bro. Carl Hartman, spent Sunday, March 23, in Pendleton Co., W. Va.

Bro. C. K. Smoker, editor of the Belleville, Pa., Times, whose serious illness we reported last week is, we are glad to say, on the road to recovery and hopes to be about again in a short time.

Bro. E. J. Berkey of Warrenton, Va., orders the Sunday school supplies and adds, "We are all down with measles. All six children have been down with a hard attack." We trust that ere this all may have completely recovered.

A series of meetings at the Hagey Church near Preston, Ont., was closed on Friday evening, March 14, with four public confessions as one of the visible results. From this point Bro. L. J. Burkholder returned to his home at Markham, Ont., the following day.

The ninth quarterly Mission Meeting for the Pacific Coast is announced for April 12, to be held at the Albany (Oreg.) Mennonite Church. An interesting program has been arranged and we hope to hear of an interesting meeting.

Change of Address.—Bro. J. F. Brunk and wife from Saragosa, Tex., to Marshallville, Ohio. They go to Ohio to take charge of the Old People's Home. The Lord bless them in their added responsibilities and prosper the Home to which they lend their services.

Bro. Joseph W. Coffman of Dayton, Va., has been assigned to take charge of the work at Job, W. Va. Bro. Coffman and wife expect, the Lord willing, soon to start for that field of labor and remain for an indefinite length of time. The Lord bless them in the work.

Bro. N. B. Stauffer of High River, Alta., closed a series of meetings at the West Zion Church near Carstairs, Alta., March 14, with 8 public confessions as one of the visible results. From this place Bros. Stauffer and N. R. Weber of Carstairs went to Mayton, Alta., to labor with the brotherhood there for a season. The Lord bless the work.

Correspondence

Scottdale, Pa.

Greeting:—Last Sunday we had special Easter services. In addition to the regular morning and evening services we had a service in the afternoon which was addressed by the brethren, J. A. Ressler and J. M. Smucker, Orrville, O., and by a number of others who gave three-minute talks. Bro. E. D. Hess preached two stirring and earnest sermons for us and also addressed our young people's Bible meeting. He dwelt upon the necessity of being linked with Christ in a perfect union in order to manifest the power and glory of the Resurrected Christ and the greatness of this power which is at the command of the Christian. All the discussions of the day were associated with the theme of the resurrection, but the dominant thought was that of its significance in the Christian faith and its relation and importance to the daily life of the Christian.

Others who worshiped with us were Sister Zimmerman and daughter, from Millersville, Pa., and Sister Strickler from Salunga, Pa. We were glad to have them spend a few days in our midst. Bro. Tinnell, of the Brethren Church at Uniontown, Pa., also worshiped with us at the guest of Bro. Charles Stoner. Sister Prinkey and husband from Connellsville attended the morning and afternoon services. We appreciate the presence of visiting brethren and sisters.

We as a congregation have been richly blessed in the services, being inspired to utilize more of the power of the risen Christ that is the heritage of every child of His. The price of this power is death—death to self, requires an utter slaying. May every professing Christian be willing to pay the price for the honor and glory it will bring the Christ.

Bro. Christian Musselman spent Easter in Lancaster Co., Pa. Sister Sara Burkholder left here last week for Masontown, Pa., where she is visiting in the home of Bro. E. D. Hess.

Cor.

March 24, 1913.

West Liberty, Ohio

(Oak Grove congregation.)

Greeting:—On March 3 Bro. I. W. Royer came into our midst to conduct our revival meetings. While here he preached ten sermons, all of which were very helpful and instructive. As

a result four souls confessed and the brotherhood was greatly revived and strengthened. The meetings closed on Wednesday night, March 12. The same evening Bro. Royer left for his home at Orrville and Bro. Allgyer left for Springs, Pa., where he is now engaged in evangelistic work.

On Saturday, March 8, the Logan and Champaign county churches held their Quartely Mission Meeting at the Bethel Church in West Liberty. Bro. Royer was present at this meeting and preached the mission sermon. Bro. P. R. Lantz was also present and gave an interesting talk on mission work. Bro. Lantz visited a number of Sunday schools in our vicinity. While he gave us words of encouragement he also suggested means for the betterment of our schools. We appreciated his visit.

Cor.

March 15, 1913.

Metamora, Ill.

Greeting to all Herald Readers:—Twenty-one souls were received into the church, 11 at Metamora, March 2, and 10 at Roanoke, March 16, all being young people. They especially need the prayers of God's people.

Also expect to hold our 24th Quarterly Meeting at Roanoke Church, March 30.

May God bless His work everywhere.

S. E. Smith.

March 17, 1913.

Pasadena, Calif.

Dear Friends and Readers of the Herald, Greeting in Jesus' Name:—Being impressed with the thought that some of our friends would like to know about this part of the country and some of our impressions concerning it, we write these few lines.

The climatic conditions are nearly ideals, with warm, sunshiny days all winter with the exception of the rainy season, and very cool nights in some of which the frost damages the oranges, lemons, and grape fruit to a large extent. Some of the brethren have lost considerable on that account.

Our hearts were made glad through the visit of Bishop J. P. Bontrager of Albany, Oreg., in this locality. Meetings were held in Pasadena and Los Angeles. Nineteen members communed and the meetings were full of spiritual encouragement and will long be remembered as we who are far from our church homes can testify. May God bless and use Bro. Bontrager as he journeys on fulfilling his duties to God and the Church.

We ask your prayers in behalf of the lost and needy, and for the few members in this locality.

Yours in love,

D. Parke Lantz.

March 17, 1913.

Paradise, Pa.

Dear Herald Readers, Greeting in His Name:—We are again in the season when we are forcibly reminded of the sufferings and death of our Savior, and also of His resurrection, by which all can be saved. We held our preparatory and baptismal services at this place March 15. Three souls were baptized and received into the Church. May God bless them and make out of them vessels for His service. We are hopeful others will join them and find that peace in their souls, which the world knows not of. Communion the day following. Our biship, Bro. C. M. Brackbill, could not be present in communion service on account of sickness. Bishop Benj. Weaver kindly took the work in charge. Surely we were richly admonished. True it is if we would always look on the dark side of the Church we would never have communion. If we look at our brother that is not living right, and then stay away from this kind of service once, surely we will find more to stay away the next time. Let us go on in this work by faith helping our weaker brother, some time God will take His own to live with Him forever. The ordinance of feetwashing was observed after communion. About three hundred present. Will you pray for us?

Esther Kreider.

March 18, 1913.

Lansdale, Pa.

Dear Herald Readers. Greeting in Jesus' Name:—The Lord willing we expect to have baptismal services the 6th of April, when three precious souls will be received into the Church. There are four in the instruction class. Only two will be received by baptism, one by letter from another denomination, and one was baptized on her sick bed.

The time of the year is drawing near when we again commemorate the death and sufferings of our Lord and Savior Jesus Christ. The 4th of May is the time set for communion services.

Yours in His service,

Laura F. Fuss.

March 19, 1913.

Lancaster, Pa.

Greeting in Jesus' Name:—I left Lancaster, Pa., Dec. 13, 1912; my first stop was York. There I stayed four days, then left for Franklin Co., visiting with friends for two weeks, and then went to Calverton, Va., stopping at Washington 3 hours. I stayed with Pre. Elam Horst's family for seven weeks while they were gone on a trip. I left for home the latter part of February, Consin Elam accompanying me to Washington, D. C., where we spent a day and a half seeing the most interesting places. On my way home I stopped a week in Maryland, then went to Cumberland Co., Carlisle Indian School, which was very interesting. From there I went to Thompsontown visiting the old steward of the Old People's Home, Bro. J. W. Benner. From there I came home March 3, 1913. I feel to thank the many friends for their kindness shown to me.

Elam N. Horst.

March 19, 1913.

Carstairs, Alta.

Dear Herald Readers, Greeting in Jesus' Name:—We have reasons to rejoice at this place on account of the presence of the Lord. Bro. Norman B. Stauffer of High River came into our midst March 1 and held meetings for nearly two weeks, which resulted in 8 confessions, and others still under conviction. Bro. Stauffer preached the Word by the power of the Holy Spirit and the presence of the Lord was felt throughout the entire series of meetings. We expect to have baptismal services on Easter Monday.

Yours in His service,

Noah R. Weber.

March 17, 1913.

Waterloo, Ont.

On March 21 the congregation of this place had a scene not so soon to be forgotten, when 18 precious souls sealed their vows by water baptism and 5 others reclaimed, Bro. Jonas Snider officiating, assisted by the brethren Noah Stauffer and Isaiah Wismer. May they all be true to their calling that the Lord can use them as instruments in His great cause.

Cor.

March 21, 1913.

Lancaster, Pa.

The monthly meeting of the Lancaster County Sunday School Workers will be held April 1, at 7. P. M., in the Mission at 112 E. Vine St., Lancaster, Pa. The instructors for the lessons will be as follows:

April 6, Amos H. Hershey, Gordonville, Pa., No. 2.

April 13, Elam Risser, Lititz, Pa.

April 20, J. C. Leaman, Lancaster, Pa.

Auril 27, Amos Shaub, Strasburg, Pa., No. 2.

May 4, Jacob Miller, Elizabethtown, Pa.

We'll invite, all cheerful workers,
If you please ,of all the schools;
And we trust. you'll not be shirkers
To attend as by your rules.

'Tis not all to have but numbers,
Yet in this we do succeed.
Rouse ye up from all your slumbers
And be sure with us to meet.

D. M. Wenger, Secy.

March 21, 1913.

Miscellaneous

THOUGHTS ON THE TABLE OF CONTENTS

By one of the Editors.

For the Gospel Herald.

Having just completed the arrangement of the table of contents for Volume V of the Gospel Herald, the thought occurred to us that possible a few comments on the same may not be out of place.

It will be noticed that we have, as usual, omitted such things as reports of Sunday school meetings, Bible conferences, mission meetings, correspondence items, editorials, for the evident reason that the table of contents is long enough as it is.

Another thing that must impress the reader is the wide range of subjects considered during the year. All the departments of the paper were well supported by our faithful contributors, for which we give thanks. It may be in order right here to give voice to the oft expressed wish of many readers that more articles might appear, from time to time, from the pen of those who have for years been "bearing the heat and burden of the day" and who are well and favorably known to most of our people.

One thought which has impressed us many times is the excellent opportunity we have in the Sunday school and Bible meeting. Read the list of subjects considered during the last year and be convinced. Two spiritual feasts in these meetings, added to what is given by way of sermons, is the privilege of all who have access to these meetings.

If you are looking for a good home journal in which questions pertaining to the highest interests of the home are considered, turn to the part of the table of contents headed "Family Circle," and see how you like it. Those vitally interested in the building of the Christian home are invited to contribute their best thoughts to that page.

It will be noticed that many of the subjects are listed topically. If in looking for a certain article you fail to find it where you thought it ought to be listed, think of some topic under which it would naturally be classed and you will be able to find it. Among the themes which seemed to engross the attention of many writers during the past year were The Sunday School, India Mission, Nonresistance, Nonconformity to the World, Temperance, Literature, and other topics.

Save your papers. We have several devices on hand by which you may conveniently keep your papers on file, and would gladly give any information on this subject desired. A glance at the table of contents will convince you that a book of 832 large pages is remarkably cheap for a dollar. If for any reason you failed to keep your papers, we expect to bind one hundred extra copies in book form, which will be sent out at the nominal price of one dollar, plus the price for transportation, as long as they last. Send in your orders early.

The Lord willing, we want to have the next volume of the Gospel Herald exceed all previous ones in good, solid, practical, helpful reading matter. To this end we invite the help and the prayers of all who are interested in the same cause.

A TRIP TO KANSAS

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name: — Being desirous for some time to come in touch with a more systematic method of studying the blessed Bible and being led by the Spirit to make some effort along this line, and waiting patiently, the way was opened for me to spend a few months in this way. I was made to think of the Hesston Academy and the more I thought of it the more I longed to go. So when I noticed the Special Bible Term described in the Gospel Herald I made special effort to attend, leaving all things in the hands of the Lord the way was opened. On Dec. 31 I left High River, Alta., Canada, for Hesston, Kans. On my way I spent a few days at the Kansas City Mission, which I enjoyed very much meeting with a number of brethren and sisters, glad to meet with old acquaintances in the persons of Bro. and Sister E. C. Bowman. On Jan. 7, accompanied by Bro. D. S. Weaver, I started for Hesston. There I met brethren and sisters from different places, finding great delight in drinking in some of the great truths of God's Word given for the strengthening of His people, for which we praise and bless His holy name. We were glad to meet and worship God with a number of the surrounding congregations, which is the means of inspiration to any minister.

We were privileged to meet Bro. T. M. Erb and note the patience and cheerfulnss which he manifested under his great trial or affliction. Surely by asking God will give the needed grace.

After the special Bible Term, while other ministering brethren went to their respective fields of labor, I was permitted to remain four weeks, which I enjoyed very much. After forming a more intimate acquaintance with a number of the dear ones and as the time came when we must say goodbye, we realized how strong the chords of love had grown.

On our return we spent some time at Kansas City, and getting more in touch with the work we were brought to realize to a certain extent the importance of so great a work, and the need of the prayers and means of God's people for the workers and the work. Coming in touch with old and young, we see they need a Savior; and if we can help to bring one soul to Christ, how glad we shall be.

On my way home I was privileged to spend a few hours with Bro. John Landis of Portal, N. D., finding him patient under his bereavement in the loss of a dear companion. We passed on to our home where we will endeavor to put into practice what we have learned. We have been blessed with a very good winter and every indication of an early spring. Let us look to the Lord and trust him for all things. Let us continue to sow the seed, both spiritual and natural and trust Him for results.

Yours in His service,
Isaac Miller.

High River, Alberta.

THE BIBLE, THE CHURCH, AND THE DRESS QUESTION

For the Gospel Herald.

To all whom this may concern, Greeting:

About a year ago the undersigned offered what were considered a few practical suggestions on this subject. We shall now endeavor to present the Gospel ground upon which those suggestions were based. We feel an added responsibility concerning this subject, since by our General Conference we have been charged with the task of framing a resolution which sets forth clearly and effectively the teaching of the Bible and the position of the Church on the matter of Christian apparel. Our burden is not the framing of a resolution which the General Conference will approve; for our hearts beat in unison with the dominant conviction of the brotherhood at large, and we have full confidence that when our final report is made the position taken will be endorsed as being scriptural. But to prepare something which will have the effect of more completely unifying all the brotherhood upon a solid Bible foundation is a task in which we feel the need of your united prayers. Our observation has been that conference regulations are most effective when supported by the active sympathy of the entire brotherhood. To this end we desire to turn the Gospel light on the following questions:

1. **Does the Bible teach simplicity and nonconformity to the world in attire?**

We raise this question because the Christ-professing world, as a rule, lives as though the Bible were entirely silent on the dress question. It is needful, therefore, that we turn to the Bible to see what it says on the subject. We are there taught that—

(1) Haughtiness is made manifest in a vain display in apparel, and both are severely condemned.—Isa. 3:16-24; Matt. 23:5; Mark 12:38-40; Luke 16:15, 19; Acts 12:21-23, etc.

Prophets and apostles join with our Lord

in condemning the vanity which prompts the wearing of gay clothing. All lovers of God and His Word should be in hearty accord. The dress question is one of the many things in which the Bible and common sense agree.

(2) Conforming to the world is forbidden.—Rom. 12:2; Jas. 4:4; I Jno. 2:15.

The first reference states the attitude: "Be not conformed;" or, as the revised version puts it, "Be not fashioned according to." The second reference gives the reason for the command: "Whosoever . . . . would be a friend of the world is the enemy of God." The third reference sums up the testimony as follows: "Love not the world. . . . . If any man love the world, the love of the Father is not in him."

(3) The wearing of jewelry, immodest apparel, and costly array is forbidden.—I Tim. 2:9, 10; I Pet. 3:3, 4.

Some would have us believe that since women only are mentioned in these references that they have no reference to men. But we ask, If it is sinful for women to disobey the scriptural teaching against extravagance and immodesty in apparel, by what manner of logic may we conclude that the same is excusable in men?

(4) Modest apparel is commanded.—I Tim. 2:9,10; I I Pet. 3:3, 4.

"In modest apparel . . . . not with . . . ." showing that which follows to be a description of immodest apparel. Clothing for display is the very opposite of the original design of clothing, which was for modesty. Modest apparel is the sign of "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Read the above references very carefully. They make the points mentioned so plain that a further discussion of them is unnecessary. Walking worthy of our vocation (Eph. 4:1, 2) refers to our whole life and appearance.

2. **Are there evidences of conditions which render church regulation on this question necessary?**

Undoubtedly. Each one of the scriptures referred to is violated by people professing obedience to God. The present styles of the world are shockingly immodest. So gross have been the violations of decency along this line that judges, police officers, W. C. T. U. workers, and others in prominent places have declared their convictions that "We can not expect that there will be less criminal assaults on women until the latter change their style of dress." And yet it is a fact that among people calling themselves Christian there are many more who pattern after these immodest styles of dress than after the simple, plain garments recommended in Scripture. We are positively commanded to evangelize the world and as plainly commanded not to wear jewelry; yet Christian (?) American spends many times more for that which is forbidden than for that which is commanded. As Christian people we are admonished to adorn ourselves as people professing Godliness, "submitting one to another in the fear of God," and positively commanded not to be conformed to the world; yet Fashion has such an absolute sway over the Christian professing world that comparatively few consult the Bible or the Church as to what they should wear, while fashion plates are in constant use by many who have promised before God and man to forsake the world and cling to God and His Word only. When we see how one church after another has surrendered to the goddess Fashion, and that many of our own dear people are more or less contaminated with it, it behooves us as a church to take such steps as will protect our membership against the ravages of this awful sin, the same as we should on every other question in which the will of God is clearly reveaied but by many people disobeyed.

3. **What has been the record of the Church on the dress question?**

The position of the apostolic Church is evident from the writings of the apostles, as indicated in references already given. The records of our conferences show that without exception they have taken Gospel ground on the question. It is also a matter of record that in all generations there have been dissenting voices from this position, and some have left the Church because of this steadfast adherence to Gospel teaching. Because of a knowledge of the record of unstable congregations in the past, some have gotten the idea that the Church in former times was not so strict on the dress question as it is now; but the unity in the testimony in our conference records shows that the body of the Church has uniformly held the position which we now advocate and which the Bible so plainly upholds.

4. **Has the Church a right to say what members shall or shall not wear?**

If the Church has the right to discipline its members for violating Scripture in matters of drink, personal habit, business methods, etc., why has it not the right to discipline members who violate Scripture in the matter of apparel? When the Church says, "Wear no jewelry," is it not simply asking that I Tim. 2:9, 10 and I Pet. 3:3, 4 be obeyed? When it says, "Do not follow the fashions of the world," is it not simply teaching the same thing taught in Rom. 12: 2, Jas. 4:4, 1 Pet. 1:14, and I Jno. 2:15? Why should any one question the right of the Church to teach these things and to exercise such restraining discipline as it thought wise under the circumstances, the same as it would in the case of other things so plainly taught in the Word? No one questions the right of the Church to exercise discipline on such questions as lying, theft, profanity, lust, drunkenness, etc. Does the Bible teach against these things any more definitely than against the wearing of jewelry or conforming to the world? Another thing which has not escaped the notice of many people is the fact that they who are most pronounced against the idea of dress regulation by the Church are as a rule submissive to the idea of dress regulation by the world, as the shape of their clothing changes almost invariably with the changes in the fashions of the world. It is after all not so much a question as to whether we shall submit to dress regulation as it is whether we shall acknowledge the Church or the world as the proper body to exercise such regulations.

5. **What are the advantages in Church regulation on the dress question?**

The same as wholesome Church discipline on any other question. It keeps the Church in order. It helps weaker ones to stand. It is a barrier against the encroachments of worldliness. It simplifies the question and saves much worry and expense, when entered into "in the newness of the Spirit and not the oldness of the letter." Besides, you have probably noticed that no church keeps clear of any sin on which it has no discipline. Where is the church maintaining no discipline on the lodge question that is not honey-combed with secret orders? Where is the church that tolerates saloon patronage that is not notorious for its drinking members? Where is the church without discipline on the dress question whose members are not more subject to worldly fashions than to the Bible? Where is the church without discipline on the dancing question that is not cursed with a lot of dancing members? No discipline means no order, no separation from popular sins, no great power to stand for God and against ungodliness. **The Mennonite Church has two things from which to choose on the dress question: We must either exercise discipline or surrender to the world. There is no middle ground.**

6. **What can we as individual members do to help in the matter?**

We can see to it that we ourselves are consistent, having nothing about our person in the form of jewelry, costly array, immodest apparel, or anything indicating pride in the heart or submission to Fashion. As opportunity affords, we can give a clear testimony in harmony with the teaching of God's Word and the position taken by the Church. We can live lives that are otherwise consistent. (The strongest weapon in the hands of the enemy is an unclean heart and life covered with a plain garment.) We can use our influence in favor of a consistent Gospel stand and help to make the Bible teaching plain to those who do not fully understand. We can support loyally whatever the Church may undertake, "submitting one to another in the fear of God."

There has been a needless amount of energy wasted in discussing the question of uniformity, pro and con. A church in which all the members are loyal to Bible teaching against wearing jewelry, against immodest apparel or costly array, against conforming to the world, and in favor of modest apparel and mutual submission one to another, will never have any trouble on the uniformity question. The idea that a person can put into practice the teaching of the Bible on the dress question and at the same time wear the uniform of the world is absurd. What we want is to accept Bible teaching, obey it, and a mutual drawing together in common sympathy will settle the uniformity question.

This message was prepared (1) to encourage a thoughtful, prayerful interest in the subject under consideration on the part of the entire brotherhood; (2) to invite suggestions from those who have given the matter prayerful consideration. These suggestions may be sent to either of the undersigned. In the work before us we invite the prayers of every loyal member of our Church. We understand that mere legislation will never of itself bring about any lasting good results unless it is founded on Scripture and supported by the Church. We have the foundation, we expect the support. With an eye single to the glory of God and hearts fixed upon truth and righteousness, a hearty co-operation among all loyal members means the spirtual uplift of the faithful and the ingathering of the lost.

Yours for the prosperity of the cause,

L. J. Heatwole
J. S. Hartzler
D. D. Miller
J. E. Hartzler
Samuel Gerber
T. M. Erb
Daniel Kauffman.

Married

Weber—Frey.—On March 4, 1913, at the home of Bro. Daniel Frey, Carstairs, Alta., Bro. Henry Weber to Sister Seleda Frey, Bro. N. B. Stauffer of High River, Alta., officiating. God bless them all the way through life.

Hauber—Yoder.—On Tuesday evening, March —, 1913, near Wellman, Iowa, at the residence of the bride's sister, Bro. and Sister John Doolin, occurred the marriage of Bro. William Hauber to Sister Mary Yoder, Bro. J. K. Yoder officiating.

Hallman—Frey.—On March 5, 1913, at the home of Bro. Daniel Frey, Carstairs, Alta., Bro. Wesley Hallman to Sister Lovina Frey, Bro. N. B. Stauffer of High River, Alta., officiating. May God bless them with a pleasant voyage through life.

Hunsberger—Good.—On March 8, 1913, Bro. George J. Hunsberger of Yerkes, Pa., and Sister Emma H. Good of Spring City, Pa., were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Jacob B. Hunsberger. May God bless this union as seemeth good.

Obituary

Weaver.—Willie Weaver died Feb. 17, 1913, aged 11 d. He leaves to mourn his early departure father, mother, a brother, and a sister, 1 brother having gone on before. Buried at the Walnut Creek, Ohio, A. M. Cemetery. Services at the home by M. A. Mast. Text, Matt. 19:14. He died very suddenly of heart disease.

Miller.—Fannie Miller (nee Kauffman) was born in Somerset Co., Pa., Nov. 13, 1842; died near White Cloud, Mich., March 14, 1913; aged 70 y. 4 m. 1 d. She was married to Joseph J. Miller Nov. 30, 1865. To this union were born 4 children, 2 preceding her to the spirit world. She leaves a sorowing husband, an aged brother and 2 children—John T. Miller and Mrs. T. U. Nelson—16 grandchildren, and 4 great-grandchildren. Funeral March 16 at the Union Church by J. P. Miller assisted by H. A. Miller. Text, Jno. 19:30. A large concourse of people assembled to show the last tribute of love to one who was near to them. Sister Miller united with the Mennonite Church in her youth and remained faithful to the end.

Fish.—Otho Vernon, son of John S. and Belle Fish, was born near Emma, Ind., Jan. 13, 1889; died at Genosea, Ill., March 3, 1913; aged 24 y. 1 m. 20 d. He is survived by his father, and a brother, also a host of relatives. His mother, a brother, and 2 sisters preceded him into the great beyond. His life was spent without a confession of Christ. This should be a warning to all who live carelessly and unprepared. About two months ago he with his brother went to Genosea to work on a dredge. Exposure and change of surroundings brought on typhoid fever which developed into brain fever. He was taken at once to a hospital and his father sent for. His illness covered a period of only five days. The father and brother brought the body to their home at Constantine, Mich., and from there to Shipshewana, Ind., where funeral services were held in the Congregational Church, conducted by Y. C. Miller, after which the body was laid to rest in the Miller Cemetery.

Clemmer.—A. Norman, son of Bro. Allen and Sister Alice Clemmer, Harleysville, Pa., was born Sept. 20, 1911; died of catarrhal fever March 8, 1913; aged 1 y. 5 m. 16 d. Our dear little son was taken from us to enjoy a better land with the angels in heaven where he need suffer no more. Funeral March 13 conducted by Bros. J. Mininger, A. Clemmer, A. Derstine, and J. C. Clemens. Text, Jno. 14:4. Interment in Franconia Mennonite Cemetery.

"Those sparkling eyes that beamed so bright
Beneath that pearly brow;
That little heart that beat so light,
Free from all care and gloom,
Are hidden from those he loved
Beneath the silent tomb.
Dear little Norman, we miss thee so!
All through the night how lonely it seems,
For no little hands wake us out of our dreams.
We miss you all through the weary hours,
We miss you as others do sunshine and flowers;
Day-time or night-time wherever we go,
Dear little Norman, we miss you so."

SEMI-ANNUAL LANCASTER CONFERENCE

For the Gospel Herald.

Thursday, March 13, brought to Rohrerstown the Board of Bishops of Lancaster Conference, consisting of twelve members: Jacob N. Brubacher, Abram Herr, Benj. Weaver, Noah Landis, Jno. Ebersole, Christian Brackbill, and Peter R. Nissley of Lancaster County; Benj. Zimmerman of Cumberland; David Westenberger of Dauphin and Lebanon; William Graybill of Snyder and Juniata; Jno. Burkholder of Franklin, and Geo. Keener of Washington Co., Md.

On Friday their formulations and opinions were presented by Jacob N. Brubacher, for ratification by the entire conference body, consisting of all bishops, ministers, and deacons.

The regular Thursday evening conference was opened by Peter R. Nissley, reading Jno. 17, from which Benj. Weaver presented the unity and glory given to the Son by the Father as given to the ambassadors in Christ's stead.

1. We **need to confer** with one another to establish and hold the unity of the body, not to run before the Bible but for applying the Word.
2. Through all changes of times and customs and opinions **God's will must be done,** as exemplified by the Savior continually.
3. We must show ourselves as **"good stewards** of the manifold grace of God" (I Pet. 4:10).
4. **Good housekeeping** requires daily dusting and sweeping.
5. We **believe in a triune God** or we have no God (Jno. 14:1).
6. Philosophy and science can lay no other foundation than that which is laid.
7. It is gratifying that services are increasing, since faith cometh by hearing, and **hearing by the Word of God.** Faith implies baptism, not to then let them run: "they were added to the church."
8. **They must be fully instructed,** in detail; if willing they pledge obedience and allegiance as loyal members.
9. **We are not compulsory.** Every member taught willingly subscribes to the Discipline of the Church and the ordinance of the Gospel.
10. **Sisters are not modest** without the devotional covering, the cape, and the apron.
11. **Brethren are not separate** from the world without plain suits (sack coats will not do) and plain hats.
12. **Teach humility by example,** in dress, in houses, in furniture, in entire separation from the world.
13. **Sabbath desecration** by feasts, socials, parties or any abuse of the sanctity of the Lord's day. "Remember the Sabbath day to keep it holy."
14. **"Get-rich-quick"** schemes are not for Christians.
15. Ministers are not allowed to **traffic in tobacco.**
16. Only **regularly ordained** officers are recognized in this conference.

Yours for His Kingdom,
D. N. Gish.

TABLE OF CONTENTS

From April 1, 1912 to April 1, 1913

Volume V

* * *

I. DOCTRINAL

A grain of Mustard Seed (P). 114.
"All for Jesus"—Do We Mean it? (P). 482.
An Easy Way. 19.
A Parish House. 194.
Are Church Rules Useful and Scriptural? 674.
Attraction of Heaven (P). 194.
Authority and Work of the Church. 370.
Baptism
Concerning the Mode of Baptism. 50.
Holy Ghost Baptism. 626.
The A B C on Baptism. 562, 578, 610, 626, 642.
Be near Me, Lord (P). 658.
Bible Doctrines. 290.

Characteristics of Primitive Christianity. 307, 386.
Christ's Conception of His Messiahship. 627.
"Christ shall Profit You Nothing." 67.
Christ Supreme (P). 290.
Church Loyalty. 354.
Consecration. 451.
Devotional Covering. 18.
Puzzled. 18.
Some Objections to the Devotional Covering Answered. 114.
Do I Believe? 249, 819.

Easter Articles
After the Darkness. 3.
Eastertide (P). 802.
He is Risen. 804.
Importance of Christ's Resurrection. 803.
Our Responsibility as a Result of Christ's Suffering. 802.
Paul's Teaching on the Resurrection of Christ. 706.
Resurrection Morn (P). 6.
Rise (P). 4.
Rise, Glorious Conqueror, Rise (P). 2.
The Death, Resurrection, and Ascension. 803.
"The Resurrection and the Life." 804.
The Risen Lord. 802.
Thoughts on Easter. 3.
Victory. 3.
"Who Shall Roll Us the Stone Away?" 802.
Evangelism in Secret. 227.
Evermore (P). 706.

Feeding Sheep. 275.
Forgiveness. 707.

God's Gospel; or Twelve Great Facts. 147.
God's Word. 451.

Hail the Triumph of Our King (P). 818.
Heaven. 67.
Heresies.
A Few Facts about Romanism. 771.
Christians, Awake! 405.
Death and its Consequences. 643.
Millennial Dawnism. 340.
Mormonism in a Nutshell. 30.
Pastor Russell—Anti-missionary—Evidently much Mistaken. 690.
Seducing Spirits. 291.
The "Critical" Theology. 740.
Thinly Veiled Infidelity. 460.
"Voting Hell out of Scripture." 274.
His Faithfulness (P). 339.
His World, not Ours (P). 499.
Holiness in a Nutshell. 739.
How can I Know Right from Wrong? 578.
How may I know a Thing is Wrong? 723.

I Cor. 3:15. 274.
Increasing Our Faith. 739.
Inspiration and Authority of the Epistolary Writings. 674.
It is New Year's Day (P). 626.

Keeping the Conscience Alive. 500.
Keeping the Lord's Day Holy. 146.
Knowing God's Will. 339.

Let Your Light Shine. 658.
Life Assurance Eternal. 99, 162.
Light. 578.
Light and Darkness. 419.
Loyalty. 67.

Marriage. 34, 285.
Divorcement. 171.
The Divorce Evil. 139.

Nonconformity to the World. 66.
"In the World," but not "of the World." 530.
Mixing Religion with the World. 586.
Modest Apparel. 284.
Our Relation as Believers to the World. 29.
Separation. 275.
Some Notes in Abstract. 130.
Taking Thought for Raiment. 787.
The Bible, the Church, and the Dress Question. 826.
The Christian's Dress. 339.
Warnings from Wesley. 482.
Why should a Christian not Follow the Fashions of the World? 340.
Woman's Winter Attire. 748.
Nonresistance. 82.
Andrew Carnegie on War. 780.
A Popular Objection to Nonresistance. 819.
Militant Ministers. 219.
Peace in the Conflict. 611.
Revenge Deprives Us of Winning Our Enemies. 139.
The Doctrine of Nonresistance. 754, 770, 786.
The Reality of War. 499.
War. 572.
War not in Harmony with Christian Civilization. 738.

Obedience. 60, 386, 573.
Absoulte Obedience. 659.
"All My Commandments." 130.
Is Obedience a Duty or a Privilege? 603.
Results of Disobedience. 30.
Omnipotence of Christ. 516.
On a Wrong Foundation. 67.
Opportunities of Time. 611.
Our Justification. 708, 731.
Our Lord's Appearing (P). 770.

Plain Teaching. 195.
Points for Reflection. 260.
Pride. 355.
Providing for Things that Happen. 818.

Quarreling. 140.

Repentance. 819.

Salvation.
Bible Salvation. 333.
Salvation through Christ. 14.
Secret Societies. 162.
No Time for Secretism. 308.
Reasons Why I should not Join the Lodge. 211.
The Christian and the Secret Lodge. 258.
The Lodge. 813.
The Secret Order. 348.
Sermon Extract. 726, 755.
Seven Reasons why I Believe the Bible is True. 115.
Shall the Old Book Stand? 722.
Sin. 772, 798.
Swearing of Oaths. 530.

Tarry with Me (P). 66.
The Ascension. 98.
Our Risen and Ascended Lord. 99.
The Ascension of Our Lord. 99.
The Atonement. 356.
The bravest of the Battles (P). 132.
The Burden-bearer (P). 354.
The Characteristics of the Day. 483.
The Christian Pilgrim (P). 722.
The Christian Life a Sinless Life. 281.
The Church. 452.
The "Eternal Fire." 450.
The Glory of Grace. 562.
The Heavenly Journey. 467.
The Intercessor (P). 146.
The Living Christ (P). 98.
The Lord's Way for the Lord's Cause. 355.
The Master of Men (P). 210.
The Need of more Teaching on Giving. 19.
The New Old Story (P). 642.
The Power of the Church. 339.
The Preacher (P). 258.
The Price of Power. 787.
The Unpardonable Sin. 386.
"Thy Word is Truth." 226.
Trust. 404.

Unionism Leads to Lawlessness. 499.
Unrecognized Sin. 130.

We shall be like Him. 163.
What is Faith? 483.
What do I Owe the Church? 290.
What is the Greatest Problem before the Mennonite Church Today? 83, 274.
I. How Bring about that happy Condition in which the whole Church is United, every Member Converted, Obedient to the whole Gospel? 178, 306.
II. How Bring all the World to Christ? 242.
III. The Application of Gospel Principles to present Conditions. 332.
IV. How Promote the Prosperity of the Church without Exchanging unpopular Truth for popular Error? 402, 418.
V. How Stem the Tide of Worldliness in the Church? 514, 571.
What the Bible Teaches. 18, 34, 66, 82, 162.
When the Saints are Marching in (P). 786.
When the Summons Comes. 579.
Where Art Thou? 563.
Who shall Abide in Thy Tabernacle? 738.
Why I Believe in the Doctrine of Eternal Punishment for the Wicked. 355.
Why I love the Bible. 210.
Woman's Sphere in the Church. 35, 588.
Concerning Woman's Sphere. 35.
Man's and Woman's Sphere. 35.
Worth Considering. 772.

"Ye are the Branches." 755.

II. MISSIONS

A great Problem before the Church. 434.
Altoona Mission. 132, 196, 485, 644.
A Nickel for the Lord. 548.
An Inscription once Found on a Mission Door. 805.
A Solitary Way (P). 660.
A Soul's Delusion (P). 596.
A Story of Talents (P). 660.
A Vision of South America. 421.
A Word for the small Congregations in Rural Districts. 580.

"Bear Ye one another's Burdens." 37.

Can the Master Count on You? (P). 564.
Canton Mission. 133, 212, 276, 356, 398, 436, 468, 478, 605, 644, 708, 725, 750, 773.
A grand Opportunity. 684.
Chicago Missions.
Mennonite Gospel Mission. 36, 68, 196, 244, 644.
Mennonite Home Mission. 68, 436, 564, 596, 644, 820.
A Visit to Chicago. 581.
The Christmas Dinner at Chicago. 628.
Christian Living, not Feeling. 597.
Columbia Mission. 36, 100, 244, 453, 613.

Enroute for India. 548, 580.
Enroute for the Home Land. 116.

Figures that Make Us Think. 533.
Fort Wayne Mission. 212, 533, 569.
Freely Giving. 53.

Glimpses of South American Life. 38, 52, 68, 84, 100, 116, 133, 149, 164, 180, 196, 212, 245, 260.
God has Done all He can (P). 580.

He and I (P). 741.
He Died for Us. 549.
He had not where to Lay His Head (P). 405.
How can We Do more for the Work in Rural Districts? 435.
How Support Our Missions? 292.

India at Feast Time (P). 388.
India Mission. 500, 644, 708.
A Magnificent Gift. 805.
A New Irrigation Canal in India. 69.
Bible Training in the American Mennonite Mission. 357.
Bits of News from Dhamtari. 741.
By Proxy or Proximity. 52.
Changes in India. 389.
Christmas at Dhamtari. 693.

Education in India. 597.
Evidences of the need of a well equipped Hospital in the A. M. Mission at Dhamtari. 372.
Fruit-bearing an Evidence of inward Condition. 677.
Furlough Time. 37.
How can I respond to India's Appeal? 20, 101, 133, 148, 244.
Last Days at Rudri. 212.
Missionary News. 773.
Notes from the Girls' Orphanage. 709.
One Reason why so Few become Christians in this Part of India. 308.
Questions and Answers on Mission Problems. 309.
Social Problems in Mission Work. 229
Some Effects of an Indian hot Season. 181.
Supplement to the Gospel Herald (between pp. 537 and 553).
Support of Native Workers in India. 789.
The Field, its Demands and Our Support. 164.
The first Couple Married, the first Soul Baptized at Dhamtari. 789.
The Government and the Missionary. 420.
The Mennonite Mission High School. 501.
The Needs of the Children. 612.
The Needy in India. 389.
The Welcome Call. 405.
Work among the Lepers. 260, 276.

Jesus Saves (P). 724.
Job, W. Va. 68, 148, 436.
Journeyings of Our Ministers in the West Virginia Mountains. 341.
Junnebai. 628.

Kansas City Mission. 100, 116, 228, 325, 453, 628, 724, 756, 804.
A Voice from Kansas City. 342.
Tears of Gratitude. 485.
The Kansas City Mission. 164, 533, 579.

Lancaster Mission. 36, 116, 228, 308, 421, 516, 676, 788.
Letting the Life Talk. 597.
Lima Mission. 133, 228, 516.
Love Exemplified (P). 804.

Mennonite Board of Missions and Charities. 45.
Annual Meeting. 197.
Financial Report. 46, 125, 205, 270, 334, 430, 493, 558, 606, 701, 780, 814.
Missions, and how may I Help Support Them? 277.
Missions and Minding (P). 420.
Missions and Progress. 453.
Missions and Waste. 564.
Mission Industries among the Mennonites. 501.
Mission Work in Our Cities. 85.
Mission Work in the City. 725.
My Call (P). 292.
My Kingdom (P). 372.

Nampa Mission. 36, 84, 180, 244.
Northward Bound. 180.
Not too much for an Indian. 549.

Old People's Home.
Lancaster, Pa. 31, 110, 173, 239, 383, 462, 526, 622, 670.
Marshallville, Ohio. 45.
Change of Superintendents. 53.
Orphans' Home.
Millersville, Pa. 37, 213, 468, 709, 773.
West Liberty, Ohio. (Letters). 100, 180, 293, 325, 357, 437, 485, 520, 564, 613, 676, 756, 789, 820.
Opportunities for Fellowship in Missions. 516.
Our Children. 20.
Our Journey to Everek. 468.
Our Rural Mission Work. 84.

Philadelphia Mission. 133, 292, 548, 613, 773.
Praying and Preaching on the Streets. 261.

Rural Evangelism. 434.

Safe in the Home Land. 148.
Sanitarium Notes. 437.
Saved from Cannibals. 549.
Saving or Killing Babies in China. 549.
Scalping the Skeleton. 388.
Scenes from Needy Fields. 341.
Some Hindrances to Mission Work. 293.
Sowing beyond the Borders. 517.
Suffer them to Come (P). 741.

Take the Field for God (P). 788.
The Call and its Cost. 213.
The Call of the Lord (P). 325.
The Call to Service (P). 772.
The Criticism of Missions. 53.
The Kingdom Comes. 437.
The Law of Sacrifice. 373.
The Master's Call. 805.
The Mission Home at Goshen. 309.
The Relation of the Home Church to the Foreign Field. 629, 645, 660.
The South American Proposition. 372, 429.
The Sunday School as an Institution for Mission Work. 293.
The Waiting Islands (P). 485.
Toronto Mission. 292, 421, 676.
Tragedies in the Southland. 5.
Welsh Mountain Mission. 78, 254, 405, 447, 462, 670, 788.
Were Our Fathers Missionaries? 565.
What shall I do for South America? 229.
Who has Power over Sickness? 547.
Wonderful Results of Missions in China. 725.
Work in West Virginia Field. 533.
Youngstown Mission. 52, 132, 196, 421, 676.
A Few Hours in Youngstown. 757.
Some Impressions while at the Mennonite Mission in Youngstown. 276.
The Work at Youngstown. 4.

III. FAMILY CIRCLE

A Disastrous Fire. 570.
A Dream. 742.
Advice to Boys and Girls. 534.
A Kind Word (P). 262.
A Letter. 38.
A little Thanksgiving at Home. 550.
All Thy Presence (P). 438.
A Model Home. 468.
A Mother's Creed. 710.
An Appeal for the Family Altar. 92.
An Appeal to the Young. 342.
An Evening Prayer (P). 118.
An Honest Confession (P). 821.
A Perilous Journey. 422.
A Prayer (P). 390.
A Response. 166.
A Scene from Life. 454.
A Tribute to Mother. 262.
Attending Church. 566.

Be Careful what You Say (P). 806.

Carefulness Needed. 566.
Children, what are You Doing for Your Parents? 150.
Coming down the Nile. 438.
Compensation (P). 422.
Consult Your Wife. 230.

Don't Forget to Write (P). 326.
Don't Marry a Man to Reform Him (P). 710.
Duties of Children. 470.
Duties of Parents. 420.

Evening Meditation (P). 821.

Family Worship. 662.
Finding Fault. 294.
For Young Married People to Try. 553.

God is Love (P). 326.
Going Home (P). 246.
Good Mothers. 54.

His Mother's Savior. 326.
Home. 118.
Home Discipline. 358.
Home Problems. 646, 662, 678, 710, 726, 642, 758, 774, 790, 806, 821.
Home without Mother. 395.
How Hold Children for the Church. 374
How Model Homes Come and Go. 294.
How to Make Friends (P). 390.

"If" (P). 278.
"I Gave Them Myself." 166.
I'm Lonely since My Mother Died (P). 534.
Individuality Forms Character. 502.

Kind Words and Their Influence. 534.

Let it Pass (P). 182.
Literature in the Home. 443.
Live for Something. 182.
Love's Response to Love (P). 262.

Making Home a Blessing. 470.
Making Sunday a Delight to Children. 21.
Memories of Home. 598.
Mother. 246.
My Mother's Hymn (P). 294, 758.
My Name in Mother's Prayer (P). 374.

Neighborhood Gossip. 806.

"One in Our Midst." 598.
One We all Like. 422.
On the 23rd Psalm (P). 598.
Our Homes as Models of Future Righteousness or Idolatry. 758.

Parents, what are You Doing for Your Child? 102.
"Praise Ye the Lord" (P). 550.
Prayer Circle in the Home. 358.
Preparation of the Sunday School Lesson in the Home. 278.
Present Day Problems. 358.
Pride in Life. 438.
Proper and Improper Observance of the Lord's Day. 406.

Rebuilding Character. 454.
Reflections. 246.
Relation of Sunday School to Home. 262.
Remember the Young People. 742.

Seed Sowing. 102.
Sleepest Thou? (P). 230.
Sociability in the Home. 390.
Some Causes of Failure in Married Life. 134, 582.
Specialists. 21.
Squandered Blessings (P). 470.
Suppose it was Your Daughter or Your Sister. 710.

Tempted, but Faithful. 726.
The American Home in Peril. 550.
The Better Way (P). 278.
The Character Tells. 294.
The Child. 166.
The Christian Home. 326.
The Duties of the Home. 486.
The Erring One. 566.
The happy Saint (P). 454.
The Lord's Portion is His People. 150.
The Lost Book. 806.
The other Side (P). 774.
The Quiet Hour (P). 102.
The Silent Deacon. 614.
The Smile that Awaits Me at Home. 54.
The Value of Home Study and how to Encourage it. 502.
The Widow and the Judge. 790.
To My Mother (P). 102.
To what Extent are We Responsible for the well-being of Our Children? 678.
Truthfulness. 182.

Unconscious Influences. 646.
Unselfish Service. 534.
Value of a Church Paper in the Christian Home. 294.

Weighed and Wanting. 6.
What do People See in Our Homes? 236.

What is Home? 6.
What is Life to You? (P). 21.
What of Our Children? 54, 70, 86, 118.
What should I Do? (P). 166.
When the Children Go to Bed (P). 662.
Whose Boy is in Danger? 438.
Why are We Longing for Our Heavenly Home? 774.
Without Pushing (P). 566.
Woman's Responsibility. 358.

IV. THE SUNDAY SCHOOL

Abram and Lot. 727.
Appointment of the Twelve. 23.
A Troubled Sea and a Troubled Soul. 279.
Can and Abel. 663.
Christ's Witness to John the Baptist. 151.
Clean and Unclean. 423.
Christmas Lesson. 583.

Feeding the Five Thousand. 375.
Forgiveness. 567.

God's Covenant with Abraham. 743.

Hearing and Doing. 135.
Hypocrisy and Sincerity. 119.

Jacob and Esau. 823.
Jesus Walking on the Sea. 407.
Judgment and Mercy. 359.

Malignant Unbelief. 199.
Man's First Sin. 647.
Man the Crown of Creation. 631.
Mission to the Gentiles. 439.

Poverty and Riches. 55.

Seed in the Four Kinds of Soil. 215.

Temperance Lesson. 167, 487.
Test of Abraham's Faith. 775.
The Beatitudes. 39.
The Call of Abraham. 711.
The Child in the Midst. 551.
The Creation. 615.
The Death of John the Baptist. 327.
The Destruction of Sodom. 759.
The Empty Tomb. 791.
The Flood. 679.
The Great Question. 503.
The Growth of the Kingdom. 231.
The Law of Love. 71.
The Lunatic Boy. 535.
The Mission of the Twelve. 343.
The Old Law and the New Life. 87.
The Ruler's Daughter. 295.
The Sign and the Leaven. 471.
The Transfiguration. 519.
The Use of the Sabbath. 7.
The Visit to Nazareth. 311.
The Wheat and the Tares. 247.
The Worth of the Kingdom. 263.
Truthfulness. 103.

Wanderings in Decapolis. 455.

V. YOUNG PEOPLE'S BIBLE MEETING TOPICS

A Leader of Men. 327.
A Misspent Life. 535.
An Aged Man's Counsel. 263.
A Pure Conscience. 71.
At the Right Hand of God. 807.

Behold Your King. 567.
"By Faith." 215.

Christ Our Sin-bearer. 743.
Christ's Coming and Resurrection. 199.

Diversities of Gifts. 55.
Duty Under Difficulty. 311.

Experiences of Missionaries. 551.
Feasting that Makes Lean Souls. 375.

Honesty. 87.
How to Make this Year a Success. 599.
How We are Saved. 343.

India. 151.
Individual Support of Missions. 439.
Influence and Value of Missionary Intelligence. 823.

Little Kindnesses We can Do. 503.

Making Home a Blessing. 539.
My Attitude Towards the Church. 455.

Obedience in Youth. 407.
Our Conversation. 711.
Our Needs as a Congregation. 231.

Patience as a Christian Virtue. 103.
Paul as a Missionary. 647.
Praying for Others. 7.
Prodigals. 183.

Regeneration. 759.
Repentance. 727.
Ruth's Choice. 471.

Security of Believers. 775.
Self Injury by Revenge. 39.
Sociability. 279.
Strengthening the Weak Places. 391.

The Book of Books. 615.
The Christian Graces. 119.
The Christian's Growth. 791.
The Gift of God. 679.
The Gospel in Rural Districts. 295.
The Power of the Gospel. 423, 631.
The Surrendered Life. 487.
The Wages of Sin. 663.
The Young Man's Sling and the Giants in the Way. 135.
True Citizenship. 167.

What has this Year Meant to Me? 583.
Winning the Lost in Our Cities. 23.
Works of Darkness. 247.
Worship. 519.

VI. MISCELLANEOUS

A Bible Snapshot (P). 635.
About Singing Schools. 410.
A Command. 540.
A Difference. 235.
A Heart Full of Love for every Soul. 14.
A Letter to the Young Members. 314.
A Letter to the Unsaved. 812.
"Always Abounding." 78.
A Model Congregation. 393.
An Address. 798.
An Afflicted Family. 480.
An Appeal to the Outposts of the Church. 507.
A new Music Reader. 14.
Angels Who never Die. 381.
An Invitation (P). 762.
A Policeman's good Advice. 107.
Appeal in Behalf of the Mennonite Historical Library. 124.
A Prayer Meeting Experience (P). 298.
A Primitive Race. 91.
A Question. 235.
A Response. 525.
Are We Gathering or Scattering? 379.
Are You Going to School Next Year? 266.
A sad Accident. 412.
A Sermon. 602.
A Simple Remedy. 429.
A Testimony. 780.
A Trip to Kansas. 826.
A Valuable Doctrine. 171.
A Word of Caution. 26.
A Word to the Unconverted. 29.

Beginning again (P). 127.
Beware of Deceivers. 27.
Beware lest Thou Forget. 556.
Biting and Crying Peace. 347.
Blessed Thoughts (P). 74.
Blessing of Liberal Giving. 379.
Booker T. Washington. 618.
Bro. Erb Anointed. 683.
Brotherhood. 142.

Can Sincerity Alone Justify? 217.
Causes of Weakness. 572.
Cheerfulness (P). 187.
Christianity's Inherent Power. 685.
Christ a Worker's Example. 285.
Christmas Articles.
  A Christmas Gift. 594.
  Christ is Coming (P). 594.
  Christmas. 595.
  Christmas at Dhamtari. 693.
  Christmas on the Bowery (P). 610.
  Holiday Memories (P). 612.
  Little Ones of Bethlehem (P). 637.
  Mission of Angels to Man. 594.
  "No More Christmas." 653.
  The Christmas Spirit. 595.
Christ on the Cross or on the Throne. 798.
Christ Our Example. 253.
Church Manners. 140.
Cleft for Me. 142.
Cocaine (P). 444.
Conferences.
  Alberta-Saskatchewan. 268.
  Amish-Mennonite (Conservative). 191.
  Eastern, A. M. 188.
  General Conference. 416.
  Illinois. 94, 174, 189.
  India. 766.
  Indiana-Michigan. 206, 413, 476.
  Kansas-Nebraska. 604.
  Missouri-Iowa. 444.
  Ohio. 189.
  Southwestern Pennsylvania. 382, 396.
  Virginia. 477.
  Western District, A. M. 445.
Contentment. 780.
Contrasts (P). 538.
Cost of High Living. 60.
Crumbs of Truth. 298.

Daily Consecration of a Minister's Wife. 490.
Daily Record of Events. 63, 126, 206, 236, 319, 412, 542, 589, 686, 751, 815.
Dangers Confronting the Church Today. 283.
Decisive Points in Character Building. 715
Demonstrating the Golden Rule. 156.
Did God Recognize Thirteen Apostles? 300, 363, 364.
Difficulties Imagined. 186.
Divine Contentment. 93.
Does it Pay? 461, 526, 652.
Do I? 13.
Doing the Will of God. 301.
Drawing Near to God. 12.
Drifting into Formality in Our Worship. 75.

Eastward Bound. 251.
Encouraging Young People. 29.
Entertainments. 13.
Esteem them Very Highly—Who? Why? How? 762.
Evangelistic Work. 458.
Events Recorded in the Gospel Herald During the Year 1912. 700.
Everywhere, Everywhere (P). 618.

Few Years More (P). 554.
Fiery Trials. 541.
Freedom (P). 91.
Fretting. 476.

General Observance of the Sabbath. 141.
God with Us. 302.
God's Best (P). 462.
Going through the Land (P). 154.
Gratitude Essential to Christian Growth. 475.

Have You Registered? 429.
Having Favor with the People. 140.
Heaven's Well (P). 779.
Helping the Fallen. 219.
Hints to Writers. 10.
Hope Essential to Christian Character. 811.
Hope on (P). 170.
How about Voting? 428.
How did He Know? 350.
How do We Read the Word of God? 316.

How Jesus Speaks Today. 77.
How Readest Thou? (P). 157.
How Satan Deceives. 220.
How to Make this Year a Success. 700.
Hungering for the Word. 765.

I Always Go to Jesus (P). 266.
In Defence of Thomas. 234.
If You Want to be Loved. 93.
In Love with His Wife. 301.
Indelible Pencils. 637.
In Memory (P). 255, 287, 335, 399, 463, 479, 511, 527, 687, 702, 703, 734.
In Memory of Mabel. 748.
"In the Land of the Blest" (P). 346.
Invitation. 396.
Is It Right? 394, 459.
Is Woman to Blame? 218.
It Helped Me—It may Help You. 749.

Jesus Asks Admittance. 155.
Jesus Cares, Do We? 587.
Joshua's Preparation. 426.
Just a Thought. 181.

Latent Talents. 29.
Lending a Helping Hand. 587.
Learning What to Do. 603.
Letter from Tuleta, Tex. 714.
Let the Redeemed of the Lord Say So. 59.
"Let Us Go Up." 411.
Life's Enigma. 571.
Life's Lessons (P). 410.
Light and Darkness. 331.
Literature.
  Literature in the Home. 443.
  Our Literature. 491, 508, 525, 539, 555, 571.
  Our Young People's Paper. 350.
  Report of Mennonite Publishing House. 189.
  The Matter with Church Papers. 43.
  The Sunday Newspaper. 42.
  The Sunday School Literature. 332.
  Thoughts on the Table of Contents. 826.
  Value of a Church Paper in the Christian Home. 294.
  What of Our Literature? 12.
Little Blossom (P). 122.
Little Things. 11.
Loss Sustained through Unbelief. 349.
Love. 282.
Love for Love. 313.
Love of Children to Their Teacher. 365.
Love to Christ Crucified (P). 106.
Loyalty and Devotion. 556.

Manifesting the Glory of the Lord by Love. 547.
Man the Master of Environment. 810.
Mind Your own Business. 191.
Minister's Meeting. (Va.) 158.
Motives for Giving. 795.

No Matter What Other Folks Do(P). 586.
Notes on Sermon. 797.

Oh, may My Will be Thine (P). 282.
Omnipotence of Christ. 317.
Opportunities and Responsibilities of the Church of the Twentieth Century. 123.
Only a Dot in God's Sight. 395, 508.
On Time. 388.
O, Thou that Hearest Prayer (P). 426.
Our All in All (P). 523.
Our Church Fathers. 61.
Our Conduct in Meetings. 61.
Our Duties towards the Church. 573.
Our Light. 556.
Our Young People. 554.
Our Young People—Opportunities and Responsibilities. 683, 699.
Our Young People's Bible Meetings. 362, 378, 394.
Overcoming Evil. 779.

Pardon and Purity. 542.
Passing On (P). 78.
Pastor on Vacation (P). 143.
Past, Present, and Future. 43.
Peculiarities. 220.
Personal Responsibility. 637.
Pictures of the Future. 747.
Prayer. 362.
  A Prayer (P). 738.
  Christ's Teaching Concerning Prayer. 749.
  Prayers Requested. 635.
  What to Pray for. 93.
Proving the Devil a Liar. 542.

Questions for Thinking People. 700.

Radiant Sunshine (P). 10.
Realizing Blessing in Surrender. 587.
Repentance. 795.
Revolvers and Crime. 732.
Right Beginnings. 27.
"Right into the Jaws of Death." 349.
Rightly Dividing the Word. 155.

Satan is Busy. 603.
Save Your Money. 451.
Search the Scriptures. 732.
Self Commendation Condemned. 332.
Service Rather than Profit. 365.
Should the Laity be Concerned? 282.
Six Events in Joshua's Life. 426.
Socialism and Crime. 733.
Some Evils to Overcome. 812.
"So Little Time." 14.
Sources of Mennonite History. 442.
Spear Points. 461.
Spring. 43.
Standing by Our Principles. 235.
Study Your Purposes. 730.
Sunset (P). 747.

Talkativeness. 301.
Temperance.
  About Tobacco (P). 726.
  Alcoholism. 91, 106, 123.
  An Appeal to the British Nation. 252.
  An Honest Rumseller's Card. 621.
  Anti-Tobacco Reasons. 796.
  Are soft Drings Dangerous? 475.
  Charged with Murder. 410.
  Concerning Tobacco. 796.
  Does Tobacco Cause Insanity? 252.
  Is Beer a liquid Food? 794.
  Old Rye's Speech (P). 330.
  The Bible on License. 458.
  The Blight. 108.
  The Sentence. 349.
  The Two Classes (P). 507.
  The Use of Wine and its Abuse. 460.
  Whiskey and Murder. 619.
Temptation and Sin. 716.
Thanksgiving Articles.
  A little Thanksgiving at Home. 550.
  Be Ye Thankful. 546.
  "In Everything Give Thanks." 668.
  Psalms XXII. 546.
  Thanksgiving. 546. 559.
  Why We Give Thanks. 547.
That Chain Letter Again. 218.
The Apostate. 75.
The Attitude of Mennonites Toward Unbelief. 250.
The Beauty of Nature. 540.
The Best Investment of Youth. 508
The Bright Side. 348.
The Book of Books. 794.
The Christian's Conduct. 715.
The Cloud and the Sunshine. 733.
The Dust of Worldly Standard. 76.
The Ecclesiastical Theater. 60.
The Faithfulness of God. 251.
The Home and Employment of the Saved (P). 810.
The House of Prayer. 314.
The King and the Farmer. 332
The Life Beautiful. 92.
The Life Giving Stream. 154.
The Light Within. 28.
The Lord is God (P). 108.
The Lord's Supper. 540.
The Love of God or the World. 378.
The Man in the Glory (P). 652.
The Manuscript of 1838 Once More. 602.
The Mansion's Foundation (P). 137.
The Missouri Field. 202.
The National Love of Amusement. 380.
The Pathway of Life. 42.
The Path of the Just. 459.
The Pestilence of Greed. 138.
The Power of the Gospel. 636
The Power of the Word. 733.
The Prayer Life. 138.
The Rules of Darkness and Power. 346.
The Sabbath Eve (P). 59.
The Second Coming of Our Lord. 11.
The Sunday School.
  Dangers Threatening the Modern S. S. 380.
  How Can We Best Teach the Gospel in the S. S.? 541.
  How Derive the Greatest Blessing from the S. S.? 379.
  How Develop the Spiritual Life of the Pupil? 523.
  Essentials to Success in the S. S. Work. 347.
  Object of the S. S. 348.
  Punctuality in Church and S. S. Work. 318.
  S. S. Cause. 461.
  The Need of a General S. S. Board. 812.
  The S. S. as a Means for Developing Talent. 469, 635.
  The S. S.—Her Mission. 363.
  The S. S. Literature. 332.
  The S. S. Superintendent. 412
  The S. S. Teacher. 187.
  The Teacher's Duty out of S. S. 170.
  The Work of the S. S. for Small Children. 427.
  Value of S. S. Training for Future Work. 331.
  What Does the S. S. Do for a Community? 254.
The Teaching of Psalms Concerning Man. 636.
The Unanswered Prayer (P). 794.
The Use of the Sabbath. 107.
The Value of Religion in Life. 330.
The Worker Hid in Christ. 684.
Thorns Versus Crowns (P). 335.
Three Prayers (P). 571.
Thy Will be Done (P). 442.
Time's speedy Flight (P). 42.
"Today is the Accepted Time." 668.
True Happiness. 171.
Two Kinds of Reunions. 347.

Value of Right Beginnings. 27.
Visible Church Unity. 811.
Visits by Power. 254.
Vocal and Instrumental Music in Worship. 299.

Walk in the Light (P). 730.
Walk Worthy. 365.
We are Responsible. 732.
Weaving (P). 797.
What? 74.
What Can I Do? 10, 26, 42, 59.
What Does it Mean to Follow Jesus? 795.
"What do Ye more than Others?". 316.
What is Heaven? (P). 607.
What is Life to Us? 236.
What Service is Required of Me? 44.
What was David's best Preparation? 765.
What You can do. 797.
When the Preaching is Effective. 419.
Where art Thou? 156.
Where will You Spend Eternity? 621.
Who are Christians? 254.
Who is My Neighbor? 43.
Why a great Revival has not Come. 763.
Why I accepted the Christian Religion. 107.
Why not Give Scriptural Things Scriptural Names? 637.
Why not have a great Awakening? 765.
Why should Young People Choose their Associates among Christian People? 538.
Will I Shine like the Stars? 810.
Witnessing for Christ. 620.
Words of Advice to the Young. 796.
Work. 91.

Ye did it unto Me (P). 317.